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COPTIC OSTRACA

FROM THE COLLECTIONS OF THE EGYPT EXPLORATION FUND,
THE CAIRO MUSEUM AND OTHERS

THE TEXTS EDITED WITH TRANSLATIONS AND COMMENTARIES BY

W. E. CRUM

WITH A CONTRIBUTION BY THE REV. F. E. BRIGHTMAN

SPECIAL EXTRA PUBLICATION OF

THE EGYPT EXPLORATION FUND

PUBLISHED BY ORDER OF THE COMMITTEE

LONDON

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1902

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CONTENTS.

	PAGE
I. FINAL ADDITIONS AND CORRECTIONS	v
ABBREVIATIONS	vii
INTRODUCTION :	
The Present Publication	ix
Materials	x
Summary of Contents	xi
Places	xii
Persons	xiii
Dates	xvi
Clergy and Monks	xvi
Language	xix
TRANSLATIONS AND COMMENTARIES :	
Biblical	i
Liturgical	i
Homilies &c.	5
Acts &c.	8
Ecclesiastical Documents	9
Legal and Commercial Documents	19
Accounts and Lists	40
Letters	46
Miscellaneous	82
Homer	83
INDEX TO TRANSLATIONS AND COMMENTARIES	85
CLASSIFICATION OF OSTRACA ACCORDING TO COLLECTIONS	88
TABLE OF CORRESPONDENCES	93
II. LITHOGRAPHED TEXTS	i
FACSIMILES	84
ADDENDA	87
INDICES TO TEXTS	102
PLATES	after 125

FINAL ADDITIONS AND CORRECTIONS.

I. *To Translations and Commentaries:*

- p. 10, **36**. For this David, v. also T. 7.
p. 12, **300**. V. Pl. II.
p. 15, **Ad. 8**. Read (*Sf.* 9).
p. 16, **61** n. 3. For *ρσκυλμος*, v. T. 7.
p. 17, **62**. 'Make a division'; cf. Corp. Rain. ii, no. 81.
p. 18, **Ad. 59** end. 'And the trouble (? *σκυλμος*) that was taken to reach us.'
p. 19, **481** n. 5. Cf. obscure use of *δδ* in BP. 8696.
p. 22, **482** n. 3. V. also Corp. Rain. ii. 186, where *hourate* is given as singular.
p. 32, **218** n. 2. Read Copt. Cat. no. 528.
p. 34, **169** n. 3. Cf. church of S. Bidabe (Vansleb, Beschreib. 1664, ed. Paulus, p. 377).
p. 40, **439** n. Cf. *Toout* طوط, RAC. 69.
p. 44, **470** n. *Temamén* more likely (RAC. 94. Stern in 'Ausland' '78. 874 compares Arab. Damâmîn. V. Yakut ii. 585).
p. 45, **497**. Add (*P.* 4).
p. 52, **290** n. 4. Cf. F. Robinson, Apocr. Gosp. 182, 245, *τάχα* 'indeed.'
p. 60, **227** n. 1. After 4907, add 'and **343** are.'
p. 63, **249** n. 1. Read V. **18**.
p. 65, **324** n. 2. Cf. also *mour nnouh*, Corp. Rain. ii, no. 247.
p. 66, **335** n. 2. Cf. also The Apocalypse viii. 3.
p. 81, **Ad. 57** n. 3. For the true meaning, v. p. xx.

II. *To Lithographed Indices:*

- p. 103, col. 3, l. 23. For Ad. 10 read Ad. 20.
p. 105, col. 3, l. 45. After this, insert πατορσιρ? 315.
p. 108, col. 1, l. 19. *Dele.*
col. 2, l. 15. After this, insert λεουτιος Ad. 9.
l. 21. „ „ στεφανιος 491.
l. 25. „ „ ρανητωι 105.
p. 113, col. 2, l. 8. *Dele* 147, 223.
p. 116, col. 3, l. 21. For 74, *187 read *74, 187.
p. 117, col. 1, ll. 16, 17. *Dele.*
p. 121, col. 2, l. 13. *Dele.*
p. 123, col. 3, l. 16. Read 307.

ABBREVIATIONS.

Collections of Ostraca &c. :

<i>A.</i>	Lord Amherst of Hackney.
<i>B.</i>	Brussels, Musée National (Dr. Capart's collection).
<i>BM.</i>	British Museum.
<i>BP.</i>	Berlin, Königl. Altes Museum.
<i>C.</i>	Cairo (Gizeh) Museum.
<i>C. stelae.</i>	Cairo Coptic stelae ; v. Crum, Copt. Monum. (Cat. gén. des antiq. ég., Cairo 1902).
<i>CF.</i>	Cambridge, Fitzwilliam Museum.
<i>D.</i>	Prof. Flinders Petrie's, from Denderah ; University Coll., London.
<i>Drewitt.</i>	Dr. F. G. D. Drewitt, London.
<i>E.</i>	Egypt Exploration Fund.
<i>F.</i>	Florence, Museo Archeologico.
<i>G.</i>	C. W. Goodwin's copies of various ostraca (quoted according to pp. of his MS., BM. Add. 31,291).
<i>Hilton Price.</i>	F. Hilton Price Esq., London.
<i>L.</i>	Lady Longmore, The Paddock, Woolstone.
<i>OA.</i>	Oxford, Ashmolean Museum.
<i>OB.</i>	Oxford, Bodleian Library.
<i>P.</i>	Prof. F. Petrie, University Coll., London.
<i>Pollard.</i>	Joseph Pollard Esq, Highdown, Hitchin.
<i>S.</i>	Prof. Sayce, Oxford.
<i>Sf.</i>	Prof. G. Steindorff, Leipzig.
<i>Sg.</i>	Strassburg, Egyptological Institute and Landesbibliothek (Prof. Spiegelberg's copies).
<i>TB.</i>	Dr. Turaieff's copies of W. de Bock's ostraca.

Published Works :

<i>ÄZ.</i>	Zeitschrift für Aegyptische Sprache.
<i>Corp. Rain.</i>	Corpus Papyrorum Raineri Archiducis Bd. ii, 1895 (= Krall, Rechtsurkunden).
<i>Grenf. Pap.</i>	Grenfell and Hunt ; Greek Papyri, 1st and 2d series.
<i>Inst. ég.</i>	Institut égyptien, Cairo ; Mémoires and Bulletin.
<i>Leontios.</i>	Leontios von Neapolis ; Leben d. heil. Johannes des Barmherzigen, ed. H. Gelzer.
<i>Leyd.</i>	Manuscripts coptes . . . de Leyde, ed. Pleyte and Boeser.

Miss.	Mémoires de la Mission archéologique française au Caire.
PG.	Migne's Patrologia, Series Graeca (T. 87 ³ = Joh. Moschi Pratum Spirituale).
PSBA.	Proceedings of the Society of Biblical Archaeology ; London.
RAC.	Revillout ; Actes et Contrats . . . de Boulaq et du Louvre, 1876.
Rec.	Recueil de Travaux rel. à la philol. et à l'archéol. égypt. et assyr. ; Paris.
Rev. ég.	Revue égyptologique, ed. Revillout.
Rossi.	I Papiri Copti . . . di Torino (2 vols.), ed. F. Rossi.
RP.	La Correspondence de St. Pésunthius, évêque de Coptos, (papyri) ed. Revillout in Rev. ég. ix. 133 ff.
S.	Silvestre, Paléogr. univers., vol. i, Copt. plates.
T.	B. Turaieff : edition of M. Golenischeff's ostraca, in Bull. de l'Acad. impér. 1899.
Vit. Pachom.	Βίος τοῦ ἁγίου Παχουμίου in Acta SS., Maii iii. 25* ff.
Wilcken.	Griechische Ostraka, ed. U. Wilcken.
Z.	Zoega ; Catalogus Codd. Copticorum.

Miscellaneous :

Ad.	Addenda to lithographed texts (p. 87 ff.).
Cat.	Catalogue.
P.	Pottery.
L.	Limestone.
n.	note.
pap.	papyrus.
ro.	recto.
vo.	verso.
corr.	correct the text as follows.
prob.	probably.
?	perhaps.
. . . } }	in the Translations { about one word unintelligible. { more than one word unintelligible.

Numbers in heavy type, as **175**, **Ad. 3**, = the ostraca here published.

INTRODUCTION

The Present Publication.—The ostraca published here for the first time¹ are drawn from a variety of collections. Of these the largest (containing some 330) is that which resulted from the Egypt Exploration Fund's excavations at Dêr el-Bahri in 1893-94. After lying for some years at the office of the Fund, these were recently (1901) assigned to the British Museum. The collection next in size is that of the Cairo (Gizeh) Museum. It numbers about 220 and was acquired at various times and from various sources. The *provenance* is in this case but rarely ascertainable.² Prof. Petrie's work has, at different times, produced two collections: one apparently from Thebes, the other certainly from Denderah.³ Several of Prof. Sayce's ostraca have their locality marked upon them. Prof. Steindorff's collection was purchased in Egypt, I understand, piece by piece; so too those obtained for the Strassburg Egyptological Institute and Landesbibliothek—I know these solely through Prof. Spiegelberg's copies—the Bodleian Library, the Ashmolean Museum at Oxford, the Fitzwilliam at Cambridge and the National Museum at Brussels. The small collection of Lord Amherst was obtained partly by him in Egypt, partly by purchase at home. Those belonging to Lady Longmore, Mr. Hilton Price, Dr. Drewitt and Mr. Joseph Pollard were acquired by their owners in Egypt—all, I think,

¹ Excepting 84, 338, 385, 393, Ad. 58, already printed by Prof. Sayce, PSBA. '86, 187 ff.

² In 1884 a score or so of ostraca were found at 'Abd el-Kurnah (Maspero, Bull. Instit. ég. for 1884, 65). Presumably they are included in the Cairo collection.

³ Found on the top of the animal catacombs; v. Petrie, Denderah, pll. 27, 36 and p. 30.

at Thebes. The ostraca in the Museo di Antichità at Florence doubtless came also from Thebes.

I have to express my thanks first of all to the Committee of the Egypt Exploration Fund for their kindness in allowing me thus to make use of their ostraca and to Dr. Budge and Mr. Hall for facilities to collate certain of them after the collection had passed into their keeping. Also to M. Maspero for acquiescing in this employment of my copies taken while preparing the catalogue of the Gizeh Museum. For similar kindnesses I am much indebted to the possessors or custodians of all the above-named collections who have with the utmost liberality allowed me access to their ostraca. The generosity of Professors Steindorff and Spiegelberg is emphasized by their competence to have themselves edited the material magnanimously put at my disposal. The comprehension of the texts has been greatly facilitated by Professor Erman's kindness. With well-known generosity, he allowed me the use of his copies of the large Berlin collection, besides opportunity, when at Berlin, of myself transcribing the texts more recently acquired. A debt of a similar kind must be acknowledged to M. Turaieff, who most kindly sent me his copies of the late W. de Bock's ostraca. Prof. E. Schiaparelli was good enough to photograph for me a particularly important piece in the Turin Museum. Finally, to Mr. F. G. Kenyon I owe an especial debt of gratitude for his patience in reading a proof of the Translations and Commentaries and for numberless suggestions and improvements during the printing of the book.

In dealing with the Greek liturgical texts which

occur in the various collections—too closely related by locality, date and subject-matter to be separated from the Coptic—I have had the great advantage of Mr. Brightman's help. It must be understood that for his editions of these texts, Mr. Brightman has been solely dependent upon my copies.

The order in which the two parts of this book were prepared—the lithographed texts first and the printed portion afterwards—was unfortunate; for it has led to the latter being burdened with a number of 'corrigenda' demanded by the thus too hastily fixed forms of the texts, my readings and comprehension of which have in many cases been improved since the lithography was completed. Moreover, it was seen to be frequently desirable to treat the texts in a sequence different from that in which they had been arranged. In using the book it will therefore be necessary to consult the table on p. 93 in order to find the page of the Commentary on which any given text has been dealt with. The arrangement is still far from perfect and on p. 82 (print) some texts are dealt with which should have appeared earlier.

It will be noticed that many of the Translations are preceded by readings differing from those of the lithographed texts. Among these it may easily be seen, if the texts themselves be compared, whether a divergence from the latter is intended as the completion of an imperfect line or as the suggested emendation of a passage, obscure either from the inaccuracy of the original or from my failure when lithographing to read the text correctly. In the case of the Cairo ostraca there has been no opportunity of further revision of my copies; but most of the other texts I have been able to collate, at least once. For these therefore the altered readings represent either (1) corrections ('corr.') of the lithographed text resulting from recollection, or (2), much more often, probable emendations, whether in word-division or completion or in the letters themselves, suggested by further study.

In the Translations &c. Coptic words are transliterated, letter for letter. Coptic *ⲭ* is represented by *j*, and *ⲟ* by *g*.

Materials.—There is no occasion to refer here to the employment of pottery as a writing material in pre-Christian periods; that has been fully dealt with by Prof. Wilcken ('Griechische Ostraka' I, Kap. 1). For the class of texts—documents relating to the financial administration—with which his work is concerned, ostraca, properly so called (when not papyrus), appear to have been exclusively used. In the present collection, on the other hand, which includes only a relatively small number of such documents, a large proportion of the texts are upon flakes or slices of the white limestone so easily obtained in Western Thebes and so admirably adapted for writing purposes. It is remarkable that the scribes of the Greek and Roman periods should have ignored this use of the white stone, while from the foregoing Pharaonic and succeeding Christian times we have countless examples of its employment. A plentiful supply of papyrus during the intermediate epoch may be the explanation; or we may suppose some official regulation or fashion to have prescribed the use of pottery for certain classes of records. The subsequent predominance of limestone among the official documents, both ecclesiastical and legal, shows that it was regarded as a material more honourable than pottery. The frequent apology for not using papyrus (v. 97), by this time grown scarce and expensive in the provincial towns, is only once met with where limestone is employed (49 vo.); elsewhere it is pottery which requires apology.

Distinct as the ink has often remained upon the stone's surface (Pl. I.), it is, when once effaced, irrevocably lost; it has not been absorbed and chemical reagents seem powerless to revive it.¹ With pottery the case is less hopeless; slight moisture will often render the faded parts again visible. The pottery used by the Copts is

¹ Prof. Crum Brown of Edinburgh has kindly examined some specimens of the limestone and writes: The ink is "apparently lamp-black, mixed with more or less oxide of iron. It washes off; so has not been made up with varnish or oil, but with water; perhaps with some gummy substance added. In some cases the ink appears to have attacked the stone. This seems to point to mixture with an acid, probably vinegar or sour wine. The faintness of the inscriptions is really due to rubbing off the pigment rather than to fading."

generally easy to recognize: of ill-baked, coarse material and dull brown or chocolate, pale dun, more rarely red colour, with many and often deep ribs, it has little resemblance to that made in earlier times.¹ These are however not the characteristics of one series of our ostraca, namely the official tax-receipts (v. 409), the material of which is always without ribs, glazed and generally of a light yellow colour. The shape of these too is usually triangular (v. facsimile, p. 84), and they are further distinguished from the generality of the pottery ostraca in having survived almost always intact. An examination of the following texts will show that, with this exception, complete texts, even unbroken pieces, are exceedingly rare. The immense number of uninjured Greek ostraca has in Coptic no parallel.

Two words are used in these texts to designate the ostraca: the Greek *πλάξ* and the Coptic *belje*. The former seems properly to designate limestone, the latter pottery; though in a few instances (7 out of 40), the Coptic word is applied to the stone.²

Constant as the use of these materials for writing evidently was, their mention in the literature of the period seems almost unknown. I can cite but one instance. In the story, related by Daniel of Scete, of Anastasia the supposed eunuch, we are told that she was accustomed to make her wants known to the brother whom Daniel used to send to her, by means of a written ostrakon, placed at the entrance of her cell.³

Contents.—The marked contrast between Greek and Coptic collections of ostraca has been already referred to: the former consist, with scarcely an exception, of financial documents; the

latter contain texts of every description.⁴ In the present publication the texts most interesting, both for the comparative novelty of their contents, for their number and from the fact that they mostly emanate from a single source, are those relating to ecclesiastical matters. Among them will be found episcopal edicts or charges touching various questions of church government (v. below, §. Clergy and Monks), besides numerous official letters from and to the bishop, the abbots of monasteries and other officials. There are also texts more directly theological: biblical and liturgical passages in Greek as well as Coptic, extracts from homilies, more or less fragmentary, which might perhaps be identified, and from the so-called Nicene *γνώμαι*, besides significant references to patriarchal epistles and local episcopal canons.

Documents dealing with legal and commercial matters are plentiful, if fragmentary and obscure. They include guarantees or securities (*ἐγγύη*), undertakings to accept judgment, acknowledgments of responsibility, promises to repay (*ὑσφάλεια*) and receipts for payment (*ἀποδείξις*, *ἐντάγιον*), contracts to do specified work (*ὁμολογία*), agreements as to mutual rights (*ὁμολογία*), renuncements of future claims, authorizations or agreements as to the performance of stated undertakings (*ἐπιτροπή*), a series of obscure promises of security or safeguard (107 &c.), declaratory oaths about property, wills and statements as to shares of inheritance, as well as a number of official tax-receipts.⁵

There is much variety in the ostraca bearing lists and accounts, remarkable among them being the lists of books.

Finally, the private correspondence which has survived in this form will obviously be both varied in character and difficult of interpretation. The subjects written about must frequently be divined from the briefest allusions, the writer is often

¹ There is as yet no trace of the fine, light-coloured pottery, peculiar in later times to Luxor (Ibn Duqmāk V. 31, Abūlfeda II. 154).

² It is open to question whether the contract T. 4 (limest.), called by its writer 'this *χάρτης*,' is a copy (or draft) of a text on papyrus or whether *χάρτης* is merely the scribe's mistake for *πλάξ*.

³ *Ὀστρακὸν γεγραμμένον*, Rev. or. chrét. V. 51; *ἔγραψεν ὀστρακὸν πρὸς τὸν γέροντα*, ib. 58. It must be remembered that little Greek 'literature,' properly so called, was produced in the South, where ostraca were best known.

⁴ A summary by Revillout (Ac. des Inscr., C. r. 1870, 325) shows the Louvre collection to be much like ours.

⁵ A similar receipt is published in the Leyden Cat. of Coptic Antiquities (1900), p. 26.

careless or his language faulty. An undamaged, completely legible and intelligible letter is a rarity very seldom to be met with.

Places.—A considerable number of places are named in these texts; but a large proportion convey little to us. Either they do not recur elsewhere or, where they occur, cannot be precisely localized. Some however, and those among the most frequent, would sufficiently indicate the district whence most of the ostraca have come, even were that not fixed by external evidence; for they are names often to be met with in the legal documents of the 8th century, found from time to time in the ruins of Western Thebes and known, from the Coptic name of the village they most often mention, as the 'Jême Papyri.' The 'Castrum of Jême' or 'Hill of Jême' or more often 'Jême' simply—the name is a transcript of a hieroglyphic and demotic group—appears to have been some part of the ancient necropolis at the base of the hills, behind the series of 'Memnonia' which extends from Kurnah to Medinet Habu.

A central point of the Coptic community which dwelt here would appear, at the period of the Arab conquest, to have been the τόπος or μοναστήριον of S. Phoebammon, the archives of which, for that period, form the majority of the above-named papyri. Both village and monastery are named repeatedly upon our ostraca; and so too are other localities familiar in these papyri, e.g., the nomes and towns of Hermonthis and Koptos, the town of Ape, several streets already known (v. 141, 145, 147), and certain churches, besides obscurer localities which we may hence assume to be not far distant from Thebes. It may indeed be asserted that, unlike the Greek, all Coptic ostraca hitherto obtained belong, with very rare exceptions, to the Theban neighbourhood. The single one published by Mariette¹ is said to have come from Abydos; four in Berlin and one in Munich are from Elephantine; two in Cairo come from Kôm Ombo; a group of Prof. Petrie's from Denderah.

¹ At the end of the 'Catalogue d'Abydos.' Republished by Stern, *ÄZ.* '85. 68.

The site of S. Phoebammon's monastery is not determined by any extant local evidence. The whole extent of the necropolis is scattered with Coptic ruins, among which the remains of churches and monasteries may at several points be recognized, either by their aspect or by their modern appellations. The Jême papyri, notwithstanding a wealth of geographical names, offer little evidence from which to draw definite conclusions, and no record appears to have been kept of the precise locality where they were unearthed.² Stern has proposed (*ÄZ.* '85. 56) to recognize the monastery in the ruin known as Dêr el Bahît, situated on the hill of Kurnah.³

From the evidence however of the present texts, I should incline to seek it rather in the large buildings which, till recently, covered the upper parts of the temple at Dêr el-Bahri. There, as has been said, a great number of our ostraca were found⁴ and it is precisely in these that the τόπος of S. Phoebammon is oftenest mentioned. Moreover, one of the persons most frequently addressed or referred to in this same group of our texts is Victor, προεστώς, ἡγούμενος or priest of the monastery of S. Phoebammon.⁵ Victor dwelt, we may presume, in his own monastery, which would thus be that in the temple of Dêr el-Bahri,⁶ the brick ruins of which were conspicuous until removed by the recent work of the Egypt Exploration Fund.⁷ M. Naville states⁸ that these ruins covered in 1893 the upper and middle platforms

² Kabis (*Bull. de l'Inst. ég.* for '80. 24) can give no definite information as to those found by Mariette.

³ Lepsius, *Briefe* 295.

⁴ "A fine 'pocket' of Coptic ostraca" when clearing the NW. altar-chamber (D. el-B. I. 1) and others (?) in the rubbish mounds on the Middle Platform (*Arch. Report* '93-'94. 4, D. el-B. II. 5).

⁵ V. 219, 223, 232, 308, 332, 482, G. 106 and prob. 351, 389; cf. T. 4.

⁶ Known locally as D. el-Assassif or D. es-Sultân (Mariette, D. el-Bahri, *Texte*, p. 1). The τόπος or church of the 'ἅγιος ἀπὸ Βίττωρ in Jême' has no bearing here; it is dedicated to the martyr (RAC. 52, BM. or. 4871 &c.). What is the Dêr er-Rûmi, 'mon. of the Greeks,' marked by Bonomi (BM. Add. 29816, f. 1) in the N. corner of the D. el-Bahri valley?

⁷ Photographs of the ruins: Mariette, *Voyage* II, pl. 60, *Ég. Expl. Fund.* *Arch. Rep.* '93-'94 pl. 1, *Introd. Mem.* pl. iv, v.

⁸ D. el-Bahri II. 5.

and a part of the causeway of the Pharaonic temple. The Copts had brought the middle up to the level of the upper platform by means of heaps of *débris* some 40 ft. high. The most conspicuous feature of their constructive work which survived was the square brick tower, erected at the S.E. corner of the upper platform (cf. 310) and having, when recently demolished, a height of about 25 ft. Besides brick the walls of the monastery contained countless pieces of the ancient masonry,¹ either in blocks or fragments, so that their destruction was an inevitable step in the reconstruction of the temple. The monks had probably covered the walls of the buildings with plaster; traces of it were often visible, as were the remains of frescoes with which it was adorned.² One part of the S. side of the upper platform was apparently used as a chapel or burial-place, for a number of bodies were there found,³ dressed in an unornamented costume, with leathern belt and apron.⁴

Persons.—The only person otherwise known to history, who is certainly mentioned as a contemporary in our texts, is the patriarch Damianus, †605 (v. **Ad. 59**, cf. **18**), whose doctrinal manifestos are referred to. In two instances the well-known bishop of Koptos, Pesynthius (Pesente) is probably alluded to (**25, 286**), though the nature of both texts—one a mere graffito, the other possibly a copy and no genuine letter—somewhat diminishes the probability.⁵

The personage who appears most prominently is bishop Abraham, the author of a score of the edicts, documents and letters here published and the recipient of as many. Yet neither here nor in other collections of ostraca,⁶ is his diocese

ever named, though it might be inferred from **40**. There are however some circumstances suggesting his identity with Abramius, the author of the Greek will, BM. pap. lxxvii.⁷ The testator there is bishop of Hermonthis (l. 83), but resides in 'the holy mount of the Memnonia' (l. 76). Our bishop too presumably dwelt at or near to Jême (a name often used as synonymous with the Memnonia), since almost all the ostraca addressed to him were found at Dêr el-Bahri. Again, the will is drawn in favour of the monk Victor, 'the pious priest and my disciple' (ll. 17, 29), to whom, with the rest of his property, the testator bequeathes the *ἄγιον τόπιον* of S. Phoebammon in the same mount (l. 25). The Abraham too of the ostraca is often addressed or greeted in conjunction with a priest Victor (**49, 50, 52, 90, 94, 97, 311, 486**, BP. 8703) and though the latter is never there termed his 'disciple,' he is sometimes called his 'son' (**58, 63**, BP. 8727). The monastery of S. Phoebammon was, during some part of the period to which these ostraca belong, directed by a *προεστῶς* named Victor (v. §. Places), who may be the before-named legatee of the bishop's Greek will. Further, a bishop Abraham and a *προεστῶς* Victor are alluded to as former occupants, if not the immediate predecessors,⁸ of the *προεστῶς* Jacob, in this same monastery, whose Coptic will is preserved as BM. pap. lxxviii. These it seems reasonable to identify with the Abraham and Victor of pap. lxxvii. A coincidence, apparently supporting the identity of the two bishops, should be mentioned here. In pap. lxxvii, l. 81 Dioscorus son of Jacob, archpriest of Hermonthis, is a witness; an archpriest Dioscorus is referred to by the bishop in ostr. **69**.⁹

The evidence from handwriting of the ostraca here is inconclusive, owing primarily to the mis-

¹ Eg. Expl. F., Arch. Report '91—'95. 37, ib. '95—'96. 5, Introd. Memoir 11.

² Introd. Mem. 2, D. el-B. I. 3, 5.

³ The former owners of Jacob's *τόπος* had been interred within it (RAC. 42).

⁴ Arch. Rep. '94—'95. 37, D. el-B. IV. 6.

⁵ Since the following pages were in print, I have found at Munich (Königl. Bibl., MS. Copt. no. 3) fragments of a Sa'idic version of the published Boh. encomium on P. The texts are not identical. The Sa'idic is presumably the original version.

⁶ BP. 8697, 8699, 8700, 8727, T. 6, T. 14, S. 3.

⁷ Published in Kenyon's Catal. I. 232, earlier by Wessely in Wiener Stud. ix. 235.

⁸ 'Apa Peter, the priest,' had apparently intervened; but this is not quite certain.

⁹ The fact that Pegosh son of Psamô, the *lašane*, and Pisrael son of Psate, both witnesses in pap. lxxviii, appear to recur in **111, 114, 157**, is of little weight, since we have nothing by which otherwise to fix the dates of these ostraca.

leading similarity between the most frequent hands. Among the numerous ostraca of which bishop Abraham is the author, one hand is of particularly frequent occurrence; it is that which, in cases where there seemed little doubt as to its identity, I have named 'A' (v. Pl. I, 71). It is however practically certain that this hand is not the bishop's own; for besides the episcopal edicts, letters &c., written by 'A,' and those recording declarations made before and requests addressed to the bishop, there are several other texts—formal statements, undertakings, contracts,—having a variety of authors, yet likewise written in this hand; and it is hardly to be supposed that the bishop had, in such cases, acted as scribe. Again, the hand here called 'B' (v. Pl. I, 295), in which two of the bishop's letters were written (58, 67), is often hard to distinguish from 'A'; indeed I feel quite uncertain as to whether both are not but the work of a single scribe, whose productions differ in appearance as they are more deliberately or negligently written. But if that were so, the text of **Ad. 14** would seem to indicate that the writer of both 'A' and 'B' is none other than the priest Victor, presumably the bishop's disciple and the writer of other texts clearly in hand 'A' (231, 325, **Ad. 10**).¹ Yet there are examples of episcopal edicts in hands differing from either of the above (**Ad. 8, 65, 69, 126**), showing that the bishop availed himself of the services of various scribes and showing perhaps besides that he was himself unable to write. And we are thus reminded that bishop Abramius, the testator of pap. lxxvii, was likewise dependent upon an amanuensis (l. 81).²

It is unfortunate that neither of the wills above referred to (papp. lxxvii, lxxviii) bears a date. Messrs. Grenfell and Hunt however inform me that they would place the Greek document in 'the last part of the 6th century,' since it closely

resembles texts from Oxyrhynchus of the reigns of Justin II, Tiberius and Maurice (i.e. 565—602). None of the several hands exhibited in the text belongs, they hold, to the 7th century. Mr. Kenyon is likewise willing to assign the papyrus to this period, his suggestion of a later date (made at a time when the materials for the palaeography of this period were scantier) having been based on the dates of the Coptic papyri supposed to have been found with it. Several Greek papyri in the British Museum (nos. cxiii. 4, ccix, ccx) and the Louvre (nos. xx, xxi. 2, xxi. 4), dated in this period, can show parallels to every scriptural peculiarity of pap. lxxvii. As regards the Coptic will, pap. lxxviii, it is differentiated in several ways from the series of documents—the Jême papyri—with which it is classed: by other formulae, an unusual vocabulary, and by having among its witnesses no one whose name recurs in the other texts—a rare circumstance here—as well as by palaeographical features distinguishing its script from that of the others. It is rather to those dated Greek MSS. of the close of the 6th and beginning of the 7th centuries that this papyrus, no less than pap. lxxvii, must for comparison be referred. The script of the Coptic text is indeed stiffer and less often ligatured,³ but the letters are formed in the same way and those ligatures employed are identical.⁴ Further, the Jême papyrus published by M. Loret (Rec. xvi. 103) is in a hand so similar to that of the bishop's amanuensis in pap. lxxvii, that their identity might well be maintained. But the date of this is 634 or 635.⁵ If then we place these two wills between the years 560 and 640, we shall venture as near to precise dates as the palaeographical evidence warrants. (But cf. §. Dates.)

¹ The dating of these hands might have been assisted by BP. 9447, the script of which much resembles 'A' or the contemporary 'D,' were it but complete; for there 'the patriarch, Abba A—' is mentioned. But at this period either the name Anastasius, Andronicus or Agathos might be used to complete the line.

² It is of course possible that, though unable to write in Greek, the bishop could have done so in his own language.

³ Cf. a similar contrast in the fragment, Rec. xvi. 103, facsimiled here, p. 85.

⁴ Most unmistakable in the closing lines which, written in Greek, though by the same scribe, can be paralleled in every detail from the dated MSS. Cf. the rough facsimile, p. 85, also the monetary abbreviations lxxvii. 55 and lxxviii. 75. The Coptic hand as a whole closely resembles that of the bishop's amanuensis in lxxvii. 80, 81.

⁵ The regnal dates appear contradictory, but the 8th Indiction is probably correct. (So Mr. E. W. Brooks.)

The name Abraham was, among the Copts of that time, a frequent one and we cannot claim to identify our bishop with other namesakes. Yet there are one or two cases in which the temptation to do so is strong. (1) A bishop Abramius (*αββα Αβραμιου επισκοπου*) is named upon one of several silver objects found, a few years ago, in the ruined church on the W. of the grand colonnade of the Luxor temple.¹ The lettering of the inscription is analogous to that of the stelae from Hermonthis and so might belong to the 7th century. (2) A 'monastery (*μονή*) of Abba Abraham' existed in the time of Pesynthius of Koptos (v. 25),² who occasionally visited it. The text seems to imply that this Abraham was then living³ and it is to be presumed that the monastery was not far distant from 'the hill of Tsente' where that of Pesynthius lay. The only Abraham who, in the 6th century, left a name in Egyptian church history, was the abbot of Pboou (Fâû) who, expelled by Justinian, founded another monastery at Farshût.⁴ He cannot of course be the same with the bishop in our texts.

Next to that of the bishop, the name most conspicuous is Victor. It doubtless refers in our texts however to more persons than we can distinguish. One at least can be recognized: Victor, the priest, who was *πρωεστώς* of the monastery of S. Phoebammon (219, 223, 303?, 332, 351, 369, 389, 482, G. 106), presumably the same who in 232 is called 'monk of S. Phoebammon.' Victor again is the name of the priest repeatedly greeted by those who write to bishop Abraham (v. above), sometimes in rather extravagant terms (52), and twice addressed directly in conjunction with the bishop

(311, 486). Of the Victors in BM. pap. lxxvii and in M. Loret's papyrus we have already spoken.

As the bishop appears to have employed Victor as his favourite secretary, so Victor in turn frequently uses the services of David, the scribe whose hand I have called 'D' (v. Pl. I, E. 301, 158). He wrote and signed 158, 296, 297, 304, ÄZ. '78. 19, no. 7 and presumably Ad. 44 and T. 4, all of which are official documents, four of them addressed to Victor or recording his presence, one (158) to an oeconomus of S. Phoebammon whom we may assume to be Victor. Numerous other texts are clearly by the same hand, though wanting the writer's signature. Further, a comparison of hand 'D' with that of the principal texts from the tomb-church of 'Dega,'⁵ will make their identity very probable. 'D' too is, in all probability, the hand of the dated Turin ostrakon (v. §. Dates).

It has been already suggested that hands 'A' and 'B' are in reality but one and that their writer is Victor, the bishop's disciple. Proof that 'D,' the hand of Victor's scribe, is contemporary with these and with the bishop is afforded by the recurrence of the priest Plein, son of Dios, in 158 (hand D), 313 (hand A) and T. 6 (addressed to the bishop). The bishop himself is perhaps mentioned in 293, but in no other example of hand 'D.'

Two more texts by Victor, 132 and Ad. 47, may be noticed. They are by one and the same hand,⁶ which can hardly, notwithstanding resemblances, be 'D.' The first is interesting as relating to the will by which 'the deceased Abraham' had disposed of 'the τόπος'—possibly therefore a reference to the Greek papyrus BM. lxxvii.

A number of ostraca are written in the hand of a certain Elias (v. 227), possibly the joint occupant with Jacob of a monastery in Jéme which they bequeath to Stephen.⁷ The succession

¹ V. Grébaut in Bull. Instit. ég. for '89. 334 and Daressy, Notice explic. (1893), p. 7.

² In the fragment Z. ccxxiii=Miss. iv. 754 occurs an 'Apa A.' dwelling to the north of the subject of the text, who is therefore hardly Pesynthius. A limestone tablet, Alexandria Mus. 274, records the restoration in AD. 698 of a τόπος of 'the holy Apa A. the anchorite,' which had fallen into ruin through age. Its provenance is unknown.

³ We may translate: 'visit him' (Abr.) or 'visit it' (the mon.); Méms. Instit. ég. ii. 352, 357.

⁴ Z. ccxxii=Miss. IV. 511, 742, Berlin k. Bibl., MS. or. 1607, no. 4. Also in the list of abbots, T. 20.

⁵ Miss. I, 36 ff., Hyvernat, Album, pl. viii. 6. Cf. here 18, which shows these texts to be contemporary with or slightly later than Damianus.

⁶ I have a photograph of the first and a facsimile of the second.

⁷ RAC. no. 3.

of abbots obtained from their will (Epiphanius, Psan,¹ Jacob and Elias, Stephen) and the indications of RP. 11 show that the co-testator, Elias, probably lived shortly after Pesynthius of Koptos. In none of Elias's letters is bishop Abraham referred to.

Dates.—It is obvious that, on the evidence hitherto adduced, we are only able approximately to date the principal personages mentioned in the following texts. Damianus was clearly the reigning patriarch when some of the writers lived. As to bishop Abraham, we cannot, without proof that **Ad. 59** is by either hands 'A,' 'B,' or 'D,' conclude that he was that patriarch's contemporary. There remains however an important factor in the question to be noticed. The ostr. no. 38 of the Turin Museum² records a solar eclipse 'in the year that Peter, son of Palou, was *lūsane* of Jême.' This the calculations of several astronomers agree in fixing as the partial eclipse visible at Thebes on March 10th, 601.³ Now it has already been observed that this ostrakon is either by the scribe 'D' or by a writer whose hand closely resembles his, and is thus presumably his contemporary (v. Pl. I.). We thus obtain further evidence strongly confirmatory of the period to which we would assign the hands 'A,' 'B' and 'D.'

To a later age belong a series of texts wholly different from those hitherto discussed. The tax-receipts (v. **409**) can be assigned with certainty to the middle of the 8th century, owing to the identity of certain of their scribes with the writers of dated Jême papyri and to the similarity in script and general appearance between those thus dated and the receipts written by other scribes. Like evidence shows that the group **147—151** and **Ad. 4** also belong to this period.

¹ For Psan, cf. also **80**.

² Text published by Stern, AZ. '78. p. 12 and Rossi, in Turin Atti xxx.

³ For this information I am indebted to the kindness of Prof. H. H. Turner of Oxford and Mr. J. K. Fotheringham, who refer to Oppolzer's *Kanon der Finsternisse*, p. 174, and to Ginzel and Krall in *Sitzb. d. k. Akad. der Wiss. (Vienna)*, Math. Nat. Cl. lxxxviii. II, p. 655. Prof. Turner regards the date as ascertained 'with unusual certainty.'

Clergy and Monks.—Assuming the two bishops, of the Greek papyrus lxxvii and of our ostraca, to be but one, we see that, as in the case of Pesynthius of Koptos, Hermonthis was not necessarily the residence of its bishops.⁴ What their connection was with the monastery of S. Phoebammon we cannot say. Perhaps Abraham had previously been its abbot;⁵ thence to the episcopal dignity would be in Egypt the usual course. From RAC. no. 10 (p. 78) it may be inferred that in the century following the connection was maintained; for bishop Colluthus there appears as having some share in the affairs of the monastery.

Other bishops connected with Jême are mentioned: perhaps 'the great bishop, the holy Abba Paternouthius,' whose *τόπος* is situated there,⁶ and 'the holy bishop, Apa Germanus,' whose name is borne by certain property in Jême;⁷ while dedications and donations to the monastery of S. Phoebammon are sometimes entrusted to the bishop as well as to the oconomus.⁸ Our ostraca too, besides Abraham, name an earlier bishop of Hermonthis, Ananias,⁹ also bishops Andreas and Anthony (v. **227**), the latter presumably the bishop of Ape or Luxor,¹⁰ the neighbouring diocese on the opposite bank of the Nile, who with the bishops of Koptos and Apollinopolis Parva, appear in RP. 11.

Many details might be gathered from our texts,

⁴ Bishops are to be met with living in monasteries, e.g. Aphou of Oxyrhynchus, who remained there all the week till Saturday, and Timothy of Antinoë, who appears to have resided in one (this on the authority of the Synaxarium, 13th Hathor). Occasionally at this period we hear of bishops resigning their sees and retiring to the life of anchorites; cf. the bishop's title in pap. lxxvii. 76. Joh. Moschus §§ 37, 93, 123 records instances in Palestine.

⁵ The bishop in pap. lxxvii. 25 speaks of it simply as 'under' him, *ὑπὲρ ἐμέ*.

⁶ ÄZ. xxix. 12; cf. **88**.

⁷ BM. or. 4875.

⁸ RAC. 73, 97. But this may merely point to the ultimate episcopal responsibility in monastic affairs required by the canons, e.g. the Egyptian canons in Mansi II. 1011.

⁹ Munich Antiquarium, pap. 830 is a letter addressed to him.

¹⁰ V. the Sa'id. Scala in Amélineau, Géogr. 556 and the Boh. lists, ib. 576, where (P)ape = *Τριων Καστρων* = Luxor. In BM. or. 85 however Ape is said to be 'in the nome of the town of Hermonthis.'

illustrating the powers and business of the episcopal office. We see the bishop ordaining readers, deacons and priests to particular cures and formally entrusting them with their duties (57 &c.); arranging for the performance of service in various churches, sometimes at the application of the local authorities (97); issuing charges on liturgical questions and edicts of interdict and excommunication against individuals and villages (61); dealing with vagrant priests (40); hearing depositions and giving judgment in local suits and communicating with the magistracy; dispensing or recommending charity.

In certain functions the bishop could be replaced by the archpriest who had, for instance, powers of excommunication or interdict.¹ The bishop's decisions might be promulgated through him;² he transmits the patriarchal Festal Epistle to the clergy.³ The archpriest sometimes appears as attached to a particular church,⁴ or he is called 'archpr. of the Castrum Jême,'⁵ as if the office were more general. He is not as yet identified with the ἡγούμενος, although the latter is here clearly a clerical and not a monastic official.⁶

The archdeacon is less often met with. One is attached to the τόπος of Patermonte,⁷ another to that of S. Victor,⁸ a third to 'the holy church of Jême.'⁹ A monk who is also archdeacon is named on the stele C. 8609.

The number of churches and monasteries named

in our ostraca is considerable (v. Index of Place-Names) and the total of those in the Theban neighbourhood is increased by the other documents: the stelae and the Jême MSS. together give some ten, Lepsius's graffiti and the Pesynthius papyri two or three more, making in all nearly thirty. It is sometimes difficult to distinguish between church and monastery; while ἐκκλησία designates the former only, τόπος or its Coptic equivalent apparently includes both. Nor do the names by which they are known always suffice to separate them. Thus to the martyrs Phoebammon, George, Victor, Isidore,¹⁰ Mena¹¹ either might be dedicated; but the τόποι of Apa Ananias, Apa John, Apa Moses, Apa Papnoute, Paul of Koulol¹² are probably monasteries, called either after their founders or their actual abbots.¹³ In only one instance can the age of a monastery be surmised: that of Pesynthius was presumably founded by or in memory of the celebrated bishop of Koptos. As to the duration of their existence, our documents show at any rate that the monastery of S. Phoebammon was flourishing at the beginning of the 7th and in the latter half of the 8th centuries, though perhaps destroyed and rebuilt in the interval.¹⁴

The history of Egyptian monasticism after Chalcedon has received but little attention, either from contemporary or later writers. The usually consulted records for the period with which we are concerned are the work of catholic writers (Leontius of Neapolis, Joh. Moschus, Sophronius) or of Nestorians (Thomas of Marga) and these seldom show any knowledge of Egypt beyond the

¹ Ἀφορίζειν 83, 'exclude from the mysteries' RP. 25² = G. 11. Here he is called πρωτοπρε[σβύτερος]. Archdeacons sometimes had this power in the 5th cent. (Hatch in Dict. Chr. Ant. I. 137). On the archpr. as bishop's vicar v. also Renaudot, De Patr. Alex. § xl, and Tuki, Rituale 310.

² 54, 485. In Can. Basil. 92 he is the bishop's assessor in judicial cases.

³ BM. pap. xci.

⁴ RAC. 48, ÄZ. '88. 132, BM. pap. lxxvii. 81, stele C. 8552.

⁵ BM. pap. lxxviii.

⁶ Cf. the frequent combination, 'priest and ἡγ. of the — church' (RAC. 19, 20, BM. or. 1061, ib. pap. Joad II). In ÄZ. '84, 151, 152 we see a 'priest and ἡγ.' and an archpr. of the same church. Subsequently archpr. and ἡγ. become identified, as can be seen in the ordination services; e.g. Codd. Vatic. xlv, cxxx &c.; cf. Cyril b. Laklak's decision, Renaudot, Hist. 585.

⁷ ÄZ. '84. 146.

⁸ BM. or. 4884.

⁹ ib. 4875.

¹⁰ Lepsius, Denkm. VI. 102, 20.

¹¹ In 45 his church, in RAC. 48 his τόπος.

¹² RAC. no. 1.

¹³ The 'Pratum' of Joh. Moschus mentions many apparently so named. Cf. also the monasteries 'of Andrew the priest,' 'of Nahroou the priest,' 'of Peter the deacon' in the Fayyûm about this period (Rev. éts. grecq. III. 134).

¹⁴ It probably suffered at either the Persian or Arab invasions, to one of which RAC. no. 4 may refer. There 'the whole village' assigns the mon. to certain persons who had apparently restored it after devastation. This MS. shows no names in common with the others and its script may be earlier than most; it may therefore belong to a period between those of the early 7th and those of the later 8th centuries. Cf. also BM. or. 72 and here 227.

Delta, the upper provinces being very rarely visited by them.¹ The Lives, *Acta*, Miracles extant in Coptic seldom deal with so late a date—the Lives of Samuel of Kalamon and Daniel of Scete are indeed conspicuous exceptions—and the papyri have been little studied in this light. Most of the latter indeed belong to the Fayyûm or Eshmunên and give no information as to affairs further south. The records of the monasteries at Thebes, as preserved in the ostraca, the Jême papyri and the stelae, stand therefore alone; from no other source has such a body of documents, so restricted as to locality and date, survived.

The occupants of these monasteries were not exclusively Egyptian. Syriac texts in the tomb-church of 'Dega' at Dêr el-Bahri,² possibly too the name Psyros,³ show that Asiatic monks were present. The monks doubtless followed the Pachomian rule; on either side of them were (or once had been) the communities founded by Pachomius and Theodore, one indeed near Hermonthis.⁴ We find the early Pachomian abbots enumerated on the ostraca⁵ and invoked on stelae,⁶ while Pachomius' Canons are among the books in the monastery of Elias (v. note on p. xix). The canons of bishop Ananias (85) are presumably not monastic.

Of nuns the ostraca tell us nothing, but many are commemorated on the stelae and papyrus BM. or. lxxix V. is by a woman dwelling in the mon. of Apa Sergius, so presumably a nun.

We have no data by which to estimate the numbers of the monks. His biographer indeed

boasts that in Pesynthius's day, about the time to which most of our ostraca seem to belong, the monasteries in the neighbourhood greatly flourished. The remaining ruins do not suffice for measuring the original extent of the buildings. Nor can we gather much as to the material condition of their inmates. To what extent trades were carried on we do not know, partly because it is uncertain how far the designation 'monk' has been omitted in the documents: are those who call themselves simply 'husbandman,' 'workman,' 'builder,' 'baker' &c., necessarily seculars? Very rarely the word 'monk' accompanies the trade-name, showing perhaps that worldly occupations within the monastery were exceptional.⁷ The artisans and labourers, with whom the monastery contracts for specific work, come doubtless from the adjacent villages; so likewise the tenants to whom land is let for cultivation.

Some of the monks—what proportion we cannot say—lived without the monastery as 'anchorites,' in caves in the adjacent hillside. Pesynthius had dwelt in one while a monk and as bishop retreated before the Persians to an ancient tomb in Jême.⁸ Possibly 'P. the anchorite' (345, 378) is none other than the bishop. Abraham of BM. pap. lxxvii is called 'bishop and anchorite of the holy mount of the Memnonia' (l. 76); indeed the evidence for his actual residence within the monastery is not conclusive. Sometimes an 'anchorite' is in orders: a priest, BP. 9420, a deacon, G. 107.

The direction of the monastery was in the hands of the *προεστῶς*, sometimes called also *ηγούμενος* in respect here probably of his clerical dignity. The civil power was represented by the *διοικητής*, under whose authority (*ὑποταγῇ*) the monastery, as well as the Castrum, is stated to stand.⁹ In this jurisdiction the *lašane*, the most frequently mentioned local magistrate, does not appear to have shared.¹⁰ No mention is made in

¹ Siut (Lycopolis) occasionally appears as the extreme limit of their acquaintance.

² Maspero, Guide du Visiteur 385, The Academy 1883. I, 264.

³ BM. or. 4881, BP. 6139. Perhaps this and Pegôsh 'the Ethiopian,' refer merely to descent. Some bishops in Upper Egypt were Syrians; a monk of Bethleem bishop of Hermopolis PG. 87. 3053. The ordinations at Cple. by Syrian bishops were presumably of Egyptian monks, of whom plenty were there (Joh. Ephes., De beat. orient., cap. 50).

⁴ Vit. Pachom. § 86. Cf. Ladeuze, Etude 172 ff., 199. 'The Tabennesiotes' (Life of Daniel, ed. Clugnet, 50) need not imply contrast with other orders, for the term is used already by Palladius. The Sinuthian rule also was accepted in other monasteries, as we learn from the story of Abraham of Pboou (Miss. IV. 512). That of John Kame too was introduced into Upper Egypt (Wüstenf., Synax. 199).

⁵ T. 20.

⁶ C. 8636.

⁷ In earlier times this was not so; v. Hist. Lausiaca c. 39.

⁸ Méms. Inst. ég. II. 335, 401.

⁹ BM. pap. lxxxv.

¹⁰ The two offices are apparently not identical: BM. pap. xc. 29, 'whether δ. or ι.'; nor do the titles interchange.

any of our documents of the *δευτερίμιος*, known to the Sinuthian congregations; but one papyrus (RAC. no. 1) refers to two *συνκάθεδροι* of 'the great *προεστώς*.' The official who in the Canons¹ holds the next place after the abbot is the *οικονόμος* or steward. On him devolves the conduct of practical affairs; gifts or dedications to the *τύπος* are made through him,² leases are arranged and workmen engaged by him,³ land is sold by him.⁴ Occasionally, indeed—more often perhaps than our texts show—he is identical with the *προεστώς*.⁵ The *oeconomus* of a church is sometimes mentioned. In 290 a church seems to have had three (cf. T. 7). Presumably without official status was the *μαθητής* of the *προεστώς*, whom the Canons indicate as his natural successor.⁶

Close relations appear to have existed between the monks and the episcopacy. Of the bishop of Hermonthis and his connection with the Theban monasteries we have already spoken. He seems to have had, in some cases, rights of ownership in the monasteries,⁷ similar to those of the *προεστώς*, who was entitled to dispose of his succession by will.⁸ Assembled bishops sit in judgment upon criminous monks, even upon a *προεστώς*;⁹ yet we have no evidence that even bishop Abraham had any direct share in the government of the monastery.

Some idea of the contents of the monastic libraries and of the liturgies in use may be got from the opening texts of our collection and from the book-lists (250, 402, 458, 459, Ad. 23).

¹ E.g., Mansi, II. 1012.

² Jême papyri passim.

³ 158, 200.

⁴ Pap. Turin I (Atti xxiii).

⁵ So in RAC. no. 1. Sourus, the *oeconomus* often named in the Jême MSS., is in BM. pap. lxxix *R* called *προ.*, while of the latter the verb *οικονομέω* is used (Pap. Rhind I, Journ. Philol. xxii. 280, 281).

⁶ Cf. BM. pap. lxxviii.

⁷ BM. pap. lxxvii; cf. Ad. 9.

⁸ BM. pap. lxxviii. The seller of the 2 monasteries, Rev. *έτς*. grecq. III, calls himself simply 'monk'; so too the testators in RAC. no. 3, though Jacob is presumably *προεστώς*. In this connection cf. Stele C. 8451 = Miss. III. xl, which commemorates the *κτίστης* Eulogius (cf. W. Nissen, *Regelung d. Klosterw.* 12). Private property in a church at Jême, *ÄZ.* '84. 146.

⁹ RP. no. 11.

Much more information is to be had from the long catalogue on the limestone ostrakon from Thebes, published by Bouriant and doubtless relating to one of the monasteries to which our documents refer.¹⁰

Language.—In so large a number of texts, the work of so many hands, it would be futile to seek for linguistic uniformity. The writers differ of course in degree of education and it is not easy to distinguish between results of their negligence or ignorance and real dialectal characteristics. The *provenance* and date of the majority of the ostraca lead us to expect close similarity with the language of the Theban legal documents—the Jême papyri; and in fact the features of that idiom (many of which were indicated by Stern, *ÄZ.* '84. 144 ff.) are all to be found again in our texts.

Again, as in those papyri, not a few features distinctive here are also to be met with in the ancient idiom of Akhmîm and in the early Sa'idic texts which show its influence: the Pistis, Bruce pap., Elias Apocalypse &c.

(1) *Phonetic Peculiarities*:¹¹—*A* stands in the ostraca for classical Sa'id. *e* in many words and for *o* in still more, Akhm. forms corresponding in both cases. Once *o* represents *a* (*hop*). Again, *e* or *ê* is for *a* in certain words which have in

¹⁰ The locality of the *τύπος* of Elias may possibly be read Tchê (v. 31), where that of Pesynthius was situated (G. 14). A *προεστώς* named Elias is known (274, cf. 227 &c.), perhaps the same as the colleague of Jacob in RAC. no. 3, who, in describing his property, specially mentions the books left him by his predecessor (RAC. 45). It may further be noted that while Kalapesios (not Katapesios) is the name of him to whom certain of the books in B.'s list had been given, an *oeconomus* of Pesynthius's monastery bears the same name (G. 14). The catalogue is in many ways interesting. Assuming the works to be in Coptic, we should have here the only mention of Pachomius's Canons in that language. We see too that those of Athanasius were familiar in the South (as indeed BM. pap. xxxvi indicates). 'The Histories of the Church' (no. 58) recall Z. no. clx, which von Lemm has shown to contain the original of parts of the Chronicle of Severus. Fragments in Paris, apparently of that same work, have indeed this very title. 'The Invention of the Bones of John Baptist' might be the text of Z. no. clvii (v. Steindorff, *ÄZ.* '83. 137). The books were of course mostly (61 out of 80) on papyrus (*χαρτης*), not, as Bouriant has it, on paper. A few, mostly biblical, are on parchment.

¹¹ Most of the following instances of consonantal and vowel change will be found alphabetically in the Index of Coptic Words.

Akhm. similar forms. For *au*, *ou* there are several instances of δ ; but for *au* we have also *aou* (*Taoueit*, *hnaou*) and for *ouu*, *au* (*erau* **136**, *tunau* **181**, *jau* **191**). Rarer are *ou* for *eu* (**31**, **146**, **172**), *éou*, *eu* for *éu* (**199**, **229**, **311**, **385**) and *iou* for *iéu* (*laénion*¹). Further, we may here note the forms *Ihannés*, *Eihannés* (**255**, **256**) for *Iωαννης*,² *eit* for *eîôt*.³ The frequent interchanges of other vowels and diphthongs, such as *e*, *é* or *i* for *ai*, *ei*, *eu* or *oi* and vice versâ, are found chiefly in Greek words; but confusions between *e*, *ei*, *é*, *i*, *u* and between *o*, *ó* are as common in the Coptic as the Greek. Vowels are occasionally doubled, as *naa* **271**, *usaa*- **352**, *naa*- (= *n*-) **371**, perhaps *ee*- in **116**, **271**. There is conspicuous inaccuracy in the use of vowels throughout certain texts, e.g. **168**, **169**, **170**, **254**.

The interchange of consonants is most remarkable in γ , κ and \dot{g} , where it can indeed be observed to some extent in almost all Sa'idic texts.⁴ Little or no distinction seems to be felt between them, whether at beginning, middle, or end of a syllable or word, though, of the three equations, $\gamma = \dot{g}$ is rarer, both here and in the Jême MSS., than $\gamma = \kappa$ or $\dot{g} = \kappa$.⁵ There are besides a few instances in which γ and κ stand for χ ,⁶ while elsewhere χ represents \dot{s} (**158**, **370**) or *h* (**36**, **44**, **186** **207**).⁷ We have one example of δ for *h* (**271**)⁸ and probably its converse in *h* = (ϵ) δ

'be able' (**381**),⁹ and one of *h* for *k* (**284**). The Mid. Egypt. $l = r$ is not to be expected so far south; yet it occurs twice (**30**, **385**) and six times in the Jême MSS., where its converse, r for l , is also not unknown.¹⁰ Many of the writers appear not to have distinguished *d* and *t* (v. especially **254**); but this is no specially Theban characteristic. Nor is the uneuphonic *n* for *m* before labials peculiar here. The letter *j* seems once to be represented by *tš* (*Tšeme*), while other ostraca, stelae and papyri exemplify the converse.¹¹ Φ is once used for *f*, as in one of the Jême texts.¹² The unexplained tendency to double initial *n*, characteristic of the Mid. Egypt. dialects and frequently met with in the older Sa'idic texts, is often to be found in the ostraca and Jême papyri.¹³

(2) *Forms*:—Among the roots which are either new or rare we may note: the auxiliary *oua*-; obscure verbs as *lôjk*, *ouôr**h*; the causatives *tsano*, *sanò*, *tano* and its qualitative *tanit*, with which is probably to be classed *jiloit* **378**;¹⁴ the verb *ouôj* (or *ouôje*) 'to cut';¹⁵ the verb *še*, very rare in Sa'id. but found in Akhm.; the unknown substantives *epaeie* or *epae* and *jak*. The form *joeit* in **304** seems to be nothing more than an ill-spelt *jît* from *ji*.¹⁶ Besides these, several words will be found in the Index of questionable form or obscure meaning, most of which greater accuracy in the originals or in my copies would doubtless explain or remove.

¹ V. *ÄZ.* xxix. 17.

² Also in BM. or. 4879 (Jême). Cf. *Ianna*, BP. 915.

³ V. **323**. Cf. *ait* RAC. 34.

⁴ Least often perhaps in the Shmûn papyri, where Mid. Egypt. tendencies are not rare. On the problem generally v. Stern, *ÄZ.* '78. 10, also Hess in *Indogerm. Forsch.* VI. 123 and Thumb, *ib.* VIII. 189.

⁵ The forms *αντελεj* (if correct) **Ad. 63**, *παλαje* (= *παραje*) stele Alexandria 285 are somewhat disconcerting, as indicating phonetic similarity between \dot{g} and *j* quite unexpected in this period and locality.

⁶ Cf. *ροχh*, Steindorff, *Elias* 128, 134.

⁷ These are doubtless archaisms and seem peculiar to Theban texts. The Jême MSS. show the former in *σδχε*, *sanχ*, *Sonχém*, *χer* (= *šerp*), *Χmnlsnêu*; the latter happens not to occur there. It will be noticed that in all these instances the Boh. forms have *h*.

⁸ Cf. BM. or. 1060 (Jême) *šôb*.

⁹ $H = š$ frequent in Jême MSS.: *mohe*, *têh*, *h-εvaγe*, *ha-ench*, *hmén*, *hém*, *hôpe*, *holf* &c.

¹⁰ *Κρηρονμος*, *αθροφορος*, *φολοκαρε*, *ππερου*.

¹¹ BP. 580 *ejôp* = *elôop*, RAC. 99 *jere* = *tšere* and the names *Jemplênis*, *Jenaraš*, *Jempaniske* &c. This is met with elsewhere: Miss. IV. 680 *jinoute*. Cf. Spiegelberg, *Demot. Stud.* I. 29. In the papyri and in G. 106 *tj* stands several times for *j* in *Tjême* = *Jême*; also BP. 707 *tjoutê*. The same feature is twice found in the old Berlin Psalter (p. 35).

¹² Sir Ch. Nicholson's papyrus.

¹³ In the latter doubled *m*, *p*, *t* are also to be found.

¹⁴ On such qualitatives in the oldest Coptic, v. Griffith, *ÄZ.* xxxviii. 81, Sethe, *Verbum* II. 42.

¹⁵ So in Boh. Isaiah xxxviii. 12 = *ἐκτέμνειν* and BM. or. 5001, f. 56 'to practise surgery' = PG. 88. 1973 *χειρουργεῖν*; so too Z. 552, of the surgical knife. Correct therefore **403**.

¹⁶ This is equally suitable in the TB. ostr. cited; cf. use of *f* in **149**, **151**.

Some familiar words are used in quite unusual senses: *bók* transitively (v. 74); *ma* (in *hama* &c.) propositionally;¹ *nmon* adverbially;² *hibol n-* 'in presence of';³ the puzzling *se* in 244. Especially remarkable are the privatives *noues n-*, *nəou-* and the parallel use of *nat-*.

Remarkable forms of certain familiar words are common to our ostraca and the Jême papyri: *laue*, *ouôse* (cf. Akhm. and old Sa'id.), *nai*, *šae*. Common to Akhm. are also *tinou* = *tenou*, *hée* (106, 5) and *hēie* = *he*, while *nék*, *néf*, *nmén*, *ouontēi*, *mntēn*, the verb *pejek*, *pejef* &c.⁴ show tendencies observable in that dialect. The papyri again know the form *kou-*, which we have here so frequently for *ke-*.

Several unclassical variants of the verbal pronouns are found. Some with final *-e* show Akhmimic influence: *ntne-* 2d pl. conjunctive. (Ad. 38), *enetne-* 2d pl. neg. fut. (Ad. 60), *matne-* 2d pl. neg. aor. (61); with which must be classed the parallel *ouatne-* from the new auxiliary *oua-* also *hitotte* = *hitootéutn* (Ad. 60).⁵ *Sou-* 3d pl. for *se-* and *nsou-* for *nse-*, is found in the Sa'id. 'Elias' as well as in the Jême MSS.⁶ In 484 we have apparently *ntou-*.⁷ *Eka-*, *efa-* &c. fut. III. and *ntare-* temporal are also in the 'Elias.' *Pfa-* in 384 seems intended for neg. fut.; so too *maeina-* 381; *mpra-* 254 (if correct) for neg. imperat. There appears to be in 57, 63, 84, that use of *e-* for *ere-* which Stern observed in Akhm.;⁸ also that of *mpôr* as imperative.⁹

¹ In the Jême MSS.: BM. pap. cv end, or. 4881. 2 where ib. 4 it = *ebe*. Perhaps, *ma ouhoou* ÄZ. '78. 14, 56 belongs here.

² Besides examples in 83, this occurs RAC. 75, 77 (*nmon*).

³ Cf. Ciasca, Pap. 20.

⁴ Pap. Bruce 43 has *pajeu*.

⁵ Such forms reappear in the Bruce Pap. pp. 118, 127, 262 and a White Monastery MS. (probably Shenoute) BM. or. 3580 B. 4 and in an early MS. of the Ep. of S. James, BM. or. 4923. 5. They are common too in the Shmûn papyri, e.g. Corp. Rain. II, nos. 51, 56, 76, 114, 185, 238.

⁶ RAC. 69 &c. Also in Shmûn papyri, Corp. Rain. II, nos. 5, 139.

⁷ So Corp. Rain. II, no. 241, Journ. As. '88. 369.

⁸ ÄZ. '86. 132. Also in BM. pap. lxxviii. 9 (Jême).

⁹ L.c. 133. Occurs in the Coptic of the *μη λυπηθης* formula on Theban stelae, C. 8510, 8468.

Finally, the peculiar employment of *mn-*, *mnt-* with another verb, in apparently negative conditional clauses (v. 360), must be mentioned.¹⁰

(3) *Greek*:—The Greek language claimed, even in the 8th century, some official recognition in the Theban district. This has been evident to all students of the Jême papyri, where protocols, subscriptions and many formulae in that language are still retained. And the fact is confirmed by certain official ostraca, contemporary—for they are by the same scribes—with the later of those papyri and written wholly in Greek.¹¹ It is therefore to be expected that a century and a half earlier—the time to which most of our ostraca are assigned—Greek would be still more commonly used. Indeed from that time plenty of texts in both languages have survived to prove that the use of either was officially admissible; but the will of Abraham, BM. pap. lxxvii (v. above), shows that for important documents Greek was still preferred, even where, as here (l. 69), the author was himself ignorant of it. The language of the church too was doubtless Greek; we have evidence of this in the number of Greek biblical and liturgical texts among the ostraca, those in Coptic showing the presence of translations, perhaps officially recognized. I know however of no evidence that Greek was any longer spoken so far south.¹² We learn from the life of Daniel of Scete, that at this same period Greek was not understood by the monks of Apollo's great monastery *ἐν τῇ ἁγίᾳ Θηβαίᾳ*.¹³ That Pesynthius spoke to the soldier

¹⁰ A non-Theban instance, Rec. VI. 70 (15). Cf. perhaps the usage noted by Steindorff, Elias 43.

¹¹ V. 424—428, where the last signatures only are in Coptic; also ostr. Turin 1448 by Psate Pisrael and Louvre E. 6262 by Aristophanes son of John (v. 409), both wholly Greek. These writers therefore had command of both languages.

¹² Unless it be the evidence of such Greek letters as Grenfell Pap. I, no. 63 &c. (from Edfu). The short vocabulary here 434 was no doubt for literary purposes. Makrizi's statement, as to the 'complete knowledge of Greek' near Siut in his time, does not necessarily imply colloquial usage. Nor does the persistence of liturgical Greek, even to the 14th cent. (e.g. Paris, MS. 68. v. Quatremère's Recherches 298), indicate more than an artificial survival.

¹³ Clugnet, Vie et Récits § 7.

from Tiloj (near Benisuef) through an interpreter is probably without import here; for the soldier was apparently a foreigner.¹

This is not the place in which to discuss such characteristics as might be observed in our Greek ostraca. I would merely call attention to the following words or phrases, uncommon in them-

¹ A reminiscence of the barbarian soldiery who served the Emperors in Egypt is the stele Alexandria 282 (= Miss. III, pl. 81): *υπερ μνησεως του μακαριου Ριγιμερ στρ, σκυθ, εκοιμυθη* (blank). The decoration shows that this came from Edfu. Date uncertain.

selves or in their employment here: ἀπόκληρος,² ἀσήμεος, ἀρίθμα, γνώμη, ἐν ὅσον,³ ἐπιστήμη, μετὰ καλοῦ,⁴ κήρυγμα, λίγνον (λίκνον), μαυλίζω, μουσίκιον, ξένιον, παράγω, πιστός, συλλόγριον(?), συνπόσιον, συνάγω.

² The denial, in Can. Athanas. 49 and 50, of a 'portion' (نصيب) of the sacraments as a penalty, may imply this word in the original.

³ So in Sa'id. Ps. cxlv. 2 = ἔως, Eccli. xxx. 30 = ἔως ἔτι, as Rahlfs has noted.

⁴ Also in Corp. Rain. II. 81.

I

TRANSLATIONS AND COMMENTARIES

COPTIC OSTRACA.

TRANSLATIONS AND COMMENTARIES.

BIBLICAL.

1. (E. 196) L. 5 *πρεσβυτερος* or abbrev. 6, 7 ? *nserounē*. 10 *nau*. 13 [*auð pejaʃ*]. vo. 1, 2 ? *ntaiēi*. 12, 13 *tahmou*.

1 Samuel xvi. 4, 5. Not elsewhere preserved in Sa'idic.

For Ephraim read Bethlehem. "The elders of the city looked and wondered at (?) him and said."¹ 11 looks like a gloss. *Ntaiēi* in vo. 4 is presumably a mere error.

¹ Cf. Boh. (Lagarde, Orient. 68).

2. (E. 32) L.

1—5 S. Mark xiv. 17, 18; 6 S. Matthew xxvi. 14; vo. 1—5 ib. xxvi. 20, 21.

The texts are those of Woide, but for the omission in ro. 4 and *oun* in vo. 4.

3. (C. 8137) L. 1 *ntere-*. 3 *ēgēr*. 4 *oueine*. 5 ? *iojne*. 6 *nrōme*. 6, 7 *erepīgēr*. 7 ? *sōs*. 8 ? *ose*. 9 *joei*. Vo. 1 *petrhume*. 2 ? *ejen-*. 3, 4 *mmouu*.

Acts xxvii. 9—11. Not elsewhere preserved in Sa'idic.

512. (E. 260) L. 2 *κτισον*.

Psalms l. 10, xxiv. 20 in Greek:

"Create in me a clean heart, O Lover of man, and save me." Then a list of Greek words each beginning with φ.

513. (E. 104) L.

Psalm ciii. 1—6.

1—3 and vo. 1, 2 are Coptic of ver. 2; 5—13 are Greek of 1, 2, 4, 5, 6. The text has several errors: *και συ, το, και ανεβη ε[ν] νεφελαις, εστησεν τα*, besides omissions after *φως, ουρανον, νεφελαις, γην, κληθεσεται*.

514. (E. 186) L.

Psalm cxvii. 27, 26 (sic) and Luke i. 28, in Greek. The former on an ostr. with other passages, in Coptic, ÄZ. '85. 101.

515. (E. 321) L. 1 end, ? σ[υ].

Luke i. 42 and 28 in Greek.

Ad. 24. (OA. 1171) L. From Dêr el-Esbeh, behind Kamûlah. Type, Hand A.

Biblical passages. I have identified only Jer. viii. 22, which seems to end with *saein*.

LITURGICAL.

19. (S. 11) P. A confession. Suggests the 5th or 6th century. (F.E.B.)

"We confess (*ὁμολογεῖν*) a Trinity which is in a Unity, namely the Father, the Son and the Holy Ghost, three *ὑποστάσεις*, of whom one took flesh for

our salvation, namely the Son. Yet (ἀλλά) each one of the ὑποστάσεις is a thing apart, not in the others. This is in truth so. A single μοναρχία, a single pantocracy, a single glory. But (δὲ) we join with this δοξολογία good works (πράξεις) for the obtaining of the promises." (W.E.C.)

4. (E. 19) L. Hand of 6, 7.

Fragment of a Preface and Sanctus from the Anaphora of the Mass, of the Egyptian type; closely akin to that of the St. Petersburg Ostr. 1133, the coincidences with which are in italics.¹

"..... to us, O Lord, those who that He may make them all worship Him, who ... in truth is and the earth in children who spared ... all *men* after [*Thine image² through Thy beloved and holy Son*] Jesus Christ our Lord, *the First-born of all creation³ [who is also coessential with Thee;] who didst make us heirs of these [good things by his precious blood: we give thanks to Thee] the incorruptible, unapproachable, unsearchable, [inexpressible God⁴ almighty, for that Thou didst make us to pass [into being⁵ by Thine only begotten Son who of His own will] came on to the earth to redeem the [race of mankind. Before Thee⁶ stand] thrones and dominations, principalities and [powers, angels and archangels]: before Thee stand the [many-eyed cherubim and the seraphim] each having six wings [and with twain veiling their face because] they fear to look upon the Imag[e of the Invisible,⁷ and with twain veiling] their feet by reason of the fear [of the majesty of the Creator,⁸ and with twain flying] they cry one [to the other with lips unsilenced] and*

¹ Hermitage impér., Inventaire 189 and Lemm in Bull. Acad. impér., 5th ser., xii. 284.

² Gen. i. 26, Col. iii. 10, S. Matt. iii. 17.

³ Col. i. 15.

⁴ Cf. Serapion I: αἰνούμεν σε ἀγενητὴ θεὸ ἀνιχνύσαστε ἀνέκφραστε ἀκατανόητοι: Lit. S. Chrys. (Litt. E. and W. 322) σὺ γὰρ εἶ θεὸς ἀνέκφραστοι ἀπερινόητος ἀόρατος ἀκατάληπτος.

⁵ παραγαγεῖν εἰς τὸ εἶναι is a common phrase for creation from Philo onwards.

⁶ For this cf. Serapion I σοὶ παραστήκουσι χίλια κτλ.; Lit. S. Marc. (Litt. E. and W. 131) σοὶ παραστήκουσι κτλ.; Lit. S. Marc. Copt. (ib. 175) 'for before Thee stand the thousand thousands &c.'

⁷ Col. i. 15.

⁸ Cf. Lit. Dioscori (Renaudot ii. 287) 'duabus facies suas' &c.

tongue [unceasing and mouth unhushed,⁹ shouting and saying,] *Holy ho[ly holy, Lord God almighty, which was] and is [and is to come.]*"¹⁰ (F.E.B.)

⁹ Cf. Lit. S. Marc. (Litt. E. and W. 125) ἀκαπαύστῃ στόματι καὶ ἀσιγήτοις χεῖλεσι καὶ ἀσιωπῇ καρδίᾳ; S. Athan., In illud Omnia mihi 6 (i. 108 A) τὴν δοξολογίαν προσφέρουσιν ἀπαύστοις τοῖς χεῖλεσιν; S. Didym. Al., de Trin. ii. 77 A (PG. 39. 545 B) ἀναφανούντων ἀσιγήτοις στόμασι καὶ ἀκαταπαύστῃ φωνῇ.

¹⁰ This form of the Sanctus (Apoc. iv. 8) so used seems to be unexampled. The proper Egyptian form is Ἁγίος ἁγίος ἁγίος Κύριος σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης (Serapion simply τῆς δόξης σου, cf. Is. vi. 3).

5. (E. 77) P.

The Prayer of the Kiss of Peace of the Egyptian Liturgy of S. Basil.

Greek in Renaudot i. 52; Coptic in Eucholog. (Cairo 1887) p. 69; Latin from Syriac in Renaudot ii. 543; English from Ethiopic in Brightman, Litt. E. and W. 227. Brackets=completions from these texts.

"Lord God, Framer of all, which didst create man in incorruption and didst abolish the death (that came) into the world by the envy of the devil,¹ and (by the quickening) advent in the flesh (of Thine) only (begotten Son didst fill) the earth (with the peace from heaven): Thou whom all the hosts (of the angels) did hymn, saying² (Glory to God in the highest) and (on earth) peace, (good) will (towards men): do Thou fill our (hearts with Thy peace) and cleanse us from all deceit and (all malice³) and (make us worthy to salute one another with an holy kiss,⁴ that we may partake without condemnation of Thine immortal and heavenly gift"). (F.E.B.)

¹ Sap. ii. 23 sq., 2 Tim. i. 11.

² S. Luke ii. 13, 14.

³ 1 Pet. ii. 1.

⁴ 1 Cor. xvi. 20.

6. (E. 168) L. Hand of 4, 7.

Prayer of Inclination before Communion in Liturgy of S. Cyril (Mark), which is also an alternative form in the Egyptian S. Basil. V. Tuki Anaph. 336, Renaudot i. 50, 75, Brightman 137, 183, 235. (F.E.B.)

7. (E. 270) L. V. pl. 1. Hand of 4, 6.

The opening of a prayer.

"God almighty, the whom heaven and earth [and things under] the earth¹ [do worship], who hast called everyone [into being] in Thine image and likeness², who art"

(F.E.B.)

¹ Cf. Phil. ii. 10.

² Gen. i. 26. Cf. Philo, De creat. princ. 7 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι; [Clem. Rom.] 2 Ep. 1 ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας καὶ ἐθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς; Orig. in Eph. i. 1 (Cramer, Catena in loc.) καλούμενοι οἶονεῖ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι.

516. (C. 8193b) P. Ro. is **68.**

The opening of a priest's Apologia or possibly of an Absolution.

Ὁ θεὸς ὁ αἰώνιος, ὁ τῶν κρύπτων γνώστης, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως,¹ ὁ μὴ θέλων τὸν θάνατον τῶν ἁμαρτωλῶν ἀλλ' ἵνα μετανοήσωσιν καὶ σωθῶσιν·² ἐπίβλεψον ἐπὶ τὴν ταπείνωσιν τοῦ ἐλεείνου σου καὶ ἁμαρτωλοῦ δούλου.³ (F.E.B.)

¹ = Susanna 42.

² Cf. Ezek. xviii. 23. xxxiii. 11.

³ S. Luke i. 48.

517. (E. 116) L. Hand of **518.**

Verses to be sung in the service, like the Psalm and Alleluia before the Gospel and the Aspasmos at the Kiss of Peace. Cf. Litt. E. and W. 118, 156. (F.E.B.)

✠ Αἰνέσει

. . . ἡμῶν αἰνοῦμεν.

Σαλπίζατε λαοὶ ὅτι Χριστὸς

γεννᾶται σαρκωθείς ἐκ παρ-

5. θένου τοῦ σῶσαι ἡμᾶς καὶ τ[οῦ] δοξ-
άσαι τὸ ὄνομά σου Κύριε

Vo.

Εὐλογημένος¹

εἰ ἐπὶ θρόνου τῆς βα-

σιλείας σου καὶ ὑπερυμ-

νητὸς καὶ ὑπερυψούμε-

5. νος εἰς τοὺς αἰῶνας.

¹ Dan. iii. 54 (Three Child. 32).

518. (E. 105) L. Hand of **517.**

Verses as in **517**; apparently for a feast of the BVM., perhaps the Purification, since Symeon is regarded as a priest in the Coptic ritual.

Χαῖρε Μαρία κεχαριτω

μένη· ὁ Κύριος μετὰ σου¹ καὶ τὸ
Πνεῦμα τὸ ἅγιον.

Οἱ ἱερεῖς σου ἐνδύσονται δικαιο-

5. σύνην καὶ οἱ ὁσίοί σου ἀγαλλιᾶ-
σει ἀγαλλιᾶσονται : ἔνεκεν Διου-
εἶδ τοῦ δούλου σου Κυρίου.²

Σῶσον Κύριε τὸν λαόν σου

καὶ εὐλόγησον τὴν

10. κληρονομίαν σου.³

Vo.

Ἐνδόξῳ παρθένῳ.

Χαῖρε⁴ κεχαριτωμέ-

νη Μαρία· ὁ Κύριος μετὰ σου· εὐλο-
γημένη σὺ ἐν γυναιξὶ

15. καὶ εὐλογημένος ὁ καρ-
πὸς τῆς κοιλίας σου ὅτι
Χριστὸν συνέλαβες
τὸν Τῖον τοῦ Θεοῦ τὸν
λυτρώτην τῶν ψυ-
20. χῶν ἡμῶν. (F.E.B.)

¹ S. Luke i. 28.

² Ps. cxxxi. 9, 10. ἀγαλλιάσει is read in A (from v. 16). ἔνεκεν Δαυιδ κτλ. is attached to v. 10, not to 11, in the Sa'idic as here.

³ Ps. xxvii. 9.

⁴ 12—20 approximately the Eastern form of the 'Ave Maria.'
12—14 S. Luke i. 28. 15 sq. ib. 42.

519. (E. 101 ro.) L. Vo. is **474.**

Post-communion Anthems. Cf. Litt. E. and W.

64, 139 sq.

✠ Ἄρτον ἐπουράν[ιον] ἔδωκεν αὐτοῖς καὶ ἄρ-
τον ἀγγέλων ἔφ[αγεν] ἄνθρωπος.¹

Ἄρτον οὐρανοῦ ἔδω[κεν] αὐτοῖς.

Ἄρτον εὐλογημένον [ἐλίβομεν (οἱ ἐφάγομεν)]

5. σῶμα Κυρίου καὶ αἷμα [τίμιον].

Ἄρτον μετέβαλεν (?) ὁ Κύριος ὁ

Ποτήριον σωτήριον, ἔμψ[υχον] πόσιν

Ἄγιον ἄρτον δεξιμέ[νοι] εὐλογῶμεν τῷ Θεῷ τῷ
ἐπὶ πᾶσαν τὴν γῆν μέγαλα [ποιοῦντι]²

10. Αἰνέετε τὸν Θεὸν πάντες οἱ [λαοί]³

¹ Ps. lxxvii. 24 sq. Cf. civ. 40, Neh. ix. 15. Οἱ ἄρτον ἄρ-
τοῦ οὐρανοῦ ἐπέμψας ἀκοπιᾶτως Sap. xvi. 20.

² Ecclus. l. 22; Ps. lvi. 5, 11.

³ Cf. Ps. cxvi. 1.

Ἀγαλλιᾷσθε δίκαιοι [ἐν τῷ Κυρίῳ⁴ λαβόντες
σῶμα καὶ αἷμα τοῦ [Χριστοῦ.

Εὐχαριστοῦμέν⁵ σοι Χριστέ ὁ Θεὸς [ἡμῶν ὅτι ἡξίω-
(σας ἡμᾶς
ὁ σω]τὴρ καὶ τὸ μετασ[χεῖν τοῦ σώματος καὶ αἵματός
15. σου] καὶ εὐφρανθ[ῆναι ἐνώπιον
] ἐν τῇ παρουσίᾳ
ἡμέ]ρα λαβοί[τες
ἀπὸ] Θεοῦ τρ[απέξης (οἱ τροφῇ.)
]ον γὰρ [(F.E.B.)

⁴ Ps. xxxiii. 1.

⁵ Cf. Litt. E. and W. 64.

520. (E. 216) P.

Liturgical text or merely pen-trials. (W.E.C.)

ⲡ Δόξα Κυρίῳ Κυρίῳ
δότε ἁγίων
ἡμῶν . Κύριον ἡνέσαμεν . ἡ ζωὴ
... καρδιά πάντες οἱ (F.E.B.)

Below this, the alphabet.

521. (C. 8156) L.

Troparion.

[Ὁ πότε πρὸς] τὸν Μώσην
λαλήσας ἐν τῷ ὄρει Σινᾶ, νῦν ἐκ
παρθένου ἀσπιδώτου ἐδέξω σάρκα
δίχα πίσης ἀμαρτίας. Ὁ πότε τὸν
5. Ἰσραὴλ τροφοφορήσας,¹ νῦν ἐγα-
λακτοτροφῆθης ἐξ ἀπειρογάμου
μητρὸς, ἀξιοθαύμαστε. Ὁ πότε
τοὺς βασιλεῖς πατάξας,² νῦν βα-
σιλέα ἐφευγες ἐν Αἰγύπτῳ. Ὁ ἐ-
10. πί θρόνου ὑψηλοῦ καὶ ἐπηρμέ-
νου καθήμενος,³ ἐν φάτιγ κα-
τεκλίθης⁴ εἰ καὶ ὑψηλοφανὴς ἔτι ὑπ-
ἦρχες.⁵ Νῦν ἐν πίστει τὴν τεκοῦσαν μα-
καρίσωμεν,⁶ τὸν τεχθέντα
15. ἀννυμήσωμεν.
Ἄνω θεὸς ὢν ἀνευ μη-
τρὸς κύτω ἦν καὶ ὡς ἀνευ μη-
τρὸς. Δόξα σοι. + (F.E.B.)

A similar text on an ostr., CIG. 9060.

¹ Deut. i. 31, Ac. xiii. 18.

² Is. vi. 1.

³ Uncertain and εἰ καὶ improbable in a troparion.

⁴ S. Luke i. 48.

⁵ Ps. cxxxv. 17.

⁶ S. Luke ii. 7.

Ad. 39. (B. 10952) P.

Troparion. On vo. Ps. cix. 1—5 in Greek.

Ἀ]ληθῶς δικαιο-
σύνην λαλεῖτε υἱοὶ τῶν ἀ[νθρώπων ;
εὐθεῖα κρίνετε οἱ ἐν τῇ γῇ¹; καὶ [τ-
ὸν τεχθέντα ἐκ παρθένου Θεόν,
5. ἀτρέπτως ἐνανθρωπήσαντα ὁμολογοῦμ[εν,
πρὸ αἰώνων μὲν γεννηθέντα
ἐξ ἀκαταλήπτου (?) Πατρὸς, ἐπ' ἐσχά-
του δὲ σαρκωθέντα ἐκ τῆς αἰυμ-
φείου μητρὸς, καὶ πάντα πληρώ-
10. σαντα ἀδιαίρετον
καὶ ἀσύγχυτον προσκυνοῦ[μεν]. Διὸ βοήσωμεν
λέγοντες Μετά σου τὸ ἔλεος, Κύριε. Δόξα σοι. ⲡ
(ΑΓΙΟΣ
Ο ΘΕΟΣ ὁ καταδεξιόμενος βρέφος ἐκ παρθένου τε-
χθῆναι· ΑΓΙΟΣ ΙΧΤΥΟΣ ὁ ἐπ' ἀγκάλων Μα-
(ρίας τε-
15. θῆναι θελήσας· ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ ὁ ἐλθὼν
(ἀνάξια-²
σθαι τὸν Ἀδὰμ ἐκ τοῦ ἄδου, Χριστέ ὁ Θεὸς ἡμῶν,
(ΕΛΕΗΣ[ΟΝ
ΗΜΑΣ. + Κεχαριτωμένη ἀμίαντε θεοτόκε παρ-
(θε[ν]ε,
ἀγία ἡ κοιλία σου ἡ βαστάσασα τὸν Ἐμμαν[ουήλ,
οἱ μαστοὶ σου ἐθήλασαν τὸν τροφέα πάντων
20. ὑπερυμνητὸς γὰρ εἰ καὶ ὑπερένδοξος εἰ·
ΧΑΙΡΕ Θεοτόκε ἀγαλλίαμα τῶν ἀγγέλ[ων, ΚΕ-
ΧΑΡΙΤΩΜΕΝΗ³ τῶν προφητῶν τῷ κηρύγματι
(κεκ-
ηρυγμένη, Ο ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΤ
σωτηρι]αν τοῦ κόσμου
25.] εἰ ἡ τέκουσα τ[
? ? (F.E.B.)

¹ Ps. lvii. 1—3.

² S. Luke i. 28.

³ Or ἀνάγεσθαι.

522. (Hilton Price) P. From Eshmunein.

5 ? ατρω. 6 beg., corr. σι σε. 11 corr. μητε.
12 ? μιαν.

Apparently a charm.

Κρόνος ὁ κατέχων τὸν θῦμον
ὄλων τῶν ἀνθρώπων, κίτε-
χε τὸν θῦμον Ὡρι. Ὁν ἔτεκεν
Μαρία, Κύριε, μὴ εἰσῆς αὐτὸν λαλή-
5. σαι αὐτῷ ὃν ἔτεκεν Ταῖσης

ὅτι σε ὀρκίζω κατὰ τοῦ δακτύ-
λου τοῦ Θεοῦ ἵνα μὴ ἀναχά-
νῃ αὐτῷ, ὅτι Κρινουπελίκη
Κρόνφ ὑποκεῖται. μὴ εὐσε-
10. αὐτὸν λαλήσαι αὐτῷ μήτε
νύκτα μήτε ἡμέραν
μήτε . . . ϣ (F.E.B.)

26. (E. 171) L. 1 after *Iakōb* ? nothing.

From a Calendar of saints' days, differing much from the known Sa'id. and Boh. The chronological sequence too is peculiar. Arsenius and Lucius, 16th Koiahk, belong to the Sa'id. lists¹ (v. Leyd. no. 33, BM. Cat. no. 337); Theognosta, 17th Thoth, belongs to the Boh. (cf. Lemm, Kl. Kopt. Stud., no. ix). The others are foreign to all available Copt., Arab. and Ethiop. lists.

¹ Consequently they are in Amélineau's Synaxarium (Les Actes 36, where he reads 'Eulogius'). They there appear as Syrian soldiers, martyred at Akhmfm.

27. (C. 8258) P. From Medinet Habu. For vo. v. Addenda. 5 ? *θεωτοκος*. 6, 7 *πρόδλ εβολ*. 8 beg. *ν.αε*. 9 *-te ou*. 11 ? *nhēten*. 15 *uenerēu*.

Text mentioning certain festivals¹ but of obscure purport. It seems to give the duration of each, e.g. "The feast of the end of the Fast (?), 3 feast-days; the 7th day of Parmoute, 1 day." The festivals named are that of the Lord,² that in Tybi,³ that of the Virgin (?),⁴ that of the end of the Fast (?),⁵ that on (?) the 7th of Parmoute and on (?) the 7th of Paopi. 10 "He among us (?) whose month is short of days, it shall be completed at the end of the Fast in our midst one with another." Vo. relates to money and declares that any "among us who shall not declare it (?) to the rest shall be estranged from the holy mysteries."

¹ The form *ῥαε* in 69, ÄZ. '84. 147.

² ? the Nativity, 28th Koiahk, since the sequence appears chronological.

³ Presumably Epiphany, on the 11th.

⁴ The Assumption, on Tybi 21; v. Z. cclviii, Leyd. MSS. 189.

⁵ Scarcely here *ετουδnh εβολ* = *επιφάνεια* (cf. Revillout, Conc. Nic. i. 38 and Syntag. Doctr. in Batiffol's *Studia* 123). The 2 remaining dates correspond with no important festivals.

HOMILIES &c.

8. (E. 1) L. Hand A. One side, prob. vo., illegible. 2 end, ? *r* for *h*. 4 beg., ? *tiso*. 4 end, prob. *λαος*. 6, 7 prob. *ehoun hen-*, cf. Stern § 572. 8 beg., prob. [*n*]eu- for *ou*. 15 from *αυδ*, different scribe or pen. 16 corr. *μρμιαισθαε*. 16, 17 prob. *μρμνηφε*.

Homily or Epistle illustrating God's vengeance on sinners at the last day by stories of David (2 Sam. xxiv), Elijah (2 K. i) and Pharaoh (Ex. xii, xiv). 15—17 ? not from same work.

9. (E. 8) L. Hand A. ? above 1 a line. 1 end, ? [*las*]. 2 end, *hmoos*. 5 end, *ntof*. 10 ? for *ffi*. 15 ? *nlas snau*.

Homily or Epistle, perhaps from a bishop (14—16), warning against the mischief maker who elicits confidences (*μυστήριον*) only to repeat them to an enemy. "'I am thine,' he says, and then, if he go to him (the enemy), he says, 'I pity thee that thou art thus silent while thine enemy doth so by thee.' Afterwards he will (?) carry¹ thy words to the other and bring thee his till he hath made division and strife. Yet while he talks with thee he adjures thee saying, 'Tell no man what I have said to thee'; for he knows Wherefore every man that is double-tongued is estranged from Father, Son and Holy Ghost until he repent. And all the people say 'So be it.'²"

¹ If *ῥ* is imperat., the construction is obscure.

² Deut. xxvii. 15, which cf. in Z. 507, 540.

10. (E. 155) L. Vo. illegible. Text mostly uncertain or corrupt. 3 ? *sautn nuef*. 6 end, *bal*.

Epistle ? directed against "this evil-doer" (*ἄδικος*), apparently a cleric. "It shames me to speak of a man as monk and deacon who stretches forth (?) his hand without asking leave and who" 6—8 Mat. v. 29 or xviii. 8 inexactly.

11. (E. 18) L. 7 beg., *élél*. Vo. 2 end, ? *pai*. 6 *sah*.

Homily or Epistle on humility. The opening formula very unusual except in legal documents.

After it, "[I] must needs remind you [? beloved,] of these two, the time for prayer (?) and the [time for doing] charity one to another" [Some boast of] prayers and fastings and great asceticisms "thy neighbour" Then Lu. xviii. 14 (cf. Woide 67, Rec. v. 128), ending, "Moreover it is written that Jesus spared not to visit the teachers that were in the temple and to learn; for the end of all this is humility."

12. (C. 8109) L. Ro. effaced, **400** written there afterwards. 4 ψυχη not last word. 6 end, *joos je*. Hortatory Homily or Epistle.

. . . . God treats us as His children. Our present troubles do but lightly requite all our misdeeds [Let us] keep the ordinances (κανών) he¹ has set us, that he may boast of us before God, 'Behold I &c.,' Heb. ii. 13, 'Of those whom &c.,' Joh. xviii. 9 (cf. Woide).

¹ Either Christ or some monastic legislator; neither seems to fit the context.

13. (C. 8113) L. 14 *nnkotk*. 17 *ltor*. Vo. 11 *ket*. 14 *αγαθον*. 16 ? *nhétf*.

From the *Διδασκαλία* of Shenoute,¹ regarding idolatry. Considerable parts of most lines seem lost.

"For like as there are many (dwelling-) places in the house of Christ's Father Let us not then judge one another, saying that one² keeping himself from on fast-days, another every day; one (μέν) being perfect in all purity, another . . . [his] wife, guarding his bed in (?) all temperance, another (δέ) not . . . [cast?] out his wife, saying separates himself of necessity, (Vo.) but that he rejoiced to be careful of himself (?) or to be a monk, while (δέ) another has vowed not to drink wine nor eat

¹ 'The *Διδασκαλία*' recurs as a work of S. in Leyd. MSS., p. 162 and treats there of the sacraments (μυστήριον). In the present case it might be a discourse based on Didascalia vi. § 10 Lagarde = Hauler, ed. 1900, p. 62. The final phrase too in that section, referring to things offered to idols, might perhaps give a clue to the apparently irrelevant title of our extract.

² Perhaps 'that one loves his wife (but) keeps himself from (approaching her) on fast-days while another is continent every day.'

flesh, another eats but is not caught (*ἀπατᾶν*) in . . . , another having taken his cross, has followed [? Christ], another tills the earth and sells what is brought in by his labour (μέν) meanwhile, and (δέ) another doing thus another not acting beyond the scriptures for (? γάρ) as we thus say, let each be content with such good works as he is able to perform . . . in which there is not evil." Then the number 121, perhaps the page or section of the MS. copied.

14. (C. 8114) L. Text covers sides and edges of the stone, leaving doubt as to where it begins. Division of printed lines not that of the original. 8 prob. *tinajoo*s.

Homily or Epistle here relating to the present anarchy in the Church.¹

"Being troubled hereat in my thoughts² a long while and seeking, as I have said, in my desire to know the cause of this evil, I called to mind the words written in the Book of Judges (xvii. 6), Every man &c. Moreover he gives the reason why these things are so in what he first says, In those days &c. And as I remembered these things, I thought thereon regarding the present state of things; and although it be terrible and wonderful to say, yet will I say it, for I see that it is true, namely whether this great division and heavy strife in the affairs of the Church be not because that we have spurned God, the great and only true King, and have done as if there were no King over us, each one departing from the teaching of our Lord Jesus Christ and making for himself plans (λογισμός) and ordinances of his own authority, willing not that . . . rule, but rather against the will of the Lord"

¹ Though the ostr. may belong to the beginning of the 7th cent. (v. Introduction), the text may be a mere literary extract, the original of which could not be dated. Hence the disturbances referred to, whether from local heresies or persecuting governments, cannot be identified. Theological quarrels seem to be mentioned in C. 8211 (= ÄZ. '85. 68).

² Λογισμός, not γογγυσμός.

15. (C. 8116) L. Hand of **227** &c. (v. Cairo Invent., Copt. Mons. 8116).

Homily or Epistle, in which a monastic superior addresses a novice.

"Gird¹ thy body and become a son of the τύπος with thy whole heart, for like me thou hast been vowed² to this (?) τόπος and it is thy duty to serve, that the angel of the τόπος³ may be favourable to thee. (vo.) If (?) thou hast often leisure,⁴ bring in (lit. enter with) the προσφορά which thou art offering (lit. sending) and thou shalt find rest with me (?), not having converse⁵ with evil men, and my heart shall be satisfied with thee."

¹ Prob. here as generally "subject thy body by fasts." A peculiar use of *mour choun*, referring? to habiting at a widow's ordination (Kraus, RE. ii. 950), in Lagarde, Aeg. 251 (in Arab. and Ethiop. literally, *rabaṭa* and *qanata*, Greek om., v. Achelis, Can. Hippol. 73) cf. Guidi, Fet. Nag. transl. 128. With this cf. Z. 567, where all inmates (of the monastery) are bound *eumēr choun* by the κανόν of all the brethren. Also Miss. iv. 541.

² Cf. the frequent dedications of children to monasteries in the Jême papyri; also Miss. iv. 682.

³ Cf. 383 and BP. 1018 παγγ. ἡρώτος εἰσῆαβ; BM. pap. lxxxiii. 19 παγγ. ἡρώσιασθηριον εἰσῆαβ. Angels as guardians of μαρτύρια, e.g. BM. Copt. Cat. no. 330.

⁴ Sense obscure. *Sroft* may be 'perform (divine) service'; cf. σχολάζω, e.g. Leontios 89. Cf. Z. 568, Revillout, Nicée (1873) 53, Lagarde, Aeg. 223, 283.

⁵ For *etm-* thus used cf. Z. 556, 564.

16. (C. 8123) L. 1, 2 in a literary hand. 10 for *etloueit*. 11 *moste*. 12 for *shouort*. Vo. 9 prob. *iorphk*.

A selection of sentences from the so-called "Gnomes" attached to Sa'id. MSS. of the Nicene canons.¹ The text is not identical with, nor the sequence that of the MSS. and some other maxims, not found there, intervene. 1, 2 an unfinished phrase. 3—10 = Rossi i, 2. 47, l. 8; 10—12 = ib. 38, l. 6. 12 "Cursed is the man that shareth in wrong and right together, [as] the Saviour hath said (Mt. vi. 24), No man &c." Vo. 2 "He who shall sin and distress of death overtake him, he is worthy of the death that hath overtaken him." 6—9 = ib. 38, l. 29. 9—15 = ib. 36, l. 19.

¹ V. Achelis in Journ. Theol. Stud. ii. 121.

17. (C. 8221) P. 4 prob. *hapsdō*.

Homily or Epistle teaching the forgiveness of injuries.

"For it is no sin to continue being insulted, but it is wholly sinful if thou requite an insult with insult. For is it a sin to bear insult in silence? Does not Christ say (Mt. v. 39), Who-soever &c. that are not . . . merciful (?)"

18. (E. 66) P.

The title of "The κηρύγματα of Apa Damianus, the archbishop of Alexandria."

Damianus 35th patriarch, 578—605.¹ For works, v. Assemani BO. ii. 79, Renaudot 145.² The κηρύγματα are not elsewhere mentioned (except in 249, Ad. 59). They may here however = the Paschal letters.³

¹ D. was a Syrian (Joh. E. h. ed. P. Smith, 78), some time a monk at Mt. Tabor (Severus) and also in the Nitrian monastery of S. John (? Kolobos), whence after 16 years he migrated to *بهاطون (= بهاناظون) دير طور (= طون) تبارون (= تارون) اى دير الابر*. This reading, τῶν πατέρων, is confirmed by the Arab.-Ethiop. Synaxarium which adds that the mon. lay to the W. of Alexandria; so? one of the numerous monasteries at the *Ἐννατον*. The patriarch Alexander had also come thence (Synax., 7th Mechir).

² R.'s list inadequately represents that of Severus who says D. wrote "the λόγος," a philosophical work, *مستطوجات, μυσταγωγία* (cf. Ren. 153), *الملكسات, التليكات, التليكات* ?? *καθηγήσειν*. Of these the Paschal letters are in A.'s Syriac list. Severus elsewhere says (BO. ii. 70) that D. addressed to Peter of Antioch a discourse which treated of all heresies and of the doctrine of Severus (of Antioch). It may be that this is preserved, in an almost contemporary copy, from Dér el Bahri (Miss. i. 36 ff.), where the text at any rate would fit S.'s description. Moreover among the unpublished fragments from the same source (Cairo Museum), one shows the title of a ["Discourse] of our holy father D., archbp. of Alex., which he published in support of the holy catholic church and concerning all heresies" This may be the missing title of the above-named text, but it is not certain.

³ In a Sa'id. litany (προστίξεις), Paris 129²⁰, 143, one petition is; *ὁπὲρ τοῦ . . . ἀρχιεπισκόπου τοῦ πέμψαντος ὑμῖν (ἢ ἡμῖν) εἰς τὴν ἀβλάν αὐτοῦ χάραν τὸ θεῖον καὶ ἄγιον αὐτοῦ κήρυγμα εἰς ὠφελείαν τῶν ψυχῶν ὑμῶν (ἢ ἡμῶν) ἵνα κτλ.* Again in a directory of lessons, Rec. vii. 144, '3 or 4 weeks before the 40 days (fast); likewise Saturday, if the κήρυγμα is read,' with lessons Phil. i. 1, Ps. xxxix. 7 or cx. 9, Mt. ix. 35. Clearly the Paschal letter is here intended. Cf. Ad. 59. One such (ἐγκύκλιον), issued by D. shortly before Lent (cf. A. Robertson's Athanas. 544 n., as against Cassian, Coll. x. 2) is mentioned in the encomium on Psephenus, Inst. ég. ii. 381. It may be noted that in the list Rec. xi. 134 are the κήρυγμα (plur.) of Athanasius, i.e. prob. his Festal Letters; also that in MS. Clar. Press 58 (patriarchal history) κηρύσσειν is to proclaim or order a fast; further, that τὸ εὐαγγελικὸν κήρυγμα is constantly given by Cyril as authority for the Paschal arrangements (Hom. Pasch., passim). Generally κήρυγμα is a doctrinal or ethical as opposed to an esoteric dogmatical composition; v. Dubschütz in Texte u. Unt. xi. 16 and Suicer, s.v.

85. (E. 54) L. Hand A. 3 *mpe.XC hnoume*.
5 *nthe nD*. 6 end ? *nn*.

Title of the Canons of Ananias, bishop of Hermonthis,¹ "who truly bears Christ and the Spirit, the son of the Apostles, the much beloved²; which he gave to the (? or his) churches to be observed."

Copied presumably from a MS., as the vo. here is blank.

¹ The script shows him to have been prob. a predecessor of Abraham.

² Cf. Dan. x. 11.

ACTS &c.

20. (E. 185) L. Script unskilled.

Possibly a narrative relating to the Apostles' preaching after the Ascension. But little is legible.

21. (E. 243) P. 6 prob. *αιτησις*. 7 prob. *πεμντ*.
11 ? *ῥόντ*.

Presumably but not certainly a literary text, written in 1st sing. 9 refers to the words of a deceased person (*μακúριος*). 12 "... urges us to ..."

22. (C. 8138) L. By an oversight vo. was omitted; *IC̄ ΠΕΧC̄ IYIΘ̄¹ + nnelaau ndenamis*
μηνα πακαθαρτων nte παντικιμενός εἰηδὴν εἰουπ
εῖρημα εἰμμαι εἰνεκ ουjai ηνοπειρησε λαμην + +

The letter of Christ to Abgar.

Several copies of this Sa'id. version are known; Leyd. MSS. 467, Rec. de Trav. xx. 174, St. Petersburg Acad. Bull. '99. 436 (likewise from an ostr.), BM. Copt. Cat. nos. 316, 317; also Mid. Eg. in Rainer Mitth. v. 116, 117.

¹ Presumably = the usual *γθ*.

23. (C. 8117) L. Prob. hand of **227** &c. 1 prob. beg. *αιδ*. 2 *ῥρε μαθητης*. 3 *αποστολος*. 4 ? *hah n*.
5 *la n*. 7 *δοκιμαζε*.

From the account of Polycarp in Irenaeus, Haeres. iii. 3.

"But P. was not merely a disciple of the Apostles;

he also lived with many (?) that had seen the Lord. And the Apostles themselves proved him and entrusted him with the church of Smyrna and Asia, having made him bishop. (vo.) ... much ... the world, for he taught what he had learned from the Apostles, himself giving (their precepts) to the churches, whose witness is in all the churches."

24. (C. 8144) L. Prob. hand of **227** &c. Ro. and 5 ll. after 8 illegible. 1, 2 prob. imperfect on right. 4 *hoib̄s*, end ? *ai*.

From a Vision or Apocalypse, relating to Cyril.

"[I saw] two thrones in heaven whereon sat [two] kings and ... man's ... of light (*or* moving) was spread out, shading Cyril. I heard a voice in heaven saying, There shall no evil man die (?)¹ and Cyril shall be bishop. Those things which I saw ..."

¹ Either verb or negative is clearly wrong.

25. (C. 8135) L. Covered with scribbling; among it the name of Pesynthius, "the bishop of our bodies and our souls," which prob. recurs in **286**.

This, it may almost certainly be assumed, is the well-known bishop of Koptos.¹ Our ostraca do not generally come from his diocese but he was doubtless well known in the neighbourhood of Thebes; for he took refuge, during part of the Persian occupation (619—629), in the hill of Jême.² He dwelt at Tsente, between Koptos and Kûs,³ and was buried either there, at Kûs or at Kamûlah.⁴ Monasteries or churches named after him occur frequently.⁵ The Louvre possesses a number of autograph (?) letters to and from him⁶; another is reproduced by his panegyrist.⁷ A letter in pro-

¹ His panegyric by Moses, ? his successor, ed. Amélineau, Méms. inst. ég. ii. On the name and variants v. Spiegelberg, Dem. Stud. i. 28^a; but *s* not *j* and *e* not *o*, in the frequent native form Pesente, may invalidate S.'s etymology.

² l.c. 395.

³ l.c. 344.

⁴ l.c. 421, Abû Sâlih, f. 81b, 104b.

⁵ Stelae C. 8449, 8472, 8655, Alexandria 239 (all from Erment), RAC. 63.

⁶ Ed. Revillout, Rev. ég. ix. 133; cf. ÄZ. '79. 36, Acad. Inscr. CR. '70. 322.

⁷ Panegyric 378.

phetic style is attributed to him in Paris, MS. arabe 150, while a MS. in the patriarchate, Cairo, contains several. The Synaxarium commemorates him on the 13th Epêp.

ECCLESIASTICAL DOCUMENTS.

29. (E. 9) L. Hand of **40, 65** vo., **212**. Vo. 8 from *anok*, different hand.

Undertaking by Samuel, Jacob and Aaron,¹ who have applied to bishop Abraham to be ordained deacons. "Seeing we have requested thy paternity that thou wouldest ordain (*χειροτονεῖν*²) us deacons, we are ready (*ἐτοιμός*) to observe the commands (*ἐντολή*) and canons and to obey those above us and be obedient to (*ὑποτάσσειν*) the superiors and to watch our beds on the days of communion (*συνάγειν*³) and to master (?)⁴ the Gospel according to John and learn it by heart (*ἀποστηθίζειν*) by the end of Pentecost⁵; and if we do not so but keep it by us (?) and recite (*μελετᾶν*⁶) it, we shall not have ordination (?). And we will not trade nor

¹ Rarely thus, except in Bible; usually in these texts Harôn (cf. Arabic).

² Translated Z. 568, *talēṣṣij ejn-*. On the following conditions cf. the 6th canon of Theophil. Alex. (PG. 65. 40), that candidates must first accept and assent to *πᾶν τὸ ἱερατεῖον* and afterwards be proved by the bishop.

³ Cf. **34** 'days of feast' and **73**. Continence is enjoined however in the Copt. of Timothy's 'Responsum' (Paris 129¹⁴, 94), 'every Saturd. and Sund., Wednesd. and Frid., the 40 days and the rest of the days of *συνάγειν*,' though the Greek (PG. 33, 1305) has merely Saturd. and Sund. The Egyptian Can. Basil. 17 and 30 (Riedel) make this rule for Lent. But Leipzig Univers. Bibl., Copt. xxiv. 50 'on catholic days, that is, those on which is communicated (*συνάγεσθαι*), specially τὰ ἐπιφάνεια, the blessed day of S. Mary and Easter (ἀγία κυριακή).' Cf. 'gnones' of Nicaea (Rossi 1, ii. 46 = Revillout, Nicée 1881. 70) 'him that keeps the days of *συνάγειν* pure shall his children revere.' Further, Hyvernât, Actes 182 (on continence before communion; cf. Vansleb, Hist. 97).

⁴ For here and **31**, *ji* **30** and T. 6.

⁵ Aphou bp. of Oxyrhynchus is said (Rossi 1. iii. 21, cf. PG. 65, 133) to have required of a deacon at ordination 25 Psalms, 2 Ep. Paul and a *μέρος* of a Gospel by heart, and of a priest, *μέρη* of Deuteron., Prov. and Isaiah. He is represented as contemp. with Theophilus. Cf. also the requirements of the Pachomian Rule (Latin) nos. 139, 140.

⁶ Cf. phrases like *λόγον ἀπὸ στήθους μελετᾶν* Vit. Pachom. p. 23*. Cf. Mus. Guim. 25. 21. The next words, 'there is no hand on us,' seem in **40** and RP. 11 the due consequence of disobedience. If rightly translated here, they show that the passages were to be learnt before ordination, as elsewhere the 'canons of the priesthood' (O. Braun, De S. Nic. Syn. c. 28).

take usury nor will we go abroad without asking (leave)." They all produce guarantors⁷; Samuel and Jacob each 2, Aaron 3 (1 being a priest). Patermoute, the priest, is scribe at their request and a witness.

⁷ Cf. Can. Basil. 47 (Riedel), Fetha Nag. (transl.) 74, that a deacon requires 3, a priest 5 witnesses to conduct.

30. (E. 50) L. Vo. 5 for *tauof*.

Undertaking by Papas, son of Abraham, who has applied to bishop Abraham to be ordained (*χειροτονεῖν*) deacon for the τόπος of S. Victor. He is prepared to observe the *ἐντολαί, κανόνες* and *ἐπιστήμαι*¹; to learn the gospel of John by heart within 2 months and then to repeat and retain (?) it; to fast and to watch his bed during the 40 days, also on the appointed days of communion (*συνάγειν*) and not to go elsewhere without asking leave. Papas himself assents (*στοιχεῖν*) and no guarantors are mentioned. This text closely resembles **35**, **Ad. 7** and T. 6.

¹ 'Rules' or something of the sort, as Reg. Pachom. (Bolland. i xvi).

31. (E. 23) L. Hand A. 2 end, *ei* 3 corr. *pa*. 7 ? *etrekjiteu*. 9 *ranas* cannot be read. 10 end, ? *ntot*. 11 ? *προσχεχε*. 13 ? *eroi*. Vo. 3 end, *mnteu*. 4 *βευαγγελιον*. 7 *nnheou n*. 8 *συναγε*, end ? *μελετα*. 9 end, *mn*. 11 end, *nnkotk*. 17 beg. prob. *Abraham*.

Undertaking by Abraham, reader of the church at The,¹ who has applied, through Victor and Sabinus, to bishop Abraham to be ordained deacon for the same church. The bishop having accepted this guarantee (*ἀσφάλεια*), the applicant now binds himself (*χρεωστεῖν*) to serve (*προσέχειν*) the church day and night and to obey the bishop and his superiors according to the canons. He further promises daily and nightly prayer and to learn the Gospel of Matthew by heart; to fast daily till evening in Lent; to be pure (continent) during the days of communion (*συνάγειν*); to recite (*μελετᾶν*?) the Gospel continually; not to go abroad without leave. Guarantors, Sabinus

¹ Ostr. in my possession *Thl*. Presumably = *Txe* in **Ad. 18**, G. 14 (= my copy, cf. RP. 25 ter) and RP. 2, where it has the prefix *pa-* (cf. *Pajéme* BM. or. 4668, *Pakebt* ib. p. p. xcν).

and Panau, who use the phrase "his blood shall [be upon us if he keep not these undertakings.]"²

² Cf. 36, 38.

32. (E. 33) L. The last l. in different hand.

Undertaking by George son of Josephius, whose father has applied on his behalf to bishop Abraham for his ordination as deacon for the τόπος of S. George. He is prepared to observe the ἐντολαί imposed by the bishop to the best of his power and to attend to (προσέχειν) the altar (θυσιαστήριον) in accordance with the ἐντολαί of God. George assents to (στοιχεῖν) the document and the deacon John is his guarantor, subscribing with his own hand.

33. (E. 41 and 209) L. Hand A. 12 for θββιο.

Undertaking by Basil, son of —, who has applied to bishop Abraham to be ordained deacon for the Small Church. He now guarantees (sic) to act according to the ἐντολαί of the priesthood and the canons, in fear of God, humility and knowledge (ἐπιστήμη¹); not to go elsewhere without leave, to watch his bed during the days of communion (συνάγειν) and to perform daily a hundred 'times'² of prayers. Basil assents to (στοιχεῖν) the document.

¹ Cf. 30 and 34.

² Sop nδδ or nδδδ, frequent in Shenoute's writings (Z. 528, 554, Miss. iv. 282; cf. ib. 9), also Instit. ég. ii. 395.

34. (E. 51) L. 9 δδδ, prob. etoot. 10 tmmt-. 12 jeeneirat-.

Undertaking by Jacob, son of Kallinicus who has applied to bishop Abraham to be ordained deacon. He [is prepared] to keep the ἐντολαί imposed by the bishop, namely to watch his bed on the days of festival (sic); [to learn by heart?] a Gospel, such prayers as the bishop shall appoint and the rules (ἐπιστήμη¹) of the clergy; to be in nothing disobedient; not to go elsewhere without leave. Jacob assents to (στοιχεῖν) these ἐντολαί and all the church's canons. Written for him by the priest Abraham; 2d Pashons, 8th [Indiction.]

¹ V. 30.

35. (E. 164) L. Vo. 7 should be αὐδ ἐπιβόκ εμα.

Undertaking by Philotheus, the deacon, who has applied to bishop Abraham to be ordained [priest]. The conditions to which he subscribes appear identical with those in 30. He assents to (στοιχεῖν) this document, as does the deacon Pheu, who witnesses in his own hand (vo. 9, 10).

Ad. 7. (Sf. 12) L. Hand A.

Undertaking by Elias, the deacon, son of —, who has applied to bishop Abraham to be ordained priest. The text of the conditions is identical with that of 30. The Gospel here to be learnt is S. Mark's. Elias assents (στοιχεῖν) with his own hand, which is clumsy and different from that of the text.

36. (E. 39) L. 13, 14 ? nte. Vo. 2 ? mmoou or nlaau.

Request by John the priest, David the σαχό¹ and Simeon the reader, of the village of Piöhe,² that the bishop will ordain Isaac priest for S. Mary's church³ in their village, "for the place has need of him." They guarantee his observance of all clerical conditions without negligence (καταφρονεῖν) and promise that he shall attend (προσέχειν) to the altar (θυσιαστήριον) in every clerical duty. They are responsible for his performance (lit. "his κρίμα is on us") and they assent to (στοιχεῖν) this document.

¹ V. PSBA. xxi. 249.

² Cf. 184 'the hill of P.'

³ S. Mary's occurs often (v. Index, RAC. 52, 66, BM. pap. lxxvi &c.), but is exactly localized only here. The others may be assumed to be at Jême.

37. (E. 208) L. Hand C. 9, 10 ρεναγγελιον ηκατα. Vo. illegible.

Hemai appears to request bishop Abraham to ordain some one for him and offers to guarantee that this person (?) shall write out S. John's Gospel. But little is certainly legible.

39. (E. 118) L.

From Ménas, son of Ananias, priest, to bishop

Abraham. Unless he learns a (the) whole Gospel by heart before the month of Thoth and repeats it,¹ he shall be ἀπόκληρος. Cf. 29 &c.

¹ Cf. 30, Ad. 7.

45. (E. 326) L. 5, 6 prob. πτγνομη π-. vo. 1 ? ntaf.

Guarantee (? ἐγγύα¹) by Zacharias, son of — and Athanasius, son of —, to bishop Abraham on behalf of Ezekiel, the deacon. They guarantee his resolution² (γνώμη) to serve (προσέχειν) the church of S. Mena without neglect. If they see neglect on his part, whether as to the lamp³ or at the sacrifice⁴ (θυσία), and do not tell the bishop, the responsibility (κρίμα) shall be on them.⁵

¹ V. 297.

² V. 81.

³ V. 41.

⁴ ? The Communion.

⁵ V. 57 &c.

Ad. 9. (Sf. 8) L.

Request and undertaking by Psate of Jême to [bishop] Abraham. He goes surety to the bishop for his sons, Pappa¹ and Ananias and asks indulgence for them, taking their fault upon himself. If he or they shall neglect the τόπος of Apa Leontius,² they are prepared to quit it without any objection (ἀντιλογία); “for the τόπος is thine and thou art its master.”³ Psate assents.

¹ Only in RAC. 79, Papa. Possibly a variant of Papas.

² Either the martyr of Tripolis or, if a monastery, merely its founder. The former is more likely as this is probably a church. A Copt. version of his martyrdom, Z. cxlvii.

³ = Κύριος ὢν. Frequent in legal texts; rarely κυριεύσθαι is added, RAC. 67. Cf. 294.

38. (E. 111) L. Hand A. 4 prob. nnašēre. 6, 7 prob. πευκριμα. 7, 8 ευδαντmsōtm or ευδανrat-. vo. 2 ? nteu-, ? erof. 3 end, στοιχει.

Guarantee addressed to bishop [Abraham] by Apa Dios, a priest. His sons shall do the λειτουργία of the altar and serve it, he being responsible for their disobedience and ready to inform the bishop thereof, when the latter shall assign (ἀποτάσσειν) their property to it¹ (?). Dios assents (vo. 3) in his own hand.

¹ ? The altar.

87. (E. 277) P. Written on the edge of a vessel.

3 πιστευε. 7 κατα. 9 φιλοκαλει.¹ 10 φιλοκαλια. 12 οικονομος. 15 ηhoun.

Document in which the writer seems to promise to fulfil some office connected with the τόπος and not to neglect the duties of the priesthood. For παραγε ηhoun cf. BM. pap. lxxviii. 86 f.

¹ V. Amélineau, Patr. Isaac 57 (relates to restoration of a church), ÄZ. '84. 157 (to land) and Amherst Copt. pap., l. 25 (to a person). Cf. also Kenyon's Cat. ii 326.

41. (E. 27) L. Hand of 303. 3 end ? jeeinan. 7 ? nes. 8, 9 ? kō stoi. Vo. 3, 4, 5 ne- ? for en-. 5 beg. ? mn.

From Hello to bishop Abraham. “I or my father will sleep in the church¹ and . . . its lamp² from morning till evening and perform its services (?)³ and prepare incense (?)⁴.” If they neglect (καταφρονεῖν) these duties, they are to be excluded from the feast.⁵ The writer is probably a deacon; cf. 45.

¹ The 57th Athanasian canon directs that during Holy Week (الأسبوع المحي) all the clergy are to sleep in the church. The treasurer of a church, a deacon, sleeps there, Pleroph. of John of Maiuma, transl. Nau, no. lxxiv.

² “The care of the altar lamp” among the duties of children dedicated to the monastery whose earnings by work go to provide its oil (BM. pap. lxxix R. 38, 42, cf. RAC. 91) or of a deacon, v. 45; the special care of the abbot, BM. pap. lxxviii; its oil used for exorcism Miss. iv. 712; cf. Lumbroso, L'Egitto², 149. Cf. ‘the service of the holy oil,’ Tuki, Rit. 138 ff., Vansleb 212. The only other instance of ὀψή (Peyron) leaves the meaning doubtful.

³ R-sdouch perhaps = r-sūvaṣis. The congregation gathered at morning or evening is sdouch BM. Copt. Cat. no. 168 (Shenoute).

⁴ “Offer incense” would be ta'o ehrai. Or kō=gō ‘I continue to . . .’

⁵ This expression occurs 18 times in these texts, also in T. 14; 8 emanate from the bis'op, 5 probably from him. 2 may imply his action (41, Ad. 12) and one that of the archpriest (83); 9 are addressed to clerics, 2 to clerics and laymen (57, 72), 6 are doubtful (62, 71, 77, 83, 287, Ad. 1). In 83 the expression is joined with ἀφωρίζειν. The offences punished or threatened are procuring to vice (71), illegal divorce (72, Ad. 1), neglect of the τόπος (57, T. 14) or at the liturgy (41, 80, 83), unlawful mixture in the sacramental cup (74) and minor offences. It corresponds either to the Excommunicatio minor or may be only a variant of ἀπόκληρος (v. 300 but cf. 56). Cf. 94. Rarely fhihol is used alone in this sense (Can. Apost. 8 = ἀφωρισμένος ἦτοι ἄδεκτος and Paris 130⁵, 72).

46. (E. 163) L. 1 prob. Iōséφ. 3 beg. ? re.

Request by four readers to bishop Abraham. They profess themselves ready to do something

relating to the church; but details cannot be ascertained. The name of one, Sansnô, (v. BP. 388) had become rare in Christian times.

298. (C. 8160) L. Ro. effaced. 1 ? *ohē*. 8 ? *όμο-λογει*.

From an undertaking to perform something; otherwise "its responsibility (*κρῖμα*) shall be upon me." Forgiveness and punishment are mentioned. 7 "And if he forgive me, that is his affair.¹ I declare . . ."

¹ *Rōse* as in Mt. xxvii. 4, RP. 22 *R* &c. Cf. its use in Miss. franç. iv. 599.

92. (E. 47) L. Hand A. Vo., 3 ll., illegible. 2 ? *šine* or *šibre*. 4 beg. *διακ*. 5 ? *Tōbe*.

Document or letter from the priest Her—. He guarantees (?) that the deacons Peter and Abraham shall decorate¹ (?) the *σκήνωμα*² of Apa Zael by the festival of Tōbe³ and he will be answerable⁴ for them. Peter (presumably not the above-named) will be answerable for the lamps.⁵

¹ Aorist as future in conditional clauses, Miss. iv. 720, RAC. 59, 95 &c.

² Unlikely. Cf. *σκήνωμα* 'corpse' = *kas* (Vita Pachom. §. 95, Mus. Guim. xvii. 286). *Tsano* in 306 (cf. *seno* in 291) relates to a legal document.

³ = Epiphany, if the reading is right.

⁴ Cf. *κινδυνεύειν* in Mus. Guim. xxv. 189; also Grenfell Pap. i. 99.

⁵ V. 41.

294. (C. 8122) L. Unskilled hand. From Dêr el-Bahri. 3 for *Biktôr*. 6 ? *eihi-*.

Undertaking by Ezekiel, a deacon, to "our father" Apa Victor and all the brethren. If he again defile¹ the interior of the monastery, they may expel him and he shall be punished before the whole people, after which he shall daily Ezekiel assents and two witnesses, besides the scribe Jacob (?), sign.

¹ Stercore maculare, though *ge* = *ke* here is peculiar.

300. (E. 5) L. Hand of 79.

Undertaking or guarantee addressed to a superior (? bishop) by Papas and Photinos, priests. "Apa

Victor,¹ our son, has a second time acted foolishly. I, Papas agree (*στοιχεῖν*). Further, if he is (again) disobedient and we report not his doings to thee, we will be *ἀπόκληρος*.² I, Photinos agree to this writing."

¹ For *ma* v. 48.

² Not in Kober's Kirchenbann p. 32 nor his Suspension p. 5. Cf. the meaning (*pace* Suicer s.v.) 'remove from the clergy' for *ἀποκληρώω* in certain canons, based perhaps on texts such as Ac. viii. 21. Occurs in 15 of these texts. All the offences appear small; carelessness in liturgy, neglect of instructions, failure to come at summons &c. 6 emanate from the bishop, 4 prob. from him, 5 (39, 79, 81, Ad. 41, 300) imply the bishop's action. The punishment is presumably that of suspension. No duration is ever indicated. In Ad. 40 it is called *καθαίρεσις*. Cf. *ἐκβάλλεσθαι* or *καθαίρεσθαι τοῦ κλήρου*, also the use of *ἀπειλογίος* in Basil's *ἐπιτίμια*. In 41 &c. is a parallel expression.

81. (E. 40) L. Prob. hand C. 3 *ehoun e-*. Vo. 2 end, nothing.

Undertaking by Abraham, a priest, to the bishop. "As I requested my father the bishop, he has admitted (?)¹ me to the feast. We, Jeremias, Mena, Aaron and Patermoute do guarantee the resolution (*γνώμη*) of A., the priest, that he blaspheme not again and if he do so, he shall be *ἀπόκληρος* and we will come and tell thee of him." They assent (*στοιχεῖν*) and Abraham signs.

¹ *Oudrh* or *oudrh ebol* occurs 18 times. Not in dictionaries, its meaning is hard to fix. Here and Ad. 41 ? = 'allow, admit'; in 342 'release, allow,' even 'send,' also BP. 1034 and ? 343; in 189 'allow (to go)'; in 481 'release, dismiss' (cf. *kō ebol* in 94 n.); in Ciasca Pap. 21 'place, direct.' In 79, Ad. 58, BP. 997, 617, RP. 42 it is still more obscure, so too *onoth ehoun* in BP. 9446. In 325 it seems adverbial or interjectional; so in BM. pap. lxxviii. 59 *koudrh* ending a list of property. An idea of limitation or permission may connect it with *ourch*, the limit or extent round (?) a mill, Z. 580. Mr. Griffith compares Demot. *wrh* = *ψιλὸς τόπος* and gives 2 obscure examples of the verb (Leyd. Gnost. vi. 14, Lond. Gnost. vo. v. 3) with determ. *ᾧ* implying intention; one followed by *ehoun* as here (so H. Thompson) could = 'admit.' Prof. Spiegelberg suggested *oudrh* = *oudh* but subsequently withdrew this.

Ad. 41. (Sg. 676) L.

Undertaking by Papnoute to the bishop, identical, but for the names, with 81. They may relate to readmission to communion after expulsion.

40. (E. 79) P. Hand of 29, 65 vo., 212. 8 ? *eb* . . *ē*.

Request from John, a priest, to bishop Abraham. He had quitted his diocese contrary to the canons.¹ He begs the bishop to receive him back and declares it to be unlawful that he should go to another diocese except . . .² If he quit³ the diocese of Hermonthis, and remain outside it, he shall be without ordination.⁴ John⁵ writes his assent (στοιχεῖν) with his own hand (10). His scribe is the priest Patermoute (cf. 29) who acts as witness and gives the date, 23d Mecheir, 3d Indiction.

¹ Can. Apost. xv (Copt. x), Nic. xv, xvi, Ant. iii.

² Prob. an exceptional circumstance (e.g. 'except with permission'), rather than a place. I cannot read Θηβη.

³ *M.* for usual *hm*.

⁴ V. 29; but here this meaning is even less certain.

⁵ With the title *psdh*? = *psak*.

91. (E. 276) P. 4, 5? *miueiðt kelevē.*

Letter addressed to a superior. It refers to a performance of the service (feast), ordered by the recipient, in the "place"¹ of — and to an oath sworn.

¹ V. 105.

511. (E. 337) L. Hand of 233. 4? *κανων.*

Letter from a superior expressing his wish¹ that — should perform the service (the feast) at S. Mary's church until Karakos gives the *κανών* (?)

¹ Phrases often begin thus with impersonal *ουδς* followed by conjunct. (70, 83, 100, 122, 186, 203, 23¹, 257, 347, BP. 712, BM. pap. xci), once with ? fut. iii. (205), twice with ? imperat. (233, 235), instead of prepos. *e-* or causat. *etre-*. Before *ουδς* would then be a cross, not *ti-*; so in 203, 205, 233, 347. Cf. *θέλησον*, Grenf. Pap. ii, no. 94.

71. (E. 2) L. V. Plate I. Hand A. 1? *ere-.*
3? *jeefaen* or *efkaan*. Vo. 2, 3 *pref-*.

Letter or circular, presumably from bishop Abraham, to his people generally. "Since I have been informed that² Psate ill-uses³ the poor and they have told me saying, 'He is ill-using us and

¹ The gap here and in 3 should be longer.

² The usual opening formula in such official letters; v. 72, Ad. 1. For this frequent *επειδὴ* cf. its use as in 1 Cor. i. 22.

³ *Μαυλιζειν* = 'procure to vice,' but here something more general seems required.

making (or leaving) us poor and wretched'; he that ill-uses his neighbour is excluded from the feast and he is like Judas who rose from supper with his Lord and betrayed Him, as it is written, 'He that eateth my bread &c.' (Jo. xiii. 18)." The oppressor is then compared, in the same formula, to him for whom 'it were better that he had never been born,' to those who spat upon and struck Jesus, to Gehazi, to Cain, to Zimri slayer of his master, to Jeroboam, to the accusers of Daniel and of Susanna, to those who cried, 'His blood be upon us,' to the soldiers who said, 'Say ye, His disciples came by night, &c.' In each case exclusion from the feast is repeated.

72. (E. 106) L. Hand A. 3 for *ejn*. 13 corr. *etna-*.

Circular, presumably from bishop Abraham, to his people generally. "Since I have further¹ been informed that some have expelled their wives without reason of adultery, it being written thus (Lu. xvi. 18), Every one &c.; (so) now the man that shall expel his wife without reason of adultery is excluded from the feast; and the woman that shall forsake her husband and marry another is excluded from the feast; and the man that shall communicate² them, being aware of their circumstances, is excluded from the feast; and the man that shall write them a deed of divorce³ and separate them, be he cleric or layman, is excluded from the feast. Not ours are these words but God's. If any desire his soul's salvation, let him observe them." Cf. Ad. 1.

¹ Or perhaps 'again, anew.' In Ad. 1 it connects with a preceding text.

² *T* is written above *a*, and may be merely a stroke; if a letter, transl. 'shall separate.'

³ Abbreviation of *ἀποστάσιον*. Cf. Can. Basil. (Riedel) 71, Can. Athanas. 46.

73. (E. 11) L. Hand A. 4? *φανωνne*. 6 for *mnouei*. 12 corr. *jingons*. Vo. 1 prob. nothing lost. 3, 4, *aub on*. 4, 5, *hoou*. 7 *nf*, not space for *mpatf*.

Circular, presumably from bishop Abraham, to his people generally. It begins without introduction

by an edict against any man who marries a brother's [daughter] or a sister's; ["he shall not have communion], be he alive or dead.¹" Likewise against him who marries either [the daughter] of his mother or two sisters . . . "are contrary to the canon (?). Thus it is written; (Mt. v. 32, Mk. x. 11, Lu. xvi. 18³). Not mine are these [words] but God's, who hath spoken them with His mouth and [they are established?] for ever." Further, those at enmity with their neighbours, those that commit fornication, those that do violence are forbidden to communicate.³ "Not mine are these words but John the Apostle's, who said; 'All unrighteousness is sin and [there is a] sin unto death.'⁴ For thus it is written, ' . . . and he that speaks not truth is not a Christian'; and again, 'Surely (ὅντως) the truth shall make you free.' Further, on a day of communion⁵ whereon all the people know that they use to communicate, let them communicate before they have eaten.⁶ Those that shall eat and (then) communicate are excluded from the feast."

¹ Refers pre-umably to prayers for the dead. Cf. Paris 129¹⁴. 95, where Cyril permits to *συνάγειν* for a woman who had died 'ust before baptism.

² These are combined, not fully quoted.

³ V. 93. Here prohibition to *συνάγειν* and being *hībol mṣā* are clearly synonymous.

⁴ Cf. 1 Jo. v. 16, 17.

⁵ V. 29.

⁶ Cf. Can. eccl. (Lagarde) no. 58, Can. Hippol. (Riedel) nos. 19, 28. Damianus, the contemporary patriarch, enforced this rule in reference to Meletians, still found in Scete (Severus and Synax. 18th Payni).

74. (E. 82) L. 1 beg. ? cross. 2 ? *ῥōrk*. 9 *pefēi*. 13 ?? *pentaftauouu*. Vo. in larger hand.

Edict, presumably from the bishop. "If the clergy . . .¹ or what I shall determine, in the proportion of (πρός) three (parts) of wine and one of water,² and another venture to put³ thereto

¹ 1, 2 all but illegible. *Κρατήρ* scarcely possible and mistake in gender improbable. It rarely = *ποτήριον* (Du Cange, Sophocles); v. Mus. Guim. xvii. 254.

² Can. Basil. no. 98 prescribes $\frac{1}{10}$ to $\frac{1}{3}$ of water, but the Arabic is obscure; cf. Farag Allāh in Renaudot (1847) i. 178.

³ *Bōk* as transitive (v. Index and RAC. 52, BGU. Kopt. 27, BP. 628, 9420, 9422, prob. RP. 3⁵⁶) is unknown to the literary idiom. Preserved? in the rare *bakōne, bakmatou*; but *bakšar* can hardly be explained thus.

more water than what⁴ our fathers have ordered us, he is excluded from the feast with [his] whole house. It is not I who speak these words but the Holy Ghost who hath spoken them, as it is written; We have heard &c. (Ps. xlv. 1)."

⁴ Lit., 'according (πρός) as our fathers . . .'

75 (E. 35) L. Clumsy, unskilled hand. Vo. 3 ? for *tahetēutn*.

Ro., a begging-letter from John to Apa Victor; of a type frequent on limestone ostraca (cf. 66, 258 &c.) "First I greet thee, devout and pious man. May the Lord bless thee and all that thou hast, men and beasts. Be kind and have pity upon this poor man."

Vo., apparently in the same hand, should be from the bishop; ". . . . when this ostr. reaches you, ye are *ἀπόκληρος*, because ye have celebrated the communion¹ on the evening of Sunday.²"

¹ Less likely, 'have performed service.'

² I.e. on Saturday evening.

76. (E. 152) L. Hand A. 4 end *κυριακη*. 6 end *κληρος*. 7 *petna*-. 10 for *διοικησις*. 11 ? *ῥόνη*. Vo. 9 *επισκοπος*.

Letter prob. from the bishop to —. 1—6 may contain a prohibition to the oconomus to quit¹ his *τόπος* during Saturday and Sunday without inspecting it,² under pain of being *ἀπόκληρος*. 7 might forbid the holding of service in the said *τόπος*. 8—13 "I do not, but I seek the good-government of the *τόποι* and the life (?) of your souls. And [whoso?] has my rules [and?] observes them" Vo. unintelligible.

¹ Reading *kō ebol*.

² Reading *natgimpefšine*.

Ad. 1. (E.) L. Hand A. Ro. effaced.

Circular, presumably from bishop Abraham to his people generally. 1—3 end of an edict excluding certain sinners from the feast, "be they alive or be they dead.¹ It is not I that put forth

¹ Cf. 73.

this text² but the holy Apostle is it who puts it forth." 4 ff. relate to prohibited divorce, as in 72.

² Λέξις here 'verse, short passage,' so Rossi I. iii. 20, Hyvernat Actes 179, Miss. iv. 683; but often with an obscure, liturgical meaning relating to singing or recitation, so Erman Volkslitt. 42, Lagarde Orient. 4, Tuki Euch. ii. 262 (= 𐩧𐩢𐩨𐩣𐩪𐩣𐩪) and specially Hyvernat l.c. 100, Mus. Guim. xxv. 296, Crawford MS. 45 (such was the cold that the martyrs' words came only κατὰ λέξιν). V. Brightman Liturg. 599.

84. (S. 12) L. Hand A. 4 *nftmti*. Vo. 4 *rpōbē*. 5 *hōb*. Published by Sayce, PSBA. '86. 187, 3.

Conclusion prob. of an episcopal circular. "And the man, whether priest or deacon, that counts these words as nothing and gives not heed thereto, their responsibility shall be upon him. But he that hears and keeps them, him will¹ God keep from all evil and will increase him in all good and give him the . . . of his peace, as it is written; Being not &c. (Ep. James i. 25)."

This text appears complete; the document must therefore have occupied more than one ostrakon.

¹ This fut., *e . . . na-* for *ere . . . na*, recurs in 57, 63, both by this writer.

54. (E. 30) L. Hand A.

Letter from bishop Abraham to the archpriest Psai.¹ He announces that the priest Papnoute and John, son of Tsauō, are excluded from the feast.²

¹ Alexandria Mus. stele 251 Απα Ψαις αρχιερεσβ, εκοιμηθη Τυβι 𐩠𐩨𐩣𐩪 + 𐩠𐩨𐩣𐩪 . . . is possibly his tombstone. It is of sandstone, so probably from Hermonthis. The name in its Coptic form is rare; cf. Psaiō ÄZ. '84. 152, Ps ia BM. pap. xl.

² V. 41.

55. (E. 129) L. Hand B. 4, 5 ? *hap mn-Iōhanes*.

Letter from Bishop Abraham to the priest, Apa John. He announces that Patermoute is excluded from the feast till he shall go to law (?) with¹ John and —.

¹ As in 86, 297, 315 &c.

56. (E. 293) L. ? Hand A. 2 *πλαξ*. 3 *νδου*. Vo 1 -κληρος. 2 *petna-*. 3 *f*. 6, 7 mere scribbling.

Letter from bishop Abraham beginning, "But thou, An . . ." and . . ., bidding him [submit to ? this] *πλαξ* without delay. Apparently he is declared suspended or threatened with suspension (*ἀπόκληρος*), as also are any who shall join him in communion.¹

¹ Cf. 'Αυτῷ κοινωνεῖν.

Ad. 8. (Sf. 8) L. V. Plate II.

Letter from bishop Abraham to the priest Papnoute. "Lo, Moses, son of Paul, is *ἀπόκληρος* until he come to me."¹

¹ Cf. this phrase in 57.

484. (E. 194) L. Hand A. 1 end, *mitéere*. Vo. 2 *shime*.

Letter from [bishop] Abraham to Apa Patermoute. Vo. 4—6 threaten with exclusion from the feast.

53. (E. 110) L. Prob. Hand A.

Letter from bishop Abraham to the priest Athanasius. "I greet thy sonship. May the Lord bless thee.¹ Be so kind as take the trouble to² come to the *muke*³ and perform the service (lit. the feast⁴). If thou come not, thou art excluded from the feast."

¹ 9 letters opening with this phrase are from Abraham; 6 more probably so. Cf. 282. It is often found in (? imitated) begging letters; v. 259.

² *Ti-hise*, also in 325, appears to add urgency to a request.

³ Uncertain here and in 207 whether a real place-name. *Tmanke* ÄZ. '85. 75 seems different.

⁴ Here *ša* ? = communion service; so at any rate 104, prob. 61; perhaps also Synt. Doctr. JA. '75. 235 (Turin). Often it appears to = divine service generally, e.g. 53, 56, 75, 76, 96, 97, 105, 290, 511, Ad. 10, BP. 8696 (of doing *ša* without Gospel-lesson). Again it may = a recurrent festival, e.g. 103, 221, 319, Z. 291, 537, ÄZ. '84. 146, 147, particularly Easter week, Lagarde Aeg. 283, Chwolson Festschr. 191, ? 236, cf. the rubrics, "the 3d, 5th day of the feast"; or simply opposite of *ησπερία*, e.g. Can. Ap (Lagarde) 41 = *ἐσπέρων ἡμέραι*. Cf. 60.

485. (E. 290) L. Hand A. 2, 3 *ete-*. 5 *er-ša*. Vo. 2 prob. *rpkeuōm*.

Letter or circular from bishop Abraham to his "son, the archpriest." "The cleric who goes not

forth to the 'place' of Apa John¹ (either) to keep a vigil or to perform the service (feast), (but) goes in order that he may take the canon,² he is ἀπόκληρος. For it is written; If any &c. (2 Thess. iii. 10)"

¹ Cf. p. 310, 482.

² Probably as in 105.

80. (E. 139) L. Hand A. 11 apparently last line.

First part of a letter, prob. from the bishop. "Lo, Peter's son has come and told me saying, 'Psan¹ has expelled me from the feast and they gave me over to the magistrates² saying, Thou doest not the service (λειτουργία) of the altar.' Now I desire"

¹ Possibly the μαθητής of Apa Epiphanius and subsequent head of his monastery (v. RAC. 36 ff., RP. 11). RP. 15 is from a priest of the same name, possibly identical. With the name cf. Ἀθέλιος PG. 65. 396.

² Two *lusanēs* are more usual in the Jême MSS. than one.

77. (E. 183) L. Prob. ro. should be vo. They are by different hands. Ro. repeated by error as **442**.

Apparently ro. gives the signatures to the official letter or circular on vo. which threatens with exclusion from the feast any who shall pervert¹

¹ Perhaps, who shall fail to perform what he has agreed to (στοιχεῖν). For πλανᾶν v. 281 and Rev. ég. v. 94, ÄZ. xxix. 14.

78. (C. 8255) P. V. Plate II. 1 not 1st line. 4 beg. μιν. 8 ? for ουονηf. 9 corr. erpnoute.

From a document of excommunication, relating perhaps to the Zacharias in 1. ". . . . his house and blot him out and the curse of Deuteronomy¹ (shall) enter in to his house and blot him out and all the curses of Scripture (shall) come upon him and blot him out. He that fears this ἀφορισμός² and publishes (?)³ it, him will God bless and forgive."

¹ As in RAC. 68, cf. ib. 16, 65. Cf. Springer in ÄZ. '85. 143.

² Cf. Just. Nov. cxiii. 11 ἀφορίζειν τῆς ἁγ. κοινωνίας. This ban is imposed in RP. 3 by a bishop, in 18 ter for a stated time, prob. by a priest. In 83 an archpriest is to use it. The extent of its action is nowhere stated.

³ Cf. ἐμφανίζειν.

Ad. 40. (Sg.) L.

Document hardly from the bishop.¹ "Lo, Patermoute, the priest, is ἀπόκληρος until he present himself to-morrow before me and produce (ἐμφανίζειν) the accusations (κατηγορία) which he has made against Zael, Matthew, the priest, and . . . And I am told² thou (sic) hast neglected (καταφρονεῖν) a rule (ἐντολή) and . . .³ it yesterday. And lo, we have set thy excommunication (καθαίρεσις) in writing until thou pay (or give) the 5 jars of wine; for thou didst leave . . . *korī* for the bishop's sons. If thou bring them not when thou comest, we will carry out (πράσσειν) thy excommunication in the town (πόλις)." Kamē, the priest Papnoute, and . . . are witnesses (μαρτυρεῖν).

¹ 'The bp.'s children' makes it doubtful. *Šere* does not mean 'servant' like *waš*.

² V. 71.

³ ? From *sok*; if so, I cannot find a suitable meaning.

61. (E. 15) L. Hand A. 4 ? for *mpateln-* or *mateln*.¹ . . . *nnrōme*.

Letter from "the humble" Abraham, no doubt the bishop, to Pesynthius the magistrate (*lašane*), his "devout² son." "I wonder thou art not ashamed before men, for the man has hastened³ to come to me for charity (or pity) saying that he was to be detained and that thou hadst seized him. Lo, now is the feast forbidden⁴ to the whole village⁵ and he who shall baptize during this feast is excluded from the feast and (likewise) the man who gives the communion (feast) in the town at all, until they give the man's to him. If thou

¹ As in Mk. vii. 12 (von Lemm, Bruchst.). Cf. prefix in **Ad. 38**, **Ad. 60**.

² = εὐλαβής; a very general epithet of respect for clerics and laymen.

³ Or 'has been at the trouble (σκυλμός) τῇ'; cf. Leontios, 188. In Leyd. MSS. 486. 5 *σκυλμος* (sic) seems adverbial, 'quickly.' V. also Rossi, 11. i. 28.

⁴ *Sōst ebol* is rare. In BM. or. 3581 B (1) (Act. Barthol. et Andr.) it = 'expel, exclude' (a rabble). BP. 8716 *insōst pša mnkalēla nAra Ananias šanšfi &c.* is likewise a punishment. Cf. also BP. 8713 'if I obey you not, *eisōst mmōtn*' and 8699 (to bishop) 'if we do not . . . , we will be *nsošt nak*.' It seems to imply some form of interdict; here from the sacraments. For the usual sense, 'be under restraint, be detain'd,' v. RP. 18, 18b, 35, BP. 1024. What is the meaning of *saš* in ÄZ. '78. 25 n. ?

⁵ *Time* Z. 90 = κτήμα Rev. or. chr. 1900. 254, and Z. 294, = 'possessio' PL. 73. 951. Cf. κτήμα in PG. 87. 2873, 2944, 3052 &c.

hast not respect for men, we will send to the city and no man (shall) mislead⁶ (?) us another time, if things are thus; for the fear of other men misleads us. But thou thyself wilt have need of men." The latter part very obscure. I have rendered 2d plur. by 2d sing. throughout.

⁶ Παράγειν in 110, 112, 113 varies with παρελθεῖν 111 and ταῖο 108, so should = 'come upon,' 'befall.' It frequently = 'be passing by,' 'chance to be present' (BM. pap. lxxviii) or 'be past, over,' of time (BM. or. 1061, Rev. ég. i. 105, var. *ouneine* ÄZ. '84. 154).

62. (E. 128) L. Hand A. 3 *aitnn*. 4 ? *pto*. 6 *ouōs*. 8 *k*. 9, 10 ? *etetnnouh*.

Letter from bishop Abraham to the priest Ananias and Isaac. "As I have sent to you saying, 'Make a division according to law¹ for Pkale and Psōsh'; I desire now that ye go, thou Ananias the priest and Isaac, and make such division for them according to the justice (δίκαιον) of God, not showing favour to either one of them, and not allowing them to distract² (?) you before ye have made the division. And if ye go not, ye are excluded from the feast."

¹ Assuming *lōs* to = 'rule, order, διὰταξις' (Z. 577) and the names to = persons (cf. Kalē ÄZ. '84. 147, T. 7, BM. pap. lxxviii. 94). But it may be 'divide the nome or district' and the names may = p'la es (cf. Kalē mpeko 462, BM. pap. xc. 5). In either case Psōsh is difficult.

² V. 61.

70. (E. 266) L. Hand A.

Letter from bishop Abraham to the priest Misael. "I desire that thou examine into the matter of the men (as to) who first was careless.¹ Send (and tell) me who it is. If thou examine (it) not, thou art thyself excluded from the feast."

¹ Presumably *sōf* here = καταφρονεῖν, to neglect liturgical duties.

65. (E. 312) L. ? Hand of Ad. 8. Vo. in hand of 29. 13 prob. *αποκληρος*.

Letter from bishop Abraham to Apa John, "his son." Pesynthius, Menas, perhaps the *κῦρος* Kouloul¹ are named. 7 may refer to judgment to be given on litigants by the bishop. In 13 he places or has placed some one *ἀπόκληρος*.

¹ Possibly Kouloulj; cf. Koulōje BM. or. 4875, Kelōje Cairo 8726.

47. (E. 322) L. 7 ? *took*. 8 end prob. *ai*. 10 prob. *nak*.

"Εγγραφον in which David, a priest, addresses bishop Abraham who had expelled him. The imperfection of the text prevents our learning the facts of the case. Possibly the accusation was (6) of making boys drunk.¹

¹ But *tihe* may = *teihe* 'thus.'

57. (E. 172) L. Hand A.

Letter from bishop Abraham to the priest Jacob (?),¹ identical with T. 14, his letter to the deacon Paul. From the latter, 58 and 63, our text can be corrected and completed, except in 1, 2, which consist of proper names. "Lo, [I place thee over]² the church of Pkōh (?). Now be so good as take heed of neglect there and prevent (κωλύειν) it from happening [but] rather [have a care (?)] that they walk in the fear of God. [He that] shall disobey thee, whether cleric or layman, is excluded from the feast until [he come to me. For the rest (πλήν), do thy best to] teach [them]; and lo, the whole care of them is upon thee. If thou shouldest see neglect in that place and shouldest forget, their responsibility (κρίμα) shall be upon thee before the judgment-seat of God."

¹ Perhaps Victor, v. 58, 63.

² Perhaps, as in T., a personal name or 'the clergy of.' Yet in T. the following pronouns are plur.; so ? 'Apa P'atapē' is the name of the church itself.

58. (E. 180) L. Hand A. Ro. effaced.

Letter from bishop Abraham to the deacon Victor. Identical with Vo. of 57, 63 and T. 14.

63. (E. 159) L. Hand A. Ro. effaced.

Letter from bishop Abraham to "his son" Victor. What remains is identical with Vo. of 57, 58 and T. 14.

60. (E. 88) L. Hand A. 1 ? *πειδη ai-* or *nterei-*.

Letter from Abraham, "this humble bishop," to all the clergy. Its meaning is obscure; "[Since

D

I] wrote to Shai¹ and Joseph saying, 'Celebrate the feast in — in (or at) the great feast,² just as ye did celebrate it in — in (or at) the little feast, and they have not obeyed me; now lo, they are ἀπόκληροι.' *Τοουε*, if correct, would be "shoes." It might be for plur. of *toou* "hill," or for *litooue* "morning."

¹ Shoi, BM. or. 4834, may be the same name. Cf. Pshai, BP. 911 and Pshoi.

² On δ = great v. PSBA. xxi. 247; but Stern p. 92 had noticed *ἡ δὲ* (Peyr. Gr. 183). In 95 perhaps 'the great feast' occurs, and in ÄZ. '84. 147 in plur.; in BP. 9446 'the great fast.' Similarly, RP. 183 'the little fast.' Which these feasts and fasts are I do not know. In Rossi I. v. 10 = Revillout, Nicée i. 39 and Z. 90 Eas'er is called 'the great feast'; elsewhere 'the feast of feasts,' Méms. inst. ég. ii. 381.

105. (E. 85) L. 5 beg., ? *bios p.* 6 ? *etreu*. Between 8 and Vo. 1 something lost. Vo. 1 ? *ouottl-*. 4 *n oeik* (sic). 5 ? *nteln*.

Letter probably from a bishop to Apa John, a priest. He has appointed John and Konarios (?)¹ to perform the service (feast) at the "place"² of Apa Shenetôm³ and to receive the canon,⁴ apparently from Apa Shenetôm, who shall give it in double measure. The canon consists perhaps of bread and is to be investigated (*κρίνειν* ? weighed) in S. Theodore's church.⁵

¹ Cf. the name Konnare, stele C. 8442, *Κόνναρος* BCU. 558.

² Whether this = *μα νδρε*, dwelling, as often, or = *τόπος*, monastery or church (v. 32, 106), is doubtful. BP. 9443 seems to refer to a community under Shenetôm.

³ The feast of Apa Sh., ÄZ. xxx. 41. Perhaps the martyr given by Amélineau, Acts 42, as Shanazoum (? شاذوم), and not found in the ordinary Synaxarium.

⁴ *Κανών*, a contribution due to the clergy (v. Suicer, s.v. 6 and Grenfell Pap. ii. no. 95). So too BM. pap. xci where a bishop, in forwarding the *ἐυραστική*, enjoins the payment of the patriarch's canon 'without a single loaf missing.' In Z. 567 'the place in which the canon is' seems to designate the church of the monastery.

⁵ Cf. 481 and BM. or. 4884 *nhoun . . . mfhawios abba Biktôros*, where an oath is sworn.

Ad. 59. (S. 26) L. From Dêr el-Bahri. Sayce's copy. "Distinctly written." 13 ? *τιωγμος*.

Letter, prob. from the bishop¹ to his clergy or people. "Seeing that our holy father, Apa Da-

¹ V. the form of greeting in 53. This formula and the provenance make it very probable that bp. Abraham is the writer.

mianus has sent us the *κήρυγμα*² southward, confirming us in God's faith, and we have received it; ye do then know that it is not our wish we should depart from our place; but, through the solicitude of our holy father and the hardships (?) which they received before reaching us."³

² V. 18.

³ Text must be incomplete; ? effaced or continued on another ostr.

283. (E. 153) L. Vo. effaced.

Letter. The opening formula shows it to be ? a bishop's. It refers to the altar and to the clergy; but no consecutive sense can be made.

Ad. 10. (Sf. 12) L. Hand A. 8 read *ehraf*.

Document by the priest Victor, relating a statement by the priest Isaac. "Isaac the priest told me saying, 'When I went to perform the service (lit. feast) for Papnoute, on the evening of the Saturday of the *Ból ebol*,¹ I came in to him and found him eating and drinking. I said to him,² Is this the condition in which I see thee?³ He answered me saying, If thou wish to perform the service, do so; if thou wish it not, do not do so.⁴ I, Isaac the priest am witness that Papnoute the priest said these words to me.'"

¹ V. 99. Leyd. MS. 32 (p. 141) shows that this is Easter Eve. Isaac had presumably gone to celebrate the liturgy in place of Papnoute and had found him breaking his fast before the canonical time (*ἑσπέρα βαθεία σαββάτου*, Cyril, Hom. Pasch., passim). This Saturday on'y was a fast (Syntag. Doctrinae, Can. Apostol. lxvi).

² *Ehoun ehraf* implies emphasis or anger, Z. 556, Miss. iv. 539, Rossi Nuov. Cod. 89.

³ Lit. 'Art thou, while I see, in this state?', reading *nleiks*.

⁴ Alternatives thus in 174, 198 (?), 507, 508.

481. (E. 6) L. Hand A.

Declaration by Daniel the priest, son of Jakoul.¹ "I declare (*ὁμολογεῖν*) thus before God Almighty: Jacob, son of Pesynthius, (son of) Panau² said as follows in my presence, in the sanctuary,³ after

¹ 'Sparrow' recurs BP. 742 and as Jakour, stele C. 8546. Cf. such names as Pahôm, Phib, Πβηκis, Grompe.

² Cf. pap. Rhind iii, Pano. The grandfather is given here as in 215.

³ Recurs BP. 8697. In Paris 44, f. 60 *tabir* الدفیر = *kenhe*. Can. Athanas. 32 has '*el-afir*, which is the place of the *koibân*.' Cf. Vansleb, Hi-t. 288.

they had dismissed⁴ the congregation at S. Mary's church, Jordanes and Victor, the deacons, being there too; he declared before us three thus: 'I never (or will never) . . .⁵ my father Paham.'" Daniel repeats his affirmation.

⁴ V. 81.

⁵ 'Read to (or for)' seems the only possible translation; but the meaning is obscure.

284. (C. 8182) P. Dêr el-Bahri. 2 for *κοινωνία*. 4, 8 *καταστασις*. 6 *κέρμιν*.

Document of obscure purport, perhaps by "the brethren¹ of the mount (? agreeing together) in one community," as to some mutual arrangement. They desire a condition of filial² obedience . . . so that there be no murmuring. 9—12 appear to prescribe the duties of an official³: "He shall feed the brethren jar of wine according to this rule and shall"

¹ 'The brethren' as writers or recipients, **220, 292, 324, 368**.

² Lit. 'paternal.'

³ For pref. *νσου*- v. **467**, BP. 5182, 8716, T. 7, RAC. 69.

82. (E. 109) L. 6 beg., not *me*. 8 ? *sôtm enei*. 9 *eishéete*.

Declaration by Menas. "I bear witness that Pesynthius said, We asked him regarding the . . .¹ and he said, I am not a deacon and do never act(?)." 8 may speak of "obeying these words." 9 apparently announces that he (? Pesynthius) has been made *ἀπόκληρος*.

¹ ? Greek, but scarcely *ἡμέρα*.

135. (S. 6) P. 4 end ? *Αρα*. 5 end ? *Αρα Μένα*. 12, 13 ? *ρετπατολμα*.

Document addressed by Philotheus, son of Zabed (?),¹ either a magistrate or an official of a *τόπος*. It relates to an offering (*προσφορά*²) made to the *τόπος*. The writer undertakes, for himself and successors, to respect the gift; he who ventures to misuse it "shall be *ἀνάθεμα* to the Father, Son

¹ ? *Ζεβεδαῖος*, BM. pap. cv, or. 4882.

² In Theban texts *προσφ.*, offered during life or at death (v. **352**), is applied to the author's person (BM. pap. lxxx), his child (RAC. 57, BM. pap. lxxix R, lxxxii, &c.), money (Pap. Amherst), house (RAC. 6), cattle (BM. pap. lxxxviii.).

and Holy Ghost, and to the Christian community,³ and his house shall be *ἀνάθεμα*." Apa Abraham in 10 is possibly the bishop.

³ Cf. RAC. 35.

LEGAL AND COMMERCIAL DOCUMENTS.

44. (C. 8149) L. 5 ? *ἰοmt* or *ἰοmnt*.

Agreement (? *σύμφωνον*) by Ezekias, deacon, son of John, to bishop Abraham. The bishop had expelled E.'s brother Ebônχ (*Ἐφώνυχος*) from the church of the Three Oeconomi (?). Ezekias now undertakes to make no further claim¹ on the bishop regarding his brother, with whom he agrees not to litigate under pain of a fine of an ounce of gold.

¹ The phrase *mintai hōb nimmak ha-*, "I have nothing (to do) with thee about . . .," is well illustrated by **157**. Cf. BP. 8641, "I have now nothing with thee about —, for I have received their price of thee." In RAC. 22 it renounces responsibility for an ill-behaved son. In ÄZ. '84. 147 it declares the testatrix's daughters to be under no legal obligation to certain cousins. Cf. phrases like *μηδένα λόγον ἔχειν πρὸς* . . . ; v. **167**, also Z. 296 (= PG. 65. 260 οὐκ ἔχει πρᾶγμα).

79. (E. 195) L. Hand of **300**. Ends of all ll. on ro. effaced. 13 ? *απαιτητης*. Vo. 1 ? *αναγκη*.

Undertaking addressed to the bishop. **300** shows it to be written by Papas the priest (v. 7). Seems to relate to legal matters¹ (12, 13); in 11 Peter the *ἀκτουάριος* is mentioned. The writer acknowledges (vo.) his liability to be *ἀπόκληρος* if he disregard (?) the bishop's *γνώμη*.

¹ *Λογογράφος* occurs as the scribe in BM. pap. lxxxviii.

42. (E. 323) L. 5 end, prob. not *p*. 6 ? *eitn*. 7 ? for *hōn*. 8 ? *ti* instead of cross. Vo. 8 prob. *eina-*.

Undertaking by Abraham, the deacon, to bishop Abraham. He will submit to a judgment about to be given. If he fail to do so, the fine on his part (?) shall be doubled. The further punishment to which he shall be liable (vo. 6) is obscure;

"there shall be¹ no cross in my hand in any place whither I go."

¹ For *mn-* v. 29, 40. ? A reference to a liturgical (processional) cross? The cross was placed symbolically in the hands of the monastic novice; Goar, Euchol. 479.

43. (E. 316) L. 1 *Ména*. 4 for *bôk* or *hôn*?

Undertaking addressed to bishop Abraham by Mena, son of Elias. He will submit to a judgment about to be given. Should he fail to do so, he shall pay 6 solidi to the magistrate (*ἄρχων*)¹ and shall then submit. He himself assents (*στοιχεῖν*); Daniel writes for him or is witness.

¹ In Theban texts apparently vaguely = civil magistrate to whom fines are payable (v. 295). Cf. RAC. 45 'ἄρ. or judge,' BM. pap. lxxxv. 10 'ἄρ. and διοικητής of the monastery and castrum,' ib. lxxviii. 76 'ἄρ. or *laiane*.' Perhaps the more general sense, 'magistrate,' is in 282, as e.g. Miss. iv. 709. Cf. Steindorff in *ÄZ.* xxix. 5.

295. (E. 37) L. Hand B. 1 corr. *Idha-*. Vo. 1 *néu*.

Undertaking by John addressed to Papas. (Cf. **43**.) "I assent to the judgment¹ concerning (?)² Zacharia and will not go to law regarding it. Everything that shall result therefrom I will give (or pay) to the *ἄρχων*³ and I will submit to this deed."⁴

¹ *Hop* = *hap*; cf. 293 with BP. 628 *ngbôk nirôme aphop nemai*.

² V. 48, 117.

³ V. 43. The 'results' are presumably possible fines.

⁴ Lit. 'ostrakon' (ἠλάξ).

297. (E. 97) L. Hand D. 4 prob. *nteihc*. 9, 10 *eisapanτηλεγε*. Vo. 4 for *nta-*.

Guarantee (*ἐγγύα*) by Phoebammon addressed to his 'pious father,' the priest Apa Victor. Apa V. having decided that Ph. should go to law with Paham, Ph. is ready to submit to that judgment which God shall cause to result. If he oppose it, he shall pay a fine (*καταδίκη*) of 2 tremis.

¹ So in BM. pap. ci V; cf. 45. In RP. 29 *ἐγγύη*.

Ad. 12. (Sf. 13) L. ? Hand C. 3 ? *phap*. Undertaking by Victor, a priest. "I, Victor,

the priest, do write thus; the judgment¹ which may result, if I do not act thereby,² I shall be excluded from the feast and shall pay a solidus as fine (*καταδίκη*)³."

¹ Cf. 42.

² Cf. 86 for these terms.

³ V. 94.

86. (E. 218) L. Hand C. 6 *eidt*. 9 end, prob. *ha*. 12 ? *petneu*. 17 end, ? *holok*. 18 ? *καταδίκη*.

Guarantee addressed by Jacob (?) to the bishop. John shall submit to the law between him and his paternal uncle, Hatre, relative to the *συμπόδιον*¹ inside the *στοά* (?). Jacob is prepared to act according to the judgment, for whichever party it may be given. He assents and seems to state (16—20) his liability to a fine if he fail to obey. This is very similar to 155; cf. also **Ad. 12**.

¹ Presumably *συμπόσιον*, as in RAC. 98b, Ciasca Pap. 20, Rev. ég. V. 93 &c. 'Dining room' seems unlikely here; Stern, *ÄZ.* '84. 147 'room.'

155. (E. 174) L. Hand C. 7 corr. *he* (cf. 86). 7 end, prob. *eide efr*. 8 end, *pôl*. Vo. 1 *eisantm-*.

Undertaking or guarantee by — addressed to the bishop, probably regarding the same John as 86. The author acknowledges his eventual liability to a fine of 1 solidus.

315. (C. 8166) P. 4 ? for *mpatcuire*, cf. 15. 6 or *keu*, *hetootk* can be read.

Document by Anastasius the goldsmith to (?)¹ Andreas, son of Enoch. An incomplete text and incorrect idiom make the meaning obscure. The subject is a previous law-suit at Jême. 10—15 "For God knows, as to the things that he is said to have taken northwards, the matter . . . that it is true. So now, if any one proceed against thee or if anything (be brought against thee), I will

¹ But *an-* in 4 may mean that Anastasius and Andreas are joint writers and Patousir[e] (scarcely = Πετούσις) or Patouire (cf. the goddess Θούρις) may be a man's name.

be responsible for my third in the suit” Anastasius assents and Sophonias a deacon, son of Manne,² is witness.

² Cf. fem. Tmanna BM. or. 4883.

107. (E. 215) P.

Document from Souai, the *lašane*,¹ to Mena. “Lo, (here is) the word of God to thee,² Mena, that thou come and I speak with thee. If the thing please thee, it is well; but if not, thou mayest depart undisturbed.”³ Souai engaged Niharau⁴ the deacon to write “this λόγος” and also to subscribe for him.

¹ A *lašane*, Souai, in BM. or. 4879, contemp. with or. 4868, dated A.D. 756.

² Though this formula is modelled on a biblical phrase, *ntoork* (Stern § 535, 1) distinguishes it. It appears often in Theban documents; generally beginning the text (107—113, 123, BP. 657, 674, 8706, Alexandria Mus. pap.), sometimes later on (206, BP. 1772). It implies an authorization; cf. G. 73 *ταπεινωσε νακ αυδ εις ρλογος μηνουτε ντρε* and 206, or a contract; cf. a frag. recently acquired by BM. in which a woman employs a labourer: *ρλογος μηνουτε ntook tk-r-hsf* (NB. prob. from Shmûn). Seldom 3d sing., instead of 2d, is used (BP. 674, 1772). Usually the writer is a civil (*lašane* 107, 108, 111, 112, *προνοητής* G. 73, *σκριν[ιδριος]* and *διοικητής* pap. Alex.) or military official (113) or an ecclesiastical superior (*ηγούμενος* BP. 8706, cf. 206).

³ *Μετὰ καλοῦ*, v. *ĀZ.* '84. 147, RAC. 25. Occurs in Leontios 54 ‘happily, prosperously’ (Anastasius, ‘cum hono’).

⁴ Recurs *ĀZ.* '78. 17. Presumably a variant of Nahroou, Nahrau, *Naaravus* which does not itself appear in Theban texts. Cf. Synaxarium 7th Hathor.

108. (E. 222) P. Hand of 156, ? 364, ? 440, 461 and Edinburgh Antiqu. Mus. 917. 5 *laue*. 6 *ha-*.

Document from —¹ the *lašane* to Marcus and his wife and children. “Lo, (here is) the word of God to thee, Marcus . . . , that thou enter into thy house and go northward (or) southward² and we will not permit any evil to reach³ thee; for on no account this year tremis. For thy security I have set forth this trustworthy λόγος;” date illegible. “And if I forsake this λόγος, God shall forsake me.” The writer assents and the scribe signs.

¹ In 13 Papnoute cannot be read.

² So in G. 73.

³ *Taho* thus in BP. 8706 (as in BM. Cat. no. 326); elsewhere (v. 107) *παράγειν*, once *παρελθεῖν* (111). For ‘evil,’ some have ‘man.’

109. (E. 296) P. 4 *jnou kelaau*.¹

Document similar to 107, 108 &c. No names preserved. It was dated and included the writer’s oath by the Almighty that he would abide by “this λόγος.”

¹ Cf. BM. or. 4885R, where, after acknowledging a debt, the writer says, *nneiinouk ekelaau haroou etheje-akphrou mmoi* &c. Also BP. 8706 *nneijnouk elaaui šaphera-šomnt*, G. 73 *eneijnouk elaaui*, and Pap. Alexandria *einajenik alaaui nrōme e paraγe mmok*. Cf. also 129, 172, 306. In the present texts it seems to vary with *συγχωρεῖν*.

110. (E. 229) P. 1, 2 *nphnoute*. 8 scarcely *πρωτη*.

Document from — to Patermoute, similar to 107 &c. “Lo, (here is) the word of God to thee, Patermoute, that thou (?) and go forth to thy house and remain (there); for no evil shall come nigh thee this year” Dated 9th Tobe, —th Indiction. The last ll. are prob. a witness’s signature.

111. (C. 8188) P.

Document from Pekôsh, the *lašane*,¹ to Peter, similar to 107 &c. “Lo, (here is) the word of God to thee, Peter, that thou go in to thy house and do thy business;² for we will not permit any man to deceive (?) thee on any account nor in regard to any other affair; for thou wilt not dispute (it).”³ Dated 23d Epep, 10th Indiction and subscribed by Pekôsh.

¹ Recurs in 114. Pekôsh son of Psamô is *lašane* in BM. pap. lxxviii. 89. The name = Πεκύσιος (cf. Mus. Guim. xvii. 45 and Vit. Pachom. § 25).

² Διακονεῖν usually of domestic (provisioning &c., cf. Leontios 87) or charitable service (Z. 296, 326, Miss. iv. 755).

³ BP. 8706 ‘hast not (*npek-*) disputed.’

112. (E. 306) P. 3 end, *εμφανιζε*. 4 for *ὡς πρόκ[ειται]*.

Document from —, son of Paham, the *lašane*, similar to 107 &c. Dated in the 11th Indiction.

113. (C. 8292) P.

Document from Colluthus the soldier¹ to Mathios (Matthaios), similar to 107 &c. “Lo, (here is) the

¹ Cf. 416.

word of God to thee, Mathios, that thou appear (openly)² and go about (?) and take thy portion of money; for I will not come nigh thee."

² As in BP. 8706.

123. (E. 331) P.

Document from — to Jacob, similar to **107** &c.

Ad. 43. (Sg. 1322) P. From the Ramesseum.

Document similar to **107** &c., from Pbela—¹ to, Theophilus and all their brethren. After "Lo, (here is) God's word to thee," an unintelligible gap; then, ". . . any other thing (acquired) from father or mother or from Theodosius or by buying or selling, except one gold solidus, which thou (? or I²) hast given"

¹ Or Pbelle, v. 215. Cf. ? BM. or. 4833(2) Tbelake.

² 'Not *ntak*- or *ntai*-' (Spiegelberg).

138. (E. 36) L. Hand of **362, 482, Ad. 3.** II ? *auô*. 12 *sôae*.¹ Vo. 6 ? *ntai*.

Document from Victor to Abraham and Anatolius; dated 6th Paope. "I authorize you² to sow the field of Roumau.³ According as God's blessing shall be given us, the half (shall be) for me, the half for you. As to the matter of the tax, thou shalt pay half a solidus and the seed-corn⁴ [? and expenses⁵] shall be fully paid in common."⁶ The plough⁷ is to be similarly treated.

¹ 12, 13 restored from **482** and ÄZ. '78. 19.

² As in **206, 307**.

³ Recurs BM. pap. lxxxvi. 30 (and referred to as 'the said village'), ib. lxxxvii. 20, xc. 6. 10 ('the field of R'), xl. 4, RAC. 89. ÄZ. '78. 19, T. 4. Vars. Ramaou, Rimouou, Roumoou, Romoou, Rômoou. It was evidently near Jême.

⁴ V. 219.

⁵ So in **303** and ÄZ. '78. 19.

⁶ In **303** = *hêroue* (? *hipoua*).

⁷ 'Plough-carriage' (*agolle*).

307. (E. 60) P. 6 ? *nteteln*-. 9 ? *εἰσπαργε m*-.¹ II ? *anshai ti*-.
Authorization (*ἐπιτροπή*) from Victor the priest and Matthew to Germanus and Isaac, similar to **138, 206** &c. Dated in the 4th Indiction. "We

¹ V. 110.

authorize you to sow our share, namely the 3d, at (?) *Tnnke nuxos*,² from — southwards.³ And ye shall pay a full gold trimesion and 8 artabas of wheat. And there shall no man . . . you."

² For *Tnnke* v. 53. The other word recurs ÄZ. '78. 19 but is unintelligible.

³ *Pkai imoul* in a BM. ostr. G. 14 (though Goodwin did not so read it) of which RP. 25 ter is another copy, with vo. omitted.

206. (C. 8177) P. From Dêr el-Bahri. 3 for *ἐπιτροπε, stôhc*. 5 *iomt*. 7 ? *ngr*-. ? *ntajitou* or *filou*.

Order from Apa Victor to Jacob, son of Ko—. "I authorize thee to sow for me the ploughed-field¹ in the property² of Eponychus and hand to me the value of its taxation³ in (the month of) Paone, namely, 3½ artabas of corn." 6—8 are obscure. *Pseke* ? a name; probably ill-read. 7 "... and that I deliver them at thy house, while I . . ." Then the formula, "Lo, (here is God's) word to thee . . .," (cf. **107** &c.), perhaps giving a promise that no demands shall be made before Paone; but my copy is not clear. Wilcken's no. 1224 is a text of the same class.

¹ Cf. BM. pap. xl. *testôhe*, **139** *sdiôhe*, **Ad. 20** *steohe*. In the LXX it = *ἀρουρα* and here it may be that measure, as in BM. or. 4885. In Paris 44 (Scala) p. 65 = *ζευδαίν* *الذادان*.

² *Hoi* clearly 'pasture land' in Miss. iv. 718, Z. 547; cf. Stern in ÄZ. '84, 146. Contrasted with *eiôhe* 'arable land,' BM. pap. lxxviii. 58. Palms might grow on it, BM. pap. xcvi.

³ Taking *hôte* to = Boh. *hōti kēnos*. Cf. **140**.

⁴ ? Read *hōt*. But *de* seems to indicate a new sentence.

482. (E. 264) L. Scribe of **138, 362**. Ro. effaced. 3 *kenôn* (*κουνον*). 8 *tio*.

End of a document by Victor of the [τόπος of] S. John,¹ apparently similar to **138, 206, 307**. "and the . . . s² and the *hourit*.³ I will give

¹ V. 485. A *εὐκτήριον* of S. John, RP. 8.

² *Ja*-doubtful. ? incorrect for *jaiôsh*, *jaiôhs*.

³ So spelt BP. 5183. In Pap. Rhind ii (Edinburgh) *houret*, an official to whom money is paid; pl. *hourete* Z. 344 (What was the Greek rendered PL. 73. 1005 'custodes ecclesiae'?). Cf. 'the *pape nhourit* of Jême,' BM. pap. xl, pap. ci V, which Goodwin supposed an official connected with commerce (ÄZ. '69. 130). This recurs Ciasca, Pap. 20 and the Samuel, there so called, is in BM. or. 4659 the *διοικητής*; but it is uncertain which of these two texts is the earlier (the former is of a 9th Indict., the latter of a 3d). Probably *διοικητής* was the higher office. In Gen. iv. 9 *ourit* = *φύλαξ*, so ? *farre nh*. = *ἀρχιφύλαξ*, Corp. Rain. ii. 181.

thee a quarter of the straw. The seed-corn shall be fully paid in common." Victor assents. The deed was written in presence of Apa Victor, priest of [the τόπος of] S. Phoebammon.

Ad. 26. (OA. 527) P.

Letter from Paul, the *laïane*, to Paul. He authorizes (ἐπιτρέπειν) him to sow a certain field and to pay its tax according to what a *nouh* shall produce, at the rate of 5 (?) Cf. 139.

139. (E. 78) P. 6 ? *ιδ, προς*.¹ 9 corr. *ii*.

Authorization from Zacharia, the *laïane*,² to Apa Victor, the priest. Scribe, Pisrael.³ "I give (or sell) thee my share in the field of Ouba for the 5th year⁴ in return for its product by the *nouh*,⁵ at the rate of 6 arouras to one solidus." The date in 10 is 20th Paope, 10th Indiction. Cf. **Ad. 26**.

¹ Doubtful but possible.

² He recurs in 118.

³ Merely = Israel; always thus, with article, in Bible.

⁴ The date of writing being given in 10, can this be the 5th year of tenancy?

⁵ 'Per *nouh*,' assuming this to be an amount of land. Cf. RAC. 86 *nôh nkah*, also Z. 525 *nouh nfi-eiôhe*. In Corp. Rain. ii. 178 *nouh* is obscure. The *te-nouh σχολνισμα* presumab'y shows the same word. Cf. also 324.

308. (E. 238) P. 1 end, *p* or *i*. 3 for *Αθανασιος*. Vo. 2 γεωμετρης.

Authorization (ἐπιτροπή) by the 10 headmen¹ (of a village) with (?) the most honorable Zacharias (the *laïane*),² to Apa Victor . . .³ of the monastery of S. Phoebammon. Dated in the 3d Indiction (?) It relates to land⁴ adjoining (?) the river. The scribe is Pisrael, the geometer.⁵

¹ The 'headman' signs the tax-receipts 409 &c. In Corp. Rain. ii. no. 7 the 'head' of the village occurs; in plur. as its responsible elders, Miss. iv. 706. The κεφαλαιωτής BGU. 367, Rev. éts. grs. iii. 138 is the head of a particular guild, but in Denkschr. Wien. Acad. xxxvii. 223, 252 he signs a receipt like the *ape*. The *ape* also = head of a monastery, Z. 302 (= Mus. Guim. xxv. 222 *papa*), 578; cf. κεφαλὴ Vit. Pachom. §. 76, Reg. Pachom. xxix. *Tape* 'abbess,' Miss. i. 383. In stele C. 8492 a monk and ib. 8521 an *ekôt* are called also *pape*. Cf. *pape nhourit* 482. In Rossi, Pap. I. v. 37 *ape ntime* simply = imp riant citizens. So κεφαλαιωτής Paris Co, t. 130⁵. 128.

² V. 118.

³ Prob. oeconomus or προεστώς.

⁴ For *nouh* v. 139.

⁵ Recurs in 245. V. Wilcken's Ostr. i. 174.

48. (E. 20) L. v. Pl. II. 5 corr. *mmoei*. 7 prob. *basou*. 9 ? *nmuou* for *mmuau*. 10 end, cross. Vo. 2 *lign[a]*. 3 ostr. has *tiore*. 3, 4 corr. *pnoute παντ.*, ? for *nneiko*.

Undertaking by Pesynthius, son of Komes, to bishop Abraham. "Since I requested thee thou didst go surety for me to Jacob and his heirs, till the 12th Epêp, that I should (?) go south about¹ making an agreement with² them (?). If (I do) not, I am ready to pay thee a solidus and five baskets³ of bronze money. And I swear to thee by God Almighty, that I will not let the appointed time (προθεσμία) pass without going." The author assents and Pjoui is witness in his own hand.

¹ *Ma* is peculiarly used in these texts. In 196, BP. 899 with following *n*- it appears prepositional, like *hana n*- in 117 (?), 119, 296, 359, T. 4 which = 'as regards, concerning,' or something of the sort. In 452 both forms occur; v. also 456 though without *n*-. Cf. **Ad. 38** *hapma n*-. In 173 *ama n*- is similar, though the absence of *h* is prob. a mistake, while 174 *etbema n*- appears a synonym. In 48, 295, 300 some analogous meaning is possible. In 114, 127 it is doubtful.

² On *pôlg* v. Sern, *ÄZ.* '78, 16.

³ Recurs with *homnt* BP. 84, 628, 186, **Ad. 30**, BM. or. 5895 either as *likna*, *likne*, *likne*, or *ligne*. It presumably = *λικνον*. Cf. Z. 436, 'small coins (*νουμει*) of full weight in (?) the *λίγνον*.' It is, it seems, used of large numbers of a low coin. Cf. primary meanings of *φάλλis* and Arab. *kfs*.

Ad. 15. (Sf. 2) P. Ligatured script. 3 prob. *ak[ti]*, *δδρε*. 9 read *ntas*-.

Agreement addressed by the κύρα Judith to Kometos.¹ "Since I have spoken with thee and thou hast given (or let) me the house that I might dwell a year therein from the 24th Mechir to the 24th Mechir, (so am I now ready) to pay thee its rent as we arranged together, namely 1 dirham² of barley less 2 . . ." Judith (by mistake here only κύρα) assents. Severus Mena is scribe.

¹ Prob. also in 161. Cf. RAC. 74, Crum Copt. MSS. no. 52, Miss. iv. 702.

² An approximate terminus a quo for dating. The fraction ($\frac{1}{10}$) of the dirham or *κεράτιον* is the *φάλλis* (v. Leontios xxxviii) which does not occur in these texts though twice in Corp. Rain. ii.

140. (E. 80) L. Hand of 178. 8 *τικεντενευε*. 15 ? *δδλη*.

Document from Pegôsh, Plaeine, Anatolius, Mercurius and Abraham jointly to "the pious

priest Victor." Dated 20th Thôth, 15th Indiction. "Since we requested thee and thou hast¹ [and hast given] the meadow to us with all its belongings, so now we are responsible for it and its tax.² If God give us means to pay all that concerns us, we are responsible for it and for all . . . and will deliver it to its owner without neglect. If any, we will fulfil it among us without (?) And we have assented hereto and signed with our hands."³

¹ 'Hast walked with us' (*hah2n*) ? = hast agreed with us ; but the phrase would be unusual. Cf. ? BP. 5178 *moose ebol mn* apparently 'agree with,' and **Ad. 64**.

² V. 208.

³ Cf. RAC. 52, 53 facsim. ; also Corp. Rain. ii. pp. 55, 95 &c.

153. (S. 16) P. 6 ? *hagios*.

Letter from —êm, son of —los, to Papas. It seems to refer to a wall of [the τόπος of] S. (?) John. The writer promises without fail to put something in its place. He gives his agreement in legal form.

296. (E. 58) L. Hand D. 2 ? *ntootf*. 3 ? *Βικτωρ*. 5, 6 ? *euðan-*. 8 *etau-*. Vo. 4 *taas*.

Undertaking by John, the physician and monk, to "our father," the priest, Apa Victor (?). Dated 24th Hathor. "As to¹ the matter of thy . . .² which thou gavest me when I needed it, if I am robbed and it is taken (and) if (?) I find anything in all my house which they have taken in exchange³ . . . gold tremision, I am prepared to pay thee thy" If this undertaking is neglected, the . . . is to be repaid double.

¹ V. 119.

² Neither 'knife, sickle' nor 'chain' seems suitable, especial'y as the *eine* is spoken of as repaid double, *k2b* being otherwise used of tax-money &c.

³ 'Ἀλλαγή. Gaps make the sense obscure.

311. (E. 99) L. 7 instead of : an illegible letter. 8 or *koou* or *koof*. 13 *στωχε*. Vo. 7 for *-sôî*.

Agreement by Moses, son of David, a priest, addressed to the bishop and (?) Victor.¹ Dated Mesore, 7th Indiction. It relates to the repayment of something in return for a loan or other

benefit previously received by the writer. "I have written it by my (own) hand and am ready to bring it to the τόπος, while (= ἔτι) I am alive or, after my death, *μη γένοιτο*, my successor shall bring it to its place."

¹ Reading *mn* at end of 4, where something is certainly lost, though there seems not space (cf. 5) for a name and *mn*.

404. (E. 112) L. 8 beg. *-ak*. 10 *nmos*. Vo. 4 ? *nan aktaark[os]*.

Document by Jacob, son of Hasios (?)¹ to Apa Victor, the deacon (?). "Seeing that I have deposited with thee , that is 100 solidi, so now I beg thy paternity to [pay] the contribution² for the 2 . . . on the 15th Paone. [And I beg] you to pay it 1 solidus to Touarios (?); for I shall not have power to . . . it of thee, neither I nor the men of Jême Whoso shall . . . , shall pay the contribution doubled. And I am prepared to return thee the letter which thou didst draw up for us in thy name having sworn to it (?)." Jacob agrees and the scribe, Damianus, signs.

¹ Hag'ios could be read but, without the article, is implausible. I cannot read Rasios.

² Though *καταβολή* may be used, e.g. of payment of a fine (Rev. ég. i. 102, Ciasca, Pap. 21), it here prob. is the instalment of a tax. Cf. the use of *κανών*, Wilcken, Ostr. i. 378.

157. (E. 61) P. 4 *ntai nak*. 11 *mntai*. 15 ? for *αξιωθείς*.

Agreement between Jonas and David as to a debt. "I, Jonas, write to David saying, I am ready to pay thee a tremision in Paone of this, the 4th year. I, David, write to Jonas saying, I am ready to write, with my brethren, to thee saying, I have nothing more to do with thee concerning any affair."¹ They both assent. Pisrael, son of Psate,² is the scribe who dates in Greek ; *Μεχίρ μηνός ἀπὸ ἡμέρα[ς] γ̅*.

¹ V. 44.

² Possibly the witness in BM. pap. lxxviii.

158. (E. 166) L. Hand D, v. pl. 1. 3 *ροικο- νομος*. 5 *επειδη ak-*. 7 *ebri*. 13 *ασφαλεια* (cf. vo. 6). Vo. 1 end, add *ti*. 2 ? *Kalapésios*.¹ 3 *Plein*.

¹ Cf. RP. 25 ter.

Deed of security (ἰσφάλεια) from —ros to “the most pious monk and oekonomus” of the τόπος of S. Phoebammon. Dated in the 12th Indiction. The author undertakes to repay the solidus lent him and to deliver (?) some seed-corn without objection (ἀντιλογία). 12—14 are in the author's hand; vo. 1—3 apparently witnesses.² The scribe is David, “this humble monk” of the above τόπος.

² For πιστός v. 248. For Plein son of Dios v. 313.

160. (E. 8169) P. 4 corr. *Téus*. 8 ? *ντέου*. 10 *ntatalaou*. 18 complete. 20 for *mef*.

From Severus, son of Solomon in Tourês¹ of the nome of Hermonthis, to Shenetôm, son of Téus² at Jême. Dated 7th Epêp, — Indiction. “Since at my request thou hast . . .³ and hast given⁴ (?) me a gold tremision in my need, I am now ready to repay thee 5 baskets⁵ of wine at the coming vintage into which thou mayest put thy jars and I will pay the cost of carriage⁶ and deliver them at thy house without any objection. As an assurance for thee &c.” The author assents and John a deacon, Gennadius, and Jacob a priest are witnesses, the latter also writing for Gennadius.

¹ Or Tour-êse (cf. Tour-oubesti, Corp. Rain. ii, no. 72; v. Spiegelberg, Dem. Stud. i. 49*). Or perhaps connected with *tourês* ‘south wind.’ Scarcely here ‘in the S. of the nome of H.’; nor can RP. 11 Patoure (? Πάθουρις) be compared.

² Recurs as Teus BM. Cat., no. 485. Scarcely = Τεῶς or Δίος. Cf. Ψευδοθεῶς AZ. xxxii. 38.

³ Obscure if correct. ? Cf. *ahē* ‘to need.’

⁴ Reading *ti* for *ji*.

⁵ In Z. 344 *jnōf* ‘a basket of bread’ = ib. 123 *snk* = sporta PL. 73. 1004 = ἀναβολίδιον, pera PG 65. 276. In Z. 547 it holds bread; in Corp. Rain. ii. 134 wood; in 464 probably wine as here.

⁶ V. Corp. Rain. ii. 116 &c.

156. (E. 272) P. Hand of 108 &c.

Acknowledgment from Jacob, son of Phoebammon, the husbandman of Jême,¹ to —, son of John, of a debt of 20 διπλαί (?) [of wine to be paid] at the [coming] harvest.²

¹ With *ta*- cf. ? *tarês* &c. 148. Many place-names begin thus, as Tabennêsi, Takinaš, Tasê; or with *ta n*-, Tambók, Tampeti. But in these latter *-a*- presumably represents an independent word.

² V. 160.

161. (C. 8206) P. 5 *χρεωστε*.

Acknowledgment by Mark of a debt. It consists in or is to be repaid in *orax*. His creditor lives perhaps in the monastery of Pesynthius.¹

¹ V. 25.

162. (C. 8218) P. 4 *homnt*.

Acknowledgment by Pous,¹ son of —, the glass-worker, to —, son of Paam, of a debt of a bronze keration,² which he will repay with its interest.

¹ AZ. 78. 18, but cf. Πούσs rather than Πούησις.

² V. 154.

163. (C. 8243) P. From Dêr el-Bahri. 2 *ebol*.

Acknowledgment by — of a debt (? or a legal fine¹) of 6 solidi. Mousaios (Moses), priest of Tarau² is scribe and witness.

¹ *Ei ebol* points perhaps to this.

² Otherwise unknown.

164. (E. 108) L. 7 or *helê*. Below vo. 3, *χμγ*.¹

Document (?) relating to money matters. Dated, in Greek, 21st Paone, 2d Indiction. 4 seems to refer to an acknowledgment of debt. In 1, 3 ‘this τόπος’ and ‘our fathers’ are mentioned.

¹ Rare on ostraca. Edinburgh Antiq. Mus. 914 has *χμγ* + *γθ*.

165. (S. 4) P. 3 end, complete. 6 ? *taan*. 7 prob. *tei*-, not *utei*-. 13 or *ελατ*-.

Acknowledgment by Joseph, son of Jacob, of a debt to his “father,” the monk Hello. He owes¹ half a tremision and will repay it (?) in — measures² of corn. Paul, son of Elias, happening to be (?)³ in Jême, is witness. The scribe is Jordannes⁴ who likewise witnesses.

¹ ? For *χρεωστε*. Elsewhere *χρῶ* is used correctly, RAC. 15, BM. or. 4659. 44.

² *Maaje* is doubtless demot. *mid't* (Revillout, Méls. 34, 85, Brugsch, Thes. 1051), Greek μάα, μάτιον (Wicken O tr. i. 751, 752). In these ostraca it measures grain or salt; v. Index and BP. 402, T. 6. Recurs in Cairo MS. 8006 (Shenoute).

³ ? Παργε as in BM. pap. lxxviii.

⁴ Recurs 481 and Corp. Rain. ii, nos. 54, 98. An abbot of the name, Joh. Mosch. cliv.

173. (E. 81) L.

Acknowledgment by George, son of Para —, of a debt to Matthew. The latter had guaranteed a solidus for —, for whom George appears to be responsible. 6 ff. relate to another matter,¹ ending in the promise to supply an ox. The witnesses are Jeremiah, the *lašine*, John, son of Pebô, and Psmô, son of Joseph.

¹ For *ama* v. 119.

175. (E. 228) P. 1 *holokottinos*. 2 *κιντηνευε*.

Acknowledgment by Shenetôm of the debt of a solidus, due in Tôbe. Vinegar is obscurely mentioned. Elias, deacon of S. Mary's church,¹ was the scribe.

¹ V. 36.

202. (C. 8238) P. 7, 8 *αμφιβολια*. 8, 9 ? *Patapé*. 10 ? the same.

Acknowledgment by Paul, son of Patapé (?), to Pelish¹ of Jême, of a debt consisting of —² and (?) 3 artabas of corn.

¹ Recurs as Plish in 365, Pilish Pap. Turin (Atti xxiii). ? Cf. Pelis BM. pap. ci V. Peleis, Rec. xv. 3.

² *Kranpe* seems a measure; scarcely *κράμβη*, v. Corp. Rain. ii. 189.

Ad. 16. (Sf. 3) P. 8 or *ε. πῶμ*. 12 complete.

Acknowledgment of debt by Pesynthius, son of Solomon, a husbandman of Teche,¹ to Daniel of Jême. Dated the 15th Mesore. He owes 4 artabas of wheat and a measure² of barley, (to be paid) in Paone without charge³ *καθάρως καὶ ἀποκρίτως* and without any objection, in return for the securities (*ὑσφάλεια*) which Daniel had given him. He signs his assent. Soua, son of Apa Ezekiel, is scribe and witness.

¹ V. 31.

² V. 309.

³ Reading *εμπ-* (or even *εjn-*) and assuming *ἰδμ* to be 'rent, tax,' though neither seems quite applicable, and not 'summer,' which seems superfluous. Or *μμπ-* 'with the rent'; cf. 230, **Ad. 18.**

Ad. 17. (Sf. 6) P. Hand like that of 413, 420 &c. 3 corr. *nrm-*. 15 or *jôle*.

Acknowledgment of debt by Isaac and Peter,

sons of Plou, son of Tloulou,¹ husbandmen (in the employ) of the Illustrious,² most honorable Theodore, the *διοικητής*,³ residing at Psenantonius⁴ in the nome of Coptos. Dated the 8th Tobe, 5th year. They owe to Andreas, son of — (sic), at Jême in the nome of Hermonthis, 2 tremis and 2 *διδιπλαῖ*⁵ of wine. Of these they are ready to pay each a tremis and a *διπλαῖ*; the money without interest in Pashons of the current year,⁶ the wine at the vintage in the beginning of the following, 6th year. Sarapion is scribe, Psate and Cyriacus witnesses.

¹ This is the grandmother. On the name cf. 145. For Plou cf. 312.

² On the title or rank *ἐλλοῦστριος* v. Du Cange, also Reiske in Const. Porphyrog. ii. 86. In Grenfell Pap. i. no. 63 it applies to a bishop. In BM. pap. lxxxvi it occurs, but in ib. lxxvi, or. 4882, BP. 6139 Piloustre, Pelostre is a name.

³ Not *διακων* because of the epithets; cf. BM. pap. lxxxv. 10, civ. 14; also Ciasca, Pap. 20 (an *amlr*).

⁴ Occurs RAC. 35, again in the Coptite nome (cf. ib. 21).

⁵ *Διδιπλαῖ* occurs ÄZ. '85, 74. Cf. Wilcken, Ostr. i. 760.

⁶ We see by 15 and 21 that this is the 5th year; but the letters in 14 before *ε* are quite uncertain (? *lε n-*).

Ad. 18. (Sf. 7) P. 3 end, or *am*. 4 ? *νέκ*. 5, 6 ? *μυνηυῖδμ*. 10 corr. *τεπστη*.

Acknowledgment by Komos (Comes) and David, husbandmen on the land of Apa Leontius,¹ of a debt to Andreas. The debt is of 2 artabas of corn which shall be paid as seed (?) in Paone, "according as thou shalt give them us." The authors assent, Epiphanius is scribe and witness with George and Kajau.

¹ Perhaps the *τόπος* in **Ad. 9.**

361. (C. 8248) P. 2 for *χρεωστε*. 3 ? *μακαιστωρ*.

Document relating to a debt. Jacob the magister¹ is apparently the scribe; there are 3 or 4 witnesses besides.

¹ As in BM. or. 4833(1).

319. (C. 8225) P. From Kôm Ombo. 7 ? *noute*. 9 ? *αναγκαζε*.

Letter or Document from Apa Dios, son of —, to Isaac, the —. 6 shows ? the name

Psanagapê.¹ 7 may refer to a term for repayment: "till the feast of . . ."

¹ Cf. Sanagape (Σαναγάπη) masc. ÄZ. xxix. 15, RAC. 99b &c. Or ? read *psanabageine* 'the glass-worker.'

215. (E. 3) L. Hand A. 1 *pšère*. 2 end, ? *mpat*-. 11 ? *mrôle*. 12 ? *aimouh*.

Declaration by Papnoute, son of George son of (?) Paul of Patouhoor (?), Patermoute, son of Pbelle from (?) Hôp and Psês son of Papnoute, son of Shai.¹ "We declare thus by God Almighty, that Kyrikus has declared as follows in our presence, saying, 'I have been fully paid (?) for the *sakia*² of Apa Ananias and the selected (or purified) . . .³'" The 3 writers again testify to the truth of their statement.

¹ Probably Paul is Papnoute's grandfather and the next word his home (v. T. 5; cf. RAC., no. 1 *Paulos mpkolal*). But if Wilcken's obscure Ostr. 1224 mentions the same person, we may here read Pouhoor. Pbelle is a man's name in RAC. 28, so Hôp should be a place. Shai, however, is known as a personal, but not as a place-name.

² Recurs **214**, **473**, BP. 1104, always as fem. sing., whence hardly = *σακκίον* or *σαγίον*. But cf. **473**.

³ Perhaps also in **454**; cf. in a TB. ostr. *μιοσε*, named among metal implements.

305. (E. 182) L. Hand A. 6 for *gopt*. 8 *Βικτωρ*. 9 *εκκλησια*.

Document in which — and Kyrikus and — relate certain facts and make a solemn statement as to what Matthew had said in their presence. In 2 the town of Ape¹ may occur; in 11 perhaps the bishop²; in 16 the name Mase.³

¹ V. **491**.

² Cf. *παρόσιος* of the patriarch, Leontios 64.

³ Recurs BM. or. 4869.

310. (E. 31) L. All in Hand A. 2 *Ιωαννης*. 3 ? *engō*. 5 for ? *hmoos*. 6, 7 ? *αναγκαζε*. 10 ? *ro*. Vo. 1 end, ? *rt*-. 7 complete.

Declaration (*ὁμολογία*) by Isaac, son of Enoch, monk of the τόπος of Apa John. He states that Phoebammon had frequently taken him in to the house of . . . and that they had eaten and drunk together.¹ But after he had departed northward

¹ V. **312**.

to the monastery, Ph. had constrained him to speak with (?) the monk Joseph Continuing (9—vo. 2), he refers to the tower² outside the gate (?) of the monastery. Vo. 1, 2 perhaps "they will not be at rest whilst thou art in this monastery." Isaac affirms before God that these things had happened before his narration of them, while bishop Abraham states that the declaration was made before him, Apa John and Apa Isaac, monks of the hill of Jême.³ The author signs his assent.

² A tower in the monastery of S. Phoebammon was built under the abbots Epiphanius and Psan, about 600 (cf. RAC. 42 with RP. 11). It lay apparently on the hill (*βουίος*) above the caves and was reckoned part of the monastery. This or another is mentioned in BM. pap. lxxviii. 55. The tower (جوسق) is constantly noted by Abū Sâlih in describing monasteries (v. transl. p. 185). The monastery of Kalamon had 4 (p. 207); some were large enough to contain the monks' cells (p. 248); indeed Joh. Mosch. (PG. 87. 2860) seems to use *πυργίον* and *κελλίον* as synonyms. They are used for refuge (v. Synax. 26th Tobe, Miss. iv. 748, 755). The library might be kept there (Hörner, Gosp. I. lx.). The Coptic tower at Dêr el-Bahri was conspicuous till the recent explorations (v. Eg. Expl. F., Deir el-B., Introduct. Mem., p. l. iv, v or Mariette, Voyage ii, pl. 60).

³ Presumably these are dignitaries and Isaac not identical with the above writer.

312. (E. 100) L. Hand A.

Declaration; cf. **310**. Apparently the text began on another ostr., since this is unbroken and vo. seems blank. Pelou, a priest, witnesses to the preceding facts which he had related before the bishop and Jacob of Jême.¹

¹ Spelt as here BP. 721.

125. (E. 298) P.

Letter from Horbin (Reuben), son of D—, to —. At his correspondent's request he makes a formal declaration as to a deed of sale in the former's hands. Neither he nor his children shall (?) ever 6 refers to a possible fine.

217. (E. 329) L. 1 ? *šentaêse*. 2 beg., blank. 3 *maje*.

Document signed by Paham in his own hand (9), the rest being prob. by Victor. A list comprising wine, oil, salt, vinegar, an earthen incense-

vessel, &c.¹ "This," says P., "is all the . . . of Victor which has come to me;" to which V. adds "I have not . . . anything to (?) my father P. beyond what is written here."

¹ The measures mentioned are: for wine, *šentaše*, v. 212; for oil, *lok kotúla* as in 352, in BP. 877 measuring honey; for salt, *maaje*, v. 165; for vinegar, 'a small *kaeis*,' cf. Corp. Rain. ii. 171, though 'basket' seems unlikely here. In 4 the vessel is prob. *thúskh*.

131. (S. 10) P. Ligatured script.

Oath sworn by Susanna. "By this holy *τόπος* and by its power,¹ I have given nothing to Psès, my son, nor has his father given anything, beyond a full² solidus only, for the marriage-portion. Written on the 21st Phamenôth, 14th Indiction. This is the oath which Susanna swore to³ Peter, her son, before Zacharia, son of Samuelius, the most honorable *πρωτοκωμήτης*."⁴

¹ An oath in these terms at the end of a *διάλυσις* BM. or. 4884 and ib., earlier, an oath by the altar. An oath by the *τόπος*, BP. 7934; by the Gospels, RP. 11. In BM. pap. Gr. lxxvii the bishop swears by the Trinity and his *σχῆμα*.

² *Opôds* rare in Copt.; cf. Crawford MS. 45 *tsateere tloaj*.

³ *Asa*; elsewhere *n-* or *na-* (Ad. 42, BM. or. 4884, BP. 7934).

⁴ Rare in Copt. texts. In RAC. 53 (facsim.) it is stated that Papnoute *πρωτοκ.*, unable to write, has signed with 3 crosses. These appear after the name Papnoute p. 51 (sic); but there he is the *lašane*; hence the 2 titles seem synonymous. It occurs also Rec. xvi. 103, where *τιμώτατος* is used, as generally of the *lašane*. Cf. Pap. Oxyth. i, no. 133.

Ad. 42. (Sg. 1186) P.

Oath sworn by Kalê (?). "By this *τόπος* and by its power, I know for certain that Kyriakos sent his hired-servant to Joseph's father and paid him the $\frac{1}{2}$ solidus, sending him¹ as to the lentils. This is the oath that Kalê swore to Joseph as to the $\frac{1}{2}$ solidus of Joseph's father, before Kolluthos the *lašane*." Dated 15th Koiahk, 1 ? Indiction.

¹ ? = 'when sending him,' or 'sending him (to pay) for the lentils.'

304. (E. 89) L. Hand D. 2 *ansmn*. 3 *neréu*. 5 ? *etnar-*. 8 ? *site*. 10 ? *κατα the*. Vo. 4 ? *ntnrhm-*. 5, 6 ? *toueiotérou*. 6 *epetn-*.

Agreement (*ὁμολογία*) between Esdra and Pat-

lôlius¹ in presence of the priest, Apa Victor. Dated in Thoth, 4th Indiction. Gaps make translation uncertain. They undertake that any one working (?) for either (?) shall give half (the product) to E., half to P. The solidus-worth of field(-produce) is to be paid as the tremision had (?) previously been. The division of the straw is fixed (11—vo. 4). An undertaking appears to be given about the mode of work² on a meadow (vo. 4—6) and a promise not to neglect any means of benefiting the land (vo. 6, 7). The land is to be . . .³ by the writer by the feast of S. Michael⁴ or by the 15th (vo. 8, 9). The scribe is David.

¹ Patelloi in Epist. Ammon. §. 2, Patrorios in stele C. 8413. Cf. Πατολλάως, Wilcken Ostr. 1068. In Mus. Guim. xvii. 133 Patloli seems likely in spite of the Arabic, 472.

² For *jaci-touio* cf. *jai-beke*.

³ *Joit* (without suff.) as a verb in a TB. ostr., with *théit* as object. Unlikely though it be, this seems to = *ρηγοίς*, *κελεύειν* or the like (cf. 148 and Ciasca, Pap. 20). It can hardly be a causative = *tsoueio*. Is the suff. -s here impersonal?

⁴ V. 218.

306. (C. 8158) L. 3 *τριτης*. 4 ? *entansmn*. 8 *phôb*. 11 ? *rhôb*. 12 *etanalogia*. 13 *nebri*. 7 ? *jnouk*.

Agreement (*ὁμολογία*, *σύμφωνον*) drawn up¹ in the names of the Trinity between George, a deacon, and Faustus. Dated in the 3d Indiction. They agree to cease partnership. The subject (? or place) of their work seems to be a *sekôt*,² which is now to be partitioned between them up to the limit³ of its contents (?). "Further, except for the tremision which I placed in my *sekôt* for the rent, I will not require⁴ of thee anything else, whether jar of wine or measure of seed." Whichever of them shall make further demands (on the other) shall be fined (?),⁵ and transgression of this deed shall bring the fine of a solidus.

¹ For *tsano* cf. 92.

² Recurs Z. 505, *patsekôt* among other trades. In BM. or. 4721 (16) *sekôt* apparently a wine-cellar.

³ *Ἀναλογία* thus in BM. or. 1062 'to the *av*. of a tremision' and BP. 7934 where the uttermost, lowest limit is intended.

⁴ V. 109.

⁵ Lit. 'Whoever shall require of thee . . ., I am ready to pay . . .'

Ad. 14. (Sf. 17) L. Hand B. 4 for *nten-*.
5 ? *nraie*.¹

Agreement (*ὁμολογία*) between Daniel and John. They "have considered and are glad (?) and are both of one mind that in the matter of"² What the matter agreed on is remains, owing to bad spelling and writing, obscure. 10 "for good (or) for evil. He that transgresses this agreement shall pay 2 solidi and shall also submit to it." The priest Victor appears to act as scribe; the deacon Pesynthius and Jeremias, son of Pelo—, are witnesses.

¹ As in Rec. vi. 70.

² Cf ? a phrase in 168.

Ad. 3. (E) L. Hand of 138 &c. 8 ? *μερος*.

Deed of gift by —as, son of — and Sanêth, in Jême. He leaves (*δωρίζειν*) the share (*μέρος*) of land inherited from his mother to the *τόπος* of S. Phoebammon.¹ He names its boundaries and 2 or more witnesses sign.

¹ RAC. no. 12, BM. pap. xc are gifts of land to the same.

144. (C. 8235) P. From Medinet Habu.¹ Ligatured script, cf. Jême MSS. 7 corr. *jū m-*, ? *nfkots*. 8 *néop*.²

Document relating to a sale or will, referring to a house. The seller or testator describes the limits of the property. The expressions recur, with differences, in 147–151, **Ad. 4** and in certain Jême MSS.³

¹ Found, with many more (all P.), in a jar in 1st court of Temple.

² 7, 8 restored from a TB. ostr.

³ Rev. ég. i. 103, ib. v. 93. RAC. 98b, BM. pap. civ. 27, ÄZ. '84, 156, ib. xxix. 12, Ciasca Pap. vi. 'Εξέδρα in Paris MS. 44, f. 58b, with *συμπόσιον* and *να νίρε*, all = *الرفقة العلى الطبق*. *Šólh* 'sign,' 'mark,' must have another meaning here; ? the boundary marked.

145. (C. 8197) P. A plate,¹ 42 cm. diam., divided into 4 quarters; A 7 ? *paeit* or *παγ[ιος]*. B 1 *tefshime*. 5 ? *nPebó*. 6 ? *taaf*. C 4 *éere*. D 5 ? *Geóрге*.

Document by —, a woman, in which she enumerates her landed or house property. She

¹ Cf. 146.

states sometimes the source whence she had it, sometimes the heirs to whom she leaves it. What should be the sequence of the 4 sections and whether they indicate divisions in the property or are for the reader's or writer's convenience, is uncertain. In A "the new house," "my father's house," "half of Pebó's house inherited by my husband," besides "the enclosure² outside the gate of Victor," "the enclosure of the mill-stone," "the enclosure of the market³ adjoining the mill-stone and outside the gate of . . . (?) Victor"⁴ are mentioned; in B, "4 tremisia that my mother gave to Jacob" and something which "my son, Shai" had had ? from Plaulau⁵; in C, "the enclosure which," shares in something inherited from her father and to be her children's, "my mother's house in the street *Pailakine*, within the street *Hire*⁶"; in D, moneys due to her children from others. In some of the houses or enclosures she has but a share.

² *Anh* is land with definite boundaries, BM. or. 4872, 4878, 4881. In ib. 4867 it is synonymous with *χάρημα νεϊόη-beróor.t*. Sometimes phrases are used of it (? by mistake) which apply properly to buildings, BM. or. 4881 *jinnesinte šaratēu*. *Onh* Z. 63, 67 is an enclosing wall or the yard enclosed.

³ ? *Πατίριον*, the π- mistaken for the article.

⁴ If *pat* can = *pait* = *paeit* (v. 186), 'my father V.' Cf. 463 and a phrase in 233. *παγ[ιος]* is unlikely.

⁵ ? Cf. **Ad. 4**, *l'alei* and fem. *tloulou*; also *Λολούρ*, *Loulou*, *Loula*, *Loule*.

⁶ These fix the property at Jême. The first recurs BM. or. 4867, 4868, 4875 and is once *Pailakēnē* (? *παλαιοκαίνη*); the other in RAC. 28, BM. or. 4866, 4867, 4882. The house of Joseph Pebó occurs in ib. 4871.

146. (C. 8310) P. Part of a plate.

Document, probably a will, in which the author defines the portions of his heirs.

141. (E. 96) L.

Boundaries of a property. "On the east, the desert (lit. the hill); on the west, the High Street¹; on the south, the Water Street²; on the north, Pabasik.³"

¹ V. Jême MSS. *passim*.

² 'The street (leading) to the Water.'

³ Or 'the [street] of Basik'; or possibly 'King's [Street]' (reading *βασιλική*; cf. BM. pap. xc *thiē mrouro* and the frequent *θύμη βασιλική*).

142. (E. 237) P. 4 above *taotn*, in small letters, *ntotn* (?). 6 ? *he eros*. 8 sic, for *shaitf*.

Document relating to the division of land. Its terms (?) were to be written on 3 ostraca.¹

¹ Possibly referring to texts like **147** &c.

143. (E. 239) P. Part of **142**, but not consecutive.

The witnesses to **142**. In 3 perhaps the name Keshen.¹

¹ Cf. Gishn **443**.

147. (C. 8236) P. V. pl. II.; another fragt. was added subsequently. 3 *talpe*. 5 *pēse*. 9 *šōpe nkoivos*.

Document similar to **148–151**,¹ relative to inheritance of property. Each of these defines the share inherited by a different heir. The present text concerns the house of Germanus and is clearly by the scribe Aristophanes, son of John, (circ. A.D. 750, cf. **409**) who wrote 14 of the Jême MSS., including BM. pap. civ, RAC. Louvre 1, ÄZ. '84. ii, all likewise concerned with the heirs of Germanus. BM. pap. ciii, civ, Louvre 1 relate to his house, presumably that here in question; while ÄZ. '84. i, ib. '91. ii, BM. pap. ci V. record other litigation among his heirs. For several of the terms here used v. **144**.

¹ Numerous small frags. of such texts, beginning *Petnataho* . . . , are in the Cairo collection.

148. (C. 8189) P. From Medinet Habu. Hand of **149, 150, 151**. 6 end, *nkoivos*.

Document similar to **147**, relating to a threshing-floor or barn. Some rare words occur.¹

¹ *Tak* ? = *tag*; or cf. obscure verb *toš ejoe*, BM. pap. lxxviii. 61. *Turēs*, 't' at on the south,' recurs Rev. ég. i. 103 (with *tahēt*), BM. or. 4659. 56, Pap. Nicholson i. For *paji* cf. *fake* (? *page*) ÄZ. '88. 132.

149. (C. 8195) P. From Medinet Habu. Hand of **148** &c. 2 ? *εξέδρα*. 6 ? *ntetkala*.¹

¹ Or as in **150** the article omitted; v. Ciasca, Pap. 21, where this word, as *kalasit* (?), doubtless recurs. It is there said to be 'closed' (*tōm*), but this is stated too of a door (BM. or. 4659. 56) and of a *hacit* (BM. pap. civ, ver.). It is 'in the *āhp*,' i.e. ? on the roof; cf. *āhp* in Rev. ég. v. 94, ÄZ. xxix. 13. May it be related to *soušit*? Cf. also in a TB. ostr. *tkalij-tōrt etaptōrt*.

Document similar to **147**, relating to an *εξέδρα* (?). George, son of Eponychus (?), is presumably the testator or seller. Certain parts are as usual to be held in common.²

² The same as in RAC. 99, BM. pap. civ. 31, Ciasca Pap. 21, omitting *hacit* 'court.' With *bainoou* cf. *baichenet* (?) Pap. Nicholson i; also *baikah* or *bainkah*, Rec. xxi. 225.

150. (C. 8214) P. Hand of **148** &c.

Document similar to **147**, indicating the portions to be used in common.

151. (C. 8239) P. Hand of **148** &c. 3 ? *on*.

Document similar to **147**. The property in question is an *εξέδρα* "in the lower part."¹ The only word to notice is *kaf*.²

¹ *Tapeitn*; v. PSBA. xxi. 249 and an instance omitted there, ÄZ. '85. 74.

² Not *kaf*, fem. **465**, ÄZ. '69, 143, '85, 74. *Äšif*, Lepsius Denkm. vi. 102, 21 is perhaps 'circumference.'

Ad. 4. (Drewitt) P. Hand of **147**. 6 *effi* redundant.

Document similar to **147**. The property in question is 2 shares in a threshing-floor or barn, "up to the middle wall from the . . . of the upper room (?).¹ And he shall take the . . . on the ground-floor, the stair being in common. And the palms shall be divided thus; 2 shares to each man, 1 to each woman.² And he shall take a share of the palm enclosure, namely the second (share)."

¹ ? *Ἀνώγειον*.

² These same proportions between male and female heirs, BM. pap. civ. 17.

200. (E. 198) L. Hand D. 3 ? *pšere n-*. 5 *tenou*.

Agreement by —, monk and oconomus of the monastery of S. Phoebammon, with —, son of Sourous the . . . , whom having hired to . . . , [he is ready to pay with] ?4 artabas wheat and . . . lentils. The document was dated.

303. (E. 7) L. Hand A. 4 *ean-*. 5 ? *ḡo* for *kó*. 8 *tnna-*. Vo. 1 *ρανθαλωμα*.¹

Agreement (*ὁμολογία*) by Hello and Simeon addressed to the priest Victor. Dated the 30th Thoth.² "As regards the field of Pajment³ which we have worked in common and for which we are in thy service, (we undertake) not to neglect it in any thing and, with God's will, we will fully pay the seed-corn and the tax and all the expenses without⁴ any objection." The authors assent.

¹ *Αλωμα* as here in BM. pap. cccclviii V.

² *Rke* = *alke*. The scribe uses 1st s'ng. Prob. the hand is Victor's; v. Introduction.

³ BP. 405 shows that this is one word. *Tpajs* BM. pap. xc. 6 is the only name resembling it.

⁴ ? *Hipoue ntulaau*, though *ntn-* seems unknown thus.

106. (E. 86) L.

Undertaking by Mark, "the humble deacon," to the deacon Victor, his "saintly, paternal and kind patron." "By God's will and the prayers of the saints I am prepared to observe the sacred commands that thou hast laid on me and to do all work of a craftsman¹ and to come to thee to this mount on an agreement² for a month of days at one time (?)³ and to do the service (*λειτουργία*) of the place diligently and gladly and with my I may not transgress this declaration." The writer, in his own hand, signs his assent.

¹ On clerics carrying on trades v. Leontius 150. A list of such craftsmen (monks), Mus. Guim. xvii. 377. On the stelae trading clerics are rarely named (C. 8458 *διδκονος κεραμεύς*); more often the craftsmen here are laymen.

² Prob. in Ciasca Pap. 25 read *πρίσον πουρομπε*. An approximate translation. *Tò ἴσον* is the copy of a document given to each of the parties (Mitteis, Corp. Rain. i. 115). On the aspirated form, usual in Copt. texts (Miss. viii. 6, BM. or. 4874. 32, Leipzig Univ. MS. xxvi. 32), cf. Sophocles, s.v.

³ *Epsop* is rare. It is used obscurely in regulations as to hours of prayer &c., e.g. BM. Cat. no. 168.

88. (E. 311) L. Hand D. 2 *οικονομος*. 3 ? *επειδη*. 7 *ισόκ*. Vo. 2 *τ-ηόδ*. 6 ? *εμφανίζε*. 8 *μαρτυρος*. 9 ? *Hakeu*.

Contract by a workman to work in the *τόπος* (?),

"from to-day [till] the festival of Apa Patermouthus."¹ A witness signs at the end.

¹ His festival similarly mentioned in an ostr., Proc. Amer. Or. Soc. 1890 (W. M. Müller). A saint of this name commemorated on the 7th Koiahk (Z. ccxxv, Paris 129²⁰. 166). He may be the martyr (Eusebius), the hermit (Rufinus) or some other—perhaps a local saint, cf. the church at Jême in ÄZ. '84. 146, 154 &c., BM. pap. ci A. Periods of work limited by similar dates in 218, 221, BP. 707, 9438.

89. (E. 317) L. Hand D. 1 ? *Antinoou*.

Contract, similar to 88, between a workman from Antinoe¹ and the *οἰκονόμος* of a monastery. On vo. was the date, the 9th Parmoute.

¹ Seldom in Theban texts; ÄZ. '84. 154, RP. 22 r.

223. (E. 268) L. Hand D. 4 *τόπος tenou*.

Undertaking by Phoebammon to Apa Victor [? oconomus of the *τόπος* of S. Phoe]bammon, to do some work at the *τόπος* for a fixed period. Dated in the 1 + ?th Indiction. A witness signs.

159. (E. 169) L. Hand D. Vo. blank. 3 *αντι-λογια, ητοιμος*. 4 end and 5, nothing lost.

Undertaking by Isaac, son of Abraham. The words *ρῶγ* 'breadth,' *σμη* 'provide, construct' do not suffice to show the kind of work undertaken. The articles are to be of good quality and delivered by the 15th Koiahk.

218. (E. 14) L. 1 prob. *Abraham* (v. vo. g). 5 *rompe πεντε*. 13 *mn*. 14 *n* ends. Vo. 2 *ἔορ*, ? *nkél*.

Undertaking by Abraham, son of David of Jême to Apa Jacob, about attending to the latter's camel. "Since thou hast hired me to tend thy camel in this, the 5th year (of the Indiction), I am now prepared, by God's will, to look to it and work with it, without any neglect, and not to disobey thee in anything and to provide for it its furniture,¹ namely, a plaited

¹ *ἄλῃ* as in RAC. 39, 45, 'property' BP. 8716; 'ἔλῃ of wood or pottery' BM. or. 1062.

basket (?)² and a chain-collar and a working collar³ and a basket of rope, without any misunderstanding; (and I am ready) to work from the feast of Apa Michael till the feast of Apa Michael.⁴ For thy security I have provided this deed; and as they ask so I agree."⁵ The date is the 12th Hathor, i.e. St. Michael's day, 5th Indiction. The agreement is signed by the author and witnessed by Leontius, son of Phoros, whom he had engaged as scribe, and by Pshêre, son of Pesynthius.

² Or 'a vessel of basket-work' (σαργάνη). For *ῥορ* v. Index; also *ÄZ* '84. 148 = *ÄZ* '88. 131, 'a *ῥορ* of silver.' Bodl. pap. e, 8 i; a deed of sale of a silver *ῥορ*. Its meaning is obscure in these instances. In *Z.* 556 'handful' or 'bundle'; cf. measures like *δραχμή*, or Arab. *kaf*. In the LXX (v. Tattam, Lex. 615 and Ezek. xl. 5) it translates *παλαιστή* and in *Z.* 592 and BM. pap. lxxv ii. 61 it may (if the same word) = hierogl. *ῥρ* 'a palm's length' (v. Griffith, PSBA. '92. 404 and BM. Copt. Cat. 528); it signifies there at any rate a very small quantity. In 473 and Leps. Denkm. vi. 102 21 it is a measure. Cf. *Ad.* 56 for several of these words.

³ *Μαυδάκης* and *κίτλ* almost synonyms. *κίτλ* 'a dog's chain' in Prov. vii. 22. Can this be the *κλάλια* of Oxyrh. Pap. i, no. cxiv? The sense of *eire* is doubtful.

⁴ Cf. BM. or. 4720(30) *aiel-phôb nta'ampi nhôb*, in a workman's contract.

⁵ = *Ἐπερωτηθεὶς ἀμολογῶ*.

219. (*E.* 22) L. Hand D? Ro. and vo. are here printed in wrong order. 6, 7? *ῥομte nto*. 7, 8 *snte ha*. 8 not last l. Vo. 2, end *hn*.

Undertaking by — to the *τόπος* of S. Phoebammon through its hegumenos, the priest Apa Victor, who had entrusted to him a camel with which to work. "And the *τόπος* is to receive 3 parts (of the earnings) for the camel and 1 2 parts for my trouble." He is further to tend the camel and to take an oath of good faith (*πίστις*) An artaba of seed corn¹ is mentioned.

¹ *Ebri*, *bri* &c. also = *sim* (v. Krall, Corp. Rain. ii. 28, 189). *Ebri-sôte* 138, 158, 303, 370, 462, 462, *Ad.* 18, BP. 865 (= *ÄZ*. '78. 19), seems merely a variant of *ebri*.

220. (*E.* 59) L. Hand D. 5 *nekkamoul*. Vo. 2 beg. ? *ua*. 6 ? *snaui*.

Undertaking by Elias, son of Solomon, to the brethren of the *τόπος* of S. Phoebammon. They had engaged him to tend their camels and work them, and he is ready to do so "to their heart's

content."¹ Vo. is unintelligible. Two measures(?) of *orax*² are mentioned. Elias assents and one or two witnesses sign.

¹ Cf. 228.

² In the Sa'id. Scala Paris 44, p. 85 this = *υροβος orbes*, *ربيم* 'clover.' In the Boh. Kircher 183, *orobé* = *كرنب* 'vetch'; while Sa'id. Levit. viii. 26 gives *orbe* = *λάγανον* (Labib *قرص* &c.), *orax* may however be merely *ἄραξ*, *ἄρακος* 'peanut,' which, in the seeds named Vit. Pachom. § 69, has no Boh. or Arab. equivalent (v. Mus. Guim. xvii. 163, 581). Cf. Lemm, Stud. xi on the form *arē*.

221. (*E.* 282) L. Hand D. Vo. 1 ? *ῥλη*. 5 *σαργανη*.

Undertaking by Joseph, son of Paul, to the priest Apa Victor. He had been engaged to work Victor's camel which he is now prepared to do and to tend it and its foal, "till the time when I shall go¹ thy camel." His term of work shall be from the first day of Apa Papnoute's festival² till the same day next year.³ He is to provide the camel's furniture,⁴ handing it on leaving to Victor. Joseph assents; two witnesses sign.⁵

¹ *Bôk* prob. intransitive and *hi* a verb; perhaps incorrect.

² Difficult to identify as there are several; in the Sa'id. calendar on Paope 8 (Leyd. MSS. p. 214, Crawford MS. 20a) and in Pashons (BM. Cat. no. 146; ? on the 11th, v. Malan's Calendar) and another on Mechir 15th (v. Abû Sâlih f. 66a). The 'first day' seems to indicate a festival of some duration. Does Miss. iv. 719 imply this too?

³ *hou-* for *ke-* can be used with either gender or number (v. Index and Pap. Amherst 76 *henkoumn're*, BP. 373 *tkoumnois*). Rare except in Theban texts, Rec. vi. 70.

⁴ V. 218.

⁵ One began his name himself but the scribe finished it and wrote too for the other.

299. (*E.* 170) L. Hand D. 5 *ῥλη*. 8 *σαργανη*. 11 *eire*.

Undertaking as to tending and working a camel (cf. 218), dated in Paope of the 5th year (Indiction).

222. (*E.* 177) L. Hand ? A or C. 3 *πετοιμος*. 8 *hre*. Vo. 3 ? *jip* . . . or *jin* . . .

Undertaking by Hello (vo. 8) to —. He is prepared to tend the cattle of his employer, without neglect, either as regards their supply (?) of fodder, hay or barley. David was scribe, at

Hello's request and seems to have also signed for the witness.

Ad. 44. (*Sg.* 675) L. Hand D.¹ 3 Spiegelberg, *thaus térs.*

Undertaking by Ezekiel (?) to . . . (plur.) He agrees to (work ?) during the whole month of Thoth (?) and not to leave till he has finished 24 garments.² David, monk of S. Phoebammon, wrote at his request on the 16th Mesore, 5th Indiction, and was witness.

¹ So from Spiegelberg's tracing and scribe's name.

² KP. 28 is a letter from two tailors.

309. (*E.* 320) P. Ligatured script. 8 read *eiót.*

Agreement in which a period "[from] the [2]2d of Pachons till the 2[2]d of Pachons of the 2d Indiction," and a settlement made by the author with another are referred to. A certain measure of corn¹ is also mentioned.

¹ *Hó* or *ho neiót* recurs **Ad. 16**, BP. 707, *naršín* BP. 9420, *nórx* 170; v. also **361**. Cf. demot. *hu* (μέδιμνος), Brugsch, Thes. 1051. Perhaps = *ha* in **497**. Presumably not the same as *hot* (Peyron).

230. (*C.* 8181) P. From Dér el-Bahri. 10 ? for *mute-*.

Guarantee from Paham, son of Papas, to Susanna, daughter of Tachél. He guarantees to give (or sell) her a camel's load (?)¹ of grain with its hire,² in Paone. He desires her then to give it to Kalé and Kyrikus and declares she shall be in no one's debt but his.³

¹ Or a camel for carrying grain ?

² Cf. **Ad. 16**, **Ad. 18** and Corp. Rain. ii, no. 129.

³ Or responsible only to him. V. **44**.

301. (*E.* 231) P. 3 beg. *shai*. 5 ? *μοναστηριον*, cf. 12. 9 beg. ? *os ntaniélios*, cf. 2.

'*Ασφάλια* in which Psan, Psatê and Pathermuthios, son of Daniel (?), go surety for Isaac (?). It relates to a church or monastery of Apa Peter

at Pataubasten.¹ What the undertaking implies is obscure. It is addressed to a single person (7) and dated the 25th Hathor, 8th [Indiction]. Scribe, Theodore, priest of the above church, who is also witness.

¹ For this place v. *Ä.Z.* '78. 18 and ? **432**. A monastery ? of S. Peter is in BM. pap. cxvii. 17.

302. (*S.* 15) L. Type, hand A.

Letter from Athanasius to the priest Victor. He undertakes to go surety. The rest obscure. Apa Dios adds his greetings in a post-script.

352. (*E.* 246) P. 5 *taau*. 7 ? *ntrampe*, ? *pehoou*. 8 *auó*.

Undertaking from Jeremias to his "father" Abel. "I write for (thee),¹ my father A., 2 baskets of bread and a *κοτύλη* of oil, that I will give thee them yearly (?) till the day of thy death; and after thy [quitting] the body, [I will provide ?] my share of the funeral expenses and of the offerings² (*προσφορά*)."

¹ I.e. 'I undertake for thee.' This seems the only translation, since there is no other indicative verb.

² V. **135**.

393. (*S.* 2) P. Published by Sayce, PSBA. '86. 189. 10 end, corr. *tenna-*. 13 or *nna* . . .

Undertaking from Kamoul and Pgól to Phello.¹ "In the name of the Father &c., the consubstantial Trinity &c. Since we have requested thee to receive us for God's sake, whilst thou hast sought of us a writing (stating) that we would not depart from thee until we died; so now we declare with our mouth and our whole heart that we will not leave thee till we die but will obey thee in all things so far as we can." If they are disobedient, they shall not (?)

¹ Recurs RP. 8.

166. (*C.* 8220) P. 4 ? *etai-*. 10 ? *Mexir*.

Undertaking by Aaron, son of Ezekiel to Da—, son of Ananias. "As regards (?) the half-solidus

which I guaranteed thee on behalf of (?) Paul, son of (?) Kabiou,¹ lo, I have received it and thou hast given it me and I am prepared to watch over thy . . .² against any one that assails thee."

¹ This same Paul in Bodleian pap. Copt. e. 8.

² This phrase is used in an *ἐπιτροπή* BP. 4976; 'thou mayest sow my fields and pay me the rent and I will guard (*ροῖς*) thy ἀσθήμιος in all things.' 'Ασθήμιος seems to sometimes = ἄργυρος (Du Cange).

167. (C. 8262) P. Two disconnected fragments.
A 7 εὐλογον. B 3 ? εὐαγε νημέτη.

Document by —, son of Philotheus of the Hermopolite nome, addressed to Marteria, Tarshe and Sena (?). It relates to a past sale or purchase of wine. The author here undertakes not to make further claims.¹ Abraham, son of Theodore (?), of Pê—, is one of 2 witnesses.

¹ V. BM. or. 4660 *μηταν λαου ευλογον νημιτην ενελ* and the same in 4665. "Ευλογον apparently for λόγον; cf. 44; also εὐλόγως, Rev. ég. i. 105 (suppl. in gap 2 1/2 1/2).

168. (C. 8231) P. 5 ? *houon-*. 9 *efa-*.

Document by Paul, son of Paul of Jême, addressed to John, son of Paham. He acknowledges the receipt of over (?) 3 . . .¹ for the portion of Phoebammon, John's brother. What follows is the penalty (a solidus) for anyone in future contesting these facts; but 7 is obscure.² Peter, a priest, and Moses, son of Katêr, are witnesses.

¹ Can scarcely be right; something like *ra-* should precede *houon-*.

² ? = *μηται-*, *moet ei* 'I have no way (cause) to contest.'

169. (S. 5) P. From Koptos. 7 *αποδειξίς*. 10 ? the same.

Receipt (*ἀπόδειξις*) from Aristophanios to the κύρις Kyriakus. He has received in full the rent¹ of the ploughed field (?)² of Apa Patapê,³ in this, the 9th Indiction.

¹ Pactum. Recurs BP. 5180 in the same context, also 1318, 4976. V. Corp. Rain. ii. 79 &c., BM. or. 4885 R., Kenyon's Cat. ii. 327, 328, Wilcken's Ostr. no. 1224.

² ? From *ειδhe* and *ουοει*, like *ειχhén*, *iahsoou*, *setiahhém* (pap. Crawford); v. Stern § 192.

³ V. T. 14, where a church seems to be thus named. Cf. Παταπής, Wilcken, Ostr. The Greek genitive can be paralleled; v. 161, 406, Ad. 15.

172. (C. 8256) P. 3 ? *σκευη*. 5 ? *επειτη*. 8 *mois* or *moli*. 9 ? *παγαγε*.

Undertaking by Hello (?) to Victor, son of Joseph of Jême. He had been (?) paid half a solidus and a tremision for (?) camels and goats and he promises not to make further claims.¹ A promise too seems to be made about giving the animals water. But the whole is obscure.

¹ Apparently the formula of 109.

207. (8196) P. From Dêr el-Bahri. 1, 9 Araei. 5 for *nta-*. 6 ? *μητέ n-*. 7 ? *mouh* *μημου*.

From Araei,¹ daughter of Isaac (?), son of Chelô,² to Elisaius and David, brothers of her husband, Kyrikus. It relates to 15 artabas of (?) seed-corn given by the recipients to Pebô, from whom the writer here perhaps acknowledges the receipt; but 6—8 are obscure.

¹ ? = Hêrai, Erai, 'Hpaîs.

² ? = Hello. Cf. RP. 1 Xllo, but also 186 Xoulô.

316. (C. 8180) P. From Dêr el-Bahri. 4 ? *απολογιζε*. 5 *νημέκ*.

Agreement by David, son of Paul, with Elisaius. The subject is a waggon¹ of David's He declares that he has henceforth no claims² on Elisaius.

¹ Occurs in BP. 1067 and G. 44.

² Cf. 44.

318. (E. 167) L. 2 *υπερ εργοχειρου*. 3 *ngij*. 4 *γενηματων*. 5 *γενημα ? ntirompe*. 6 *γι[νεται]* *ομ[ου]*¹ *χ[ρυσου]* *αρ[ιθμια]* *κε μονα*. 8 ? *λι αυδρε*. 11 *στοιχει μοι*.

Receipt (*ἐνταγίον*), ? from² George, the *προνοητής*. Dated the 2d Pashons.³ A bilingual text, unique among these documents. The lines are Greek and Coptic alternately, except 6, 7 and 12, 13. It relates to payment for work to be made from the results of harvest, apparently amounting to 25 solidi.

¹ Apparently repeated and confirmed by 7.

² ? Or only signed by him.

³ The *r* (sic) in 10 is obscure.

405. (D. 10) P.

Receipt by Kolluthus, an oeconomus, for 1 solidus less a κεράτιον, of the Alexandrine standard,¹ paid by Didymus (?), a tenant (μισθωτής).

¹ V. 174.

201. (E. 17) L.

Perhaps the end of a text begun on another ostr. The first word should be a verb; ? *ma* imperat., "give to my mother Mary 19 artabas." Jacob, the writer, signs his assent.

483. (E. 334) L. Hand D, except vo. 1—3. Vo. 2 or *huper*.

End of a legal document, to which Athanasius, reader of the church of the 'Τπαρισ . . . ,¹ who chanced to be present, is witness.

¹ Apparently a Greek word. The genitive *m-* would exclude *ὑπερίστης* 'sacristan' (Du Cange).

392. (C. 8251) P.

Witnesses and scribe of a document. Maria of Sné = Esneh may be the authoress.

51. (E. 119) L. Hand A. 5 beg., corr. *un* and read *ehoun ha*. 5, 6 ? *hap mndaueid*. 8 *αλλα*. 10 end, ? *nmak*. Vo. 3 ? *halôm*. 6 end, *snoous*.

Document from Hello (?) to Bishop Abraham. "As I (?) have come under thy protection (lit. shadow¹) and have been to law with (?) David thy son²; now I depart from thee nothing of thee; rather [thou] hast fully paid³ my wage [and I have now] no claim on thee.⁴" Peter, son of Sabinus, and Salôm (or Halôm⁵), oeconomus of the church or monastery of Apa Faustus,⁶ are witnesses, the latter being also the scribe.

¹ Cf. 127; a BM. ostr., 'the girl is safe under thy shadow'; BM. pap. xcvi., palm-trees donated are under the shadow of S. Phoebamon.

² ? Spiritual son; but cf. Ad. 40.

³ The object-suff. with *mouh* is rare; v. 296. It often = *πληροῦν* or *πληροφορεῖν*.

⁴ V. 44.

⁵ Recurs only in the above BM. ostr.

⁶ Not found elsewhere. There were one or more Alexandrian martyrs so named.

313. (E. 102) L. Hand A.

Agreement by —¹ addressed to Plêein the priest, son of Dios the priest.² Dated in the 12th Indiction. They had referred a doubtful question to the bishop who had brought them to an agreement. The writer is accordingly to bid his colleagues The question seems to be one of wages, perhaps to be paid by the sons of Kanah.³

¹ ? attached to S. Michael's church which is named in BM. pap. lxxvi. 47.

² Recurs in 158, T. 6, RP. 25 ter = G. 14 whence his genealogy for 4 generations can be traced.

³ Recurs BP. 900.

114. (E. 70) P. 3 *mere* or *merre*.

Letter from Pekôsh the *lašane* to (his) "brother," Victor. "Give him (i.e. the bearer) Samuel's 140 packets of flax,¹ being the portion he receives (?)² for himself."

¹ Cf. 97, 341, whence *mirre* may be either a specific measure for flax or merely the form in which it is packed. Cf. *δέσμη*, Wilcken, Ostr. i. 757, applied to grass, reeds, palms &c. and *δεσμίδια* of hemp, Grenfell, Pap. ii, no. 87. *Mér* in 324, 364, 365, 474 seems to have a different use.

² Merely guessed from RAC. 27, where *nouhre ebol*, Rev. é. g. i. 102 and BM. or. 4884 where *nouhr ebol* (sic lege) occur. It thence appears connected with property settled at marriage.

Ad. 29. (OA. 476) P.

Letter (?) without names. "If the wife of this youth¹ will not be at peace with him, let her go to law with him. If she refuse this, let Belisarius compel (?) her."

¹ *Pikoui* as a name is unknown; but cf. *Pkouilêre* Corp. Rain. ii. 18.

Ad. 48. (Sg.) P. 8 ? for *nnek-*.

Letter from an ecclesiastical superior. Recipient is asked to go into the sanctuary (θυσιασ-τήριον) and, from the cupboard of the 'oil of prayer,'¹ to send the archdeacon's key² to him. "God knows, if thou take not the jar (ἀγγεῖον) and do not, thou art excluded from the feast."

¹ Cf. Vita Pachom. § 30 ἐλας εὐχῆς, used for healing (cf. Miss. iv. 528). Τὸ εὐχέλαιον is the rite of Extreme Unction.

² *Κῶν* apparently 'key,' Rossi I. v. 42, also BP. 1139; but it is difficult to apply any ring-like key to the extant Egyptian locks (e.g. Wilkinson, ch. v.).

406. (C. 8293) P.

Receipt to Psamôtos,¹ son of Constantine, for $\frac{1}{2}$ solidus, his "share (μέρος) of . . . ,² besides the tax-payment (διοίκησις)." Dated 23d Pachons, 4th Indiction and signed (στοιχεῖν) by Komes and (in his own hand) by Pcher, son of Athanasius.

¹ This form as nominative also in BP. 9426. Cf. Kometos.

² *Sôr ebol* can only mean 'distribution'; cf. the use in **Ad. 80**. But what is distributed? Possibly grain; cf. Lord Crawford's 'Inventum': '70 small baskets (?) for distributing (?) sowing) grain.'

407. (C. 8209) P. From Kôm Ombo.

Tax-receipt.¹ Cf. **408**. "Thou, Mena son of Dorotheus, hast paid (ἀπολογίζεω) to the king a solidus as thy tax (δημόσιον²). We, the whole community (κοινότης) of the hill,³ do assent (στοιχεῖν)."

¹ Cf. the formulae of **409** ff., from Thebes.

² V. **422**.

³ Ombos was a bishopric (Amél., Géogr. 287 and Gelzer's list, Byz. Z. ii), but no monastery is mentioned there. The 'hill' therefore may be merely the village, like the modern 'Kôm.'

408. (C. 8187) P. From Kôm Ombo.

Tax-receipt. Presumably another copy of **407**, the texts being identical, except that Mena is here called "the monk."

409. (E. 253) P.

Tax-receipt. "Lo, a solidus¹ has come to me through thee, Paul son of Zacharia, in (sic) the 1st instalment (καταβολή) of the 2d year²; namely (? γίνεταί) 1 solidus. Written 30th Tybi, 2d Indiction. I, Paul, the headman,³ assent (στοιχεῖν) to this document (ἐντάγιον). I, Psan, son of Basil,⁴ drew up this document at his request."

This and the following are a typical selection from over 50 similar ostraca, now in several collections.⁵ They are always upon relatively

¹ Ἀριθμῖον, generally ἀρίθμια or ἀριθ, here seems = solidus; so often in Mid. Eg. texts, Corp. Rain. ii. 27, 113, Mitth. ii. 48, ÄZ. '85. 35, Crum Copt. MSS. liii. &c. But sometimes ὁ accompanies it, e.g. Grenf. Pap. ii. 155, Wilcken 1225, and it often goes with fractions of the solidus, v. **413**, **417**, **418**.

² All Indictions (excepting by chance 3d, 11th, 12th) occur. There were but 2 καταβολαί in the year.

³ V. **308**.

⁴ Wrote also a similar TB. ostr.

⁵ In Oxford (Ashmolean), Cambridge (Fitzwilliam), Florence and Petrie collections, besides those here represented.

small pieces of pottery (v. p. 84 and pl. II), generally glazed. The script is usually ligatured and difficult. Many are by scribes who wrote several of the Jême papyri, and so can be dated in the middle of the 8th cent.: 10 in all by Psate, son of Pisrael (wrote BM. papp. c, cv, or. 4884), 5 by John, son of Lazarus (wrote ÄZ. xxix no. ii, Ciasca Pap. vi, BM. Pap. ciA &c.), 4 by Aristophanes, son of John (wrote RAC. 8, BM. or. 4868, 4871 &c.); while in others persons occur who are found again in Jême MSS. The type of hand moreover in all is similar and doubtless of one period. The scheme on which the texts are drawn varies considerably in detail. The majority are signed by the headman⁶ and scribe; some also by 2, fewer by 1 witness; some by witnesses only. The receipts mostly refer to sums due for the foregoing year's taxes and varying between 1 solidus and half a tremision. Payments are made in all months of the year. The payers are presumably those actually taxed, not collecting officials.⁷ Three of them appear each twice (**418** and C. 8273, **411** and **412**, **Ad. 36** and C. 8284).

⁶ But v. **416**.

⁷ The prep. 'through' need imply nothing more than the grammatical agent.

410. (C. 8266) P.

Tax-receipt. "Lo, a solidus has come to me through thee, Shenetôm, son of Abraham, being thy payment (διάγραφον)¹ for the 2d instalment (καταβολή) of the 2d year. Dated 4th Koiahk, 3d Indiction." Theodore, the headman, assents; Anastasius is the scribe.²

This is the most frequent formula; I have 35 examples. It may be noted that it is employed in all those written by Psate.

¹ Always so; not διαγραφή. The form seems rare; v. Oxyrh. Pap. i. 198.

² Wrote also the receipt C. 8267.

411. (C. 8275) P. Prob. hand of **412**.

Tax-receipt.¹ Given to Pachôm for a solidus, as 1st instalment (sic). Dated 8th Tybi, 13th

¹ The double s in 1 is an error always made by Psate and on other ostr. where the scribe is not named or illegible.

year. The headman is Souai; scribe not named. The formula is that of **410**, but for the opening verb.

412. (C. 8282) P.

Tax-receipt. Given to Pachôm for a solidus, as 1st instalment for the 14th (Indiction). Dated 20th Tybi of the same year. Rest as in **411**.

413. (C. 8268) P. From Medinet Habu.
7 δευτερα.

Tax-receipt (έντάγιον). Given to Phoebammon, son of Pisês, for a $\frac{1}{2}$ solidus and a tremision, as 1st instalment for the 7th year. Dated 20th Tybi of the 8th Indiction. Peter is the headman and Psate, son of Pisrael, the scribe. Formula as in **410**.

A similar formula in BP. 457, 458, which have merely "as thy διώγραφον for the x year."

418. (C. 8281) P.

Tax-receipt. Given to John, son of Paam, for 2 tremisia. The formula is that of **410**.

420. (C. 8286) P.

Tax-receipt (έντάγιον) in abbreviated terms. Given to Joseph, son of Solomon, for a tremision. The formula is that of **410**.

419. (S. 19) P.

Tax-receipt. Given to David, son of Patermouthius¹ (?), for 2 tremisia,² being his payment (διώγραφον) at the Quadragesima (σερακοστέ)³ of the 1st year. Dated 20th Tybi, 2d Indiction. David, the headman, assents (στοιχεῖν).

¹ Recurs BM. pap. lxxxii, which is contemp. with ib. or. 1060, A.D. 749.

² The ρ in 9 recurs in **420** and often (P. 36, C. 8277, 8284, 8288, BP. 85, a TB. ostr. &c.). It may accompany any sum and varies with $\bar{\rho}$ or $\sigma\rho\theta$. It is found perhaps in Kenyon's Cat. i. 219 and Denkschr. xxxvii. 240, next after the numeral, with which cf. Denkschr. ib. 202, where $\sigma\rho\theta$ holds the same place; it may therefore be a further abbreviation of ἀρίθμια.

³ Cf. ? BP. 8433, a similar receipt with $\epsilon\kappa\ \tau\iota\varsigma\ \tau\eta\sigma\epsilon\rho\alpha$ or ? $\epsilon\kappa\tau\iota\varsigma\ \tau\eta(\varsigma)\ \sigma\epsilon\rho\alpha$ after the date.

422. (C. 8283) P.

Tax-receipt. Given to Philemon, son of Joseph,¹ for a tremision, being his payment (διώγραφον) in the taxes (δημόσια²) (for the) 11th Indiction. Dated 30th Pachons, 13th (?) Indiction. Two witnesses assent; Aristophanes (son of John) is scribe.

¹ Recurs in BM. or. 4663, contemp. with ib. pap. ciA, contemp. with RAC. no. i, A.D. 735.

² Though this is here either poll-tax (so Stern, ÄZ. '85. 154) or land-tax (as Ad. 20, 203, ÄZ. '85. 32, '78. 19), it can also be a due paid to the monastery (RAC. 91, BM. pap. lxxix V). With the former the magistrate is concerned in RP. 5 and the $\zeta\upsilon\gamma\omicron\sigma\tau\acute{\alpha}\tau\eta\varsigma$ in Ad. 58.

423. (C. 8269) P. 4 εκτον.¹

Tax-receipt. Given to Victor, son of Samuel, for a $\frac{1}{2}$ tremision. Dated 13th Thoth, . . . Peter and Andrew assent (στοιχεῖν); Aristophanes, son of John, is scribe. Formula as in **422**, but $\delta\eta\mu\omicron\sigma\iota\omicron\upsilon$ sing. A very similar receipt (same witnesses and scribe) is in the Fitzwilliam, Cambridge. Cf. also BP. 8433.

¹ What precedes must be $\gamma\epsilon\ \bar{\rho}$ and 5 beg. must read $\iota\upsilon\delta$?.

416. (C. 8279) P.

Tax-receipt. Given to John, son of Pesynthius, for a $\frac{1}{2}$ solidus. Dated 20th Thoth, 11th Indiction. Mark $\delta\ \sigma\tau\rho[\alpha\tau\eta\gamma\acute{o}\varsigma]$ ¹ assents; Cyriacus is scribe. Formula as in **422**.

¹ Recurs in B. 10954 (also by Mark and Cyriacus) as $\sigma\tau\rho\eta\gamma$, in OA. 532 and the above Cambridge ostr. as $\sigma\tau\rho\gamma$ (or $\sigma\tau\rho\eta$); so not $\sigma\tau\rho\alpha\tau\iota\acute{\omega}\tau\eta\varsigma$, though cf. $\mu\alpha\tau\omicron\iota$ in **113**. Possibly also in **422**.

Ad. 37. (B. 10949) P. From the Ramesseum.
2 for $\alpha\phi\epsilon\iota$.

Tax-receipt, in abbreviated terms. Given to Daniel, son of John, for a tremision, "for the διοίκησις¹ of the 9th year." Dated 3d Epiphi, 11th Indiction. Mark assents (στοιχεῖν). John, son of Lazarus,² is scribe. On vo. in a different hand, "Andreas $\pi\rho\alpha\gamma[\mu\alpha\tau\epsilon\upsilon\tau\eta\acute{\varsigma}]$."³

¹ Whether this indicates a civil, not an ecclesiastical tax, as in earlier times (v. Wiicken, Ostr. i. 179) I do not know.

² Wrote ÄZ. xxix. no. 2, Ciasca Pap. vi, BM. pap. ciA &c. (cf. **422**); also receipts **421**, BP. 9423, 9426, B. 10950.

³ V. Wilcken i. 575.

415. (C. 8272) P. Hand of **414**. $\text{IO ? } \pi\eta \gamma$ or $\pi^x \kappa\gamma$.

Tax-receipt. Given to Jeremias, son of Athanasius, for a $\frac{1}{2}$ solidus, "being thy $\delta\iota\omicron\iota\kappa\eta\sigma\iota\varsigma$ and the supplements (? $\sigma\upsilon\lambda\lambda\omicron\gamma\acute{\alpha}\rho\iota\omicron\nu$)¹ as the 2d instalment of the 4th year." Dated 3d Payni (?),² beginning ($\acute{\alpha}\rho\chi\eta$) of the 6th year. Abeia, the headman, and 2 other witnesses assent ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$).

¹ Recurs **414**. The form should be for $\sigma\upsilon\lambda\lambda\acute{\omicron}\gamma\acute{\rho}\iota\omicron\nu$. Not in the dictionaries or published papyri. Cf. $\lambda\omicron\gamma\alpha\rho\iota\nu$, Corp. Rain. ii. 91.

² The η seems unlikely if Payni (or even Paēni) is meant and χ seems certain. But cf. **414**. With $\rho\chi$ for $\acute{\alpha}\rho\chi\eta$ cf. $\rho\theta\mu\iota\alpha$ in **417** and 2 unpublished receipts.

414. (C. 8271) P. Hand of **415**.

Tax-receipt. Given to George, son of Anthony, for a $\frac{1}{2}$ solidus, "being the 2d expenditure ($\delta\alpha\pi\acute{\alpha}\nu\eta$)¹ with the supplements (? $\sigma\upsilon\lambda\lambda\omicron\gamma\acute{\alpha}\rho\iota\omicron\nu$) for the . . . Indiction." Dated 4th Payni (?), beginning ($\acute{\alpha}\rho\chi\eta$) of the 6th Indiction. The same headman and witnesses as in **415**.

¹ I cannot find this elsewhere in reference to taxation.

417. (C. 8285) P. 4 ? $\delta\iota\alpha\gamma\rho\alpha\phi\omicron\nu$.

Tax-receipt. Given to Apa Kyre, son of Epiphanius, for a $\frac{1}{2}$ solidus, being his payment (?) of the expenditure ($\delta\alpha\pi\acute{\alpha}\nu\eta$) of the 1st instalment of the . . . year. Dated in Thoth, . . . Aaron, the headman, assents ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$). Apa K.'s name is on vo. in another hand.

An ostr. in the Ashmolean has simply "for the $\delta\alpha\pi\acute{\alpha}\nu\eta$ of the 5th year."

421. (C. 8278) P. 5 han -.

Tax-receipt. Given to Senetôm, son of Deos (?), for a tremision, as the $\sigma\tau\acute{\iota}\chi\omicron\iota$ of the 9th year. Dated 23d Phamenoth, 10th Indiction. Severus, the headman, assents ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$); John, son of Lazarus, is scribe.

The formula recurs in B. 10950, written in a 9th year, by the same scribe.

424. (C. 8295) P.

Tax-receipt ($\acute{\epsilon}\nu\tau\acute{\alpha}\gamma\iota\omicron\nu$) in abbreviated terms. Given to Peter, son of Pesynthius, for¹ a $\frac{1}{2}$ solidus

¹ Possibly the cross = $\acute{\iota}\pi\acute{\epsilon}\rho$.

as a 2d instalment ($\kappa\alpha\tau\alpha\beta\omicron\lambda\eta$) of the 6th Indiction. Dated 30th Mesore, 5th (sic) Indiction.² Stephen (?), the headman, assents ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$); Psate is the scribe. Cf. the formula of **409**.

² The years seem erroneously transposed.

425. (C. 8297) P. 2 $\varsigma \iota\delta$.

Tax-receipt in abbreviated terms. Given to Cyril, son of Solomon, for¹ a tremision as supplement ($\pi\rho\omicron\sigma\theta\eta\kappa\eta$) for the 6th (?) Indiction. Dated 24th Phamenoth, 8th Indiction. Pisrael, the headman, assents ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$); Psate (? his son) is scribe.

¹ Cross ? = $\acute{\iota}\pi\acute{\epsilon}\rho$.

426. (C. 8296) P.

Tax-receipt ($\acute{\epsilon}\nu\tau\acute{\alpha}\gamma\iota\omicron\nu$) in abbreviated terms. Given to Dios, son of Solomon, for a $\frac{1}{2}$ solidus as $\mu\epsilon\rho[\iota\sigma\mu\acute{\omicron}\varsigma ?]$ ² of the . . . in the 3d Indiction. Dated 18th Phamenoth, 6th Indiction. Rest as in **425**.

¹ For the formula cf. **427**.

² V. Wilcken i. 256.

427. (P. 37) P. 3 beg. $\iota\omega\delta$. 4 ? $\iota\omega\delta$. $\tau\rho\epsilon\iota\tau\eta \times$.

Tax-receipt.¹ Given to John, son of Mena, for a solidus as 2d instalment for the 2d Indiction. Dated 21st Koiahk, 3d Indiction. Two witnesses assent ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$), his son signing for the first, his brother for the second. The first recurs in **428**.

¹ The opening word (and in **426**, **428**) is doubtful. On the original $\epsilon\delta\chi\theta$ could well be read, χ being particularly clear (so not $\epsilon\delta\delta\theta\eta$). Yet John is presumably the payer, not receiver.

428. (P. 38) P. 4 beg. ? $\iota\omega\delta$. 5 ? $\nu\omicron\mu\iota\sigma\mu\alpha\tau\alpha \epsilon\nu \gamma\iota\rho\alpha\phi\zeta$.¹ 6 corr. $\tau\rho\epsilon\iota\tau\eta\varsigma$.

Tax-receipt. Given to Athanasia,² daughter of Constantine, for a solidus as the 1st instalment for the 2d Indiction. Dated 7th Phamenoth (or Pharmuthi), 3d Indiction. Two witnesses assent ($\sigma\tau\omicron\iota\chi\epsilon\acute{\iota}\nu$), one recurring in **427**.

¹ 4 and 5 are very faint and illegible. For ρ v. **419**.

² Αθανασίς (sic) could be read.

Ad. 21. (*Sf.* 4) P.

Tax-receipt. Given to Abraham, son of Macarius, for a solidus as his payment for the 1st instalment of the 8th Indiction. Dated 29th Payni, 9th Indiction. Elias, the headman, assents. Formula as in **410**.

Ad. 66. (*S.* 21) P.

Tax-receipt, given to Pesate, son of Philotheus¹ for a tremision, as his share of the *ξένιον*² and the . . . for the 5th year. Dated 6th Koiahk, 5th Indiction. The 2 witnesses recur in **414**, **415** and an *OA.* ostr.

¹ Recurs **429**.

² For providing entertainment for the itinerant officials; cf. Wilcken, Ostr. i. 389. The other word is obscure; ? ? *λε αγαλμα*.

429. (*S.* 18) P. 1 ? *haoou-*. 2 *-δts ebol*. 3 ? *θωθ γ ινδ?*

Tax-receipt, given to Pisate (sic), son of Philotheus. The sum paid is $\frac{1}{8}$ (? of a solidus). The class of tax is obscure.¹ Demetrius the headman and Senouthius the priest assent (*στοιχεῖν*). Psate, son of Pisrael, is the scribe.

¹ Cf. **430**. There *pfōts* is possible, but here *soūōts* quite certain. Both have been collated several times.

430. (*CF.* 506—515) P. From Medinet Habu. 1, 2 corr. *Daueid Psai ha* (or *hn*) *pfōts* (or *soūōts*) *ebol* *ν* *ς*, *θωθ λ ινδ?*

Tax-receipt to David, son of Psai. Formula of **429**. The sum paid is $\frac{1}{8}$. Papnouthius the headman and Senouthius the priest assent (*στοιχεῖν*). Psate, son of Pisrael, is the scribe.

500. (*P.* 9) P.

Order from Thomas, a deacon, to give 2 *σκεύη* (of wine) to Abraham and Piakou.¹

500—510 and 9 others are by the same hand and in a Mid. Egyptian dialect. All are Petrie's

¹ Cf. the wine-orders from Oxyrhynchus (Explor. Fund's Report 96-97. 9).

and appear to have come from Thebes. If so, either the writer must be a stranger residing there or the orders must have been delivered in Thebes for payment. But such a significant name as Piakou² and the inferences drawn from **505** suggest rather that the series had originally no connection with Thebes. BP. 8705 is from the same series.

² Stele Alexandria 295 (? Fayyūm) commemorates Apa Aión *piakou*, which thus looks like a title.

501. (*P.* 10) P. Hand of **500**. 2 ? *nafi*.

Similar order to give 2 *σκεύη* of wine to Pihla (?) when he comes.

502. (*P.* 12) P. Hand of **500**.

Similar order to give 2 *σκεύη* to Peti¹ and Isaac and a . . .² of grapes.

¹ Or = *mpetei* 'to him who comes.'

² Cf. ? *hot* or *hōti*.

503. (*P.* 14) P. Hand of **500**.

Similar order for 4 *σκεύη*.

505. (*P.* 17) P. Hand of **500**. 4 ? *niom, niop*, or *nrom*.

Similar order for 6 *σκεύη* (wine) and 4 of vinegar to be sent to Pouaeid.¹

¹ If correctly read, this is presumably the town near Behnesa (Amél. Géogr. 4, Crum Copt. MSS. 66). What follows should further define the position. *Piom* cannot be read.

504. (*P.* 16) P. Hand of **500**. V. p. 84.

Order, from Thomas, to send him some grapes¹ and to fill and send a *κάδος* of . . .²

¹ V. Crum Copt. MSS. 37.

² V. **496**.

506. (*P.* 27) P. Hand of **500**.

Order from Thomas, for a . . .¹ of grapes.

¹ ? *κάβιον*, dimin. of *κάβος*.

ACCOUNTS AND LISTS.

320. (C. 8247) P. From Medinet Habu.

Account or list in which John the shepherd, a λίτρα of wool, the ἡγούμενος, the κύρις Αυγούσταλις¹ and the κύρις Mannouël are mentioned.

¹ This official occurs in the life of the patr. Isaac (ed. Amélineau 73, = Z. 110), 685—688, where he is represented as at Alexandria in subservience to 'Abd el-'Aziz b. Merwân. The word following is presumably a verb.

192. (E. 294) P.

List or account. It contains the bronze . . .¹ of a vessel, 2 κοτύλαι of . . . having 2 knives (?)² on them, a blanket worth 1 solidus and 40

¹ Κρου is new. Cf. ? ḡlo or karou, apparently a measure, BM. Cat., no. 528.

² Κοπίς; or cf. κώπη 'handle.'

437. (E. 75) P.

List of names.¹ The father is in each case given; in 6 perhaps the grandfather.

¹ Pjioi, cf. Pjoui. Nase may be abbreviated (? Athanase). Tlōje occurs on an E. fragt.

438. (E. 95) L.

List of moneys (?)¹ paid to various persons.²

¹ In each case apparently '25 hundred'; cf. 174. Vo. 2 looks like ['x] 100 solidi.²

² Herbeit recalls 'Αρβαῖθος (Rec. xxii. 163), 'Αρβαῖθων (BGU. 649). Katote = Καθότος (ÄZ. xxxii. 49); cf. the intermediate demot. form, ÄZ. xxviii. 1. Hōne seems new.

439. (E. 156) L. Vo. illegible.

List or account, giving men's names, place-names,¹ and figures (? money).

¹ For 1 cf. ? 301. 'Apa Paul' may be a monastery (cf. RAC. 2, 4, 17). Φ may abbreviate the father's name. Taut is unintelligible.

440. (E. 173) L. ? Hand of 108 &c. Vo. mostly illegible. 7 ? Παχόμ. 8 ? Μίνα.

List of names, apparently with those of the fathers,¹ joined with or without π-.

¹ In 3 Τκουκλέ, if a name, should be the mother's.

441. (E. 176) L. 1 or κα.

List of three names: "Megas,¹ the . . ., Dorotheus his brother, Gennadius."

¹ With Μέγας cf. Nog, Corp. Rain. ii. 83.

443. (E. 219) P. Two disconnected frags. V. p. 84.

List of men's and women's names.

444. (E. 251) P.

List of men's names,¹ two being given "with their brethren."

¹ With Plui cf. RAC. 66 Pleu, BP. 9424 Paleu.

445. (C. 8163) P. From Medinet Habu. 2 ? for Psmō.

List of men's names, that of the father being given. 8 seems to be a statement by Elias, ? the writer. 5, 7 = Asarias, Iezekiel. For Gishn v. 143.

446. (C. 8200) P. From 12 in different hand.

List of names,¹ those of the fathers being added without π-.

¹ 2 Anastasius; 4 with Tanas cf. 12, 13 Tanos, Tanous which recurs Pap. Vienna i; 6 Pastōr is unlikely; 8 Ellō ? recurs as Elliot (abbrev.) in BM. or. 72 V.; 11 Palkesh much resembles Palkēesh and vars., an Arabic title (Crum Copt. MSS. 42) or perhaps place-name (Corp. Rain. ii. 65); 12 Panoros possibly Greek (Panōros) for Panhoure, C. stele 8454.

447. (C. 8217) P. 1 ḥ altered. 2 or naθas. 7 corr. Annēs.

Account (λόγος) of . . . Names of men and women, with their fathers,¹ have opposite them the obscure abbreviation π² and the figure α.

¹ Καθαρον (or -ων) is fem. in BM. or. 4859, 4871; Προστατης, v. 120; Τησιδαρος, v. 354; Tsēros ? = Τσευηρος rather than Τσυρος (σουρος); Sēna masc., cf. martyr 18th Phamenoth. Pai in 3 and vo. 1 is puzzling, following, as it once does, a fem. name.

² Cf. Ad. 31.

448. (D. 8) P.

Account with names, articles¹ and (presumably) sums of money, the latter perhaps in obols.²

¹ Cf. the former, Kōstou may be, like *κς*, a form of Constans. In 2 ? the vestment *κασούλα* casula; in 3 *μισθός*. 6—8 unintelligible.

² Must we then regard this as older than most of our ostraca? The symbols are like those for 4 obols (cf. BM. Cat. no. 711) and 2 chalchi, though the *α* is difficult to explain.

449. (D. 9) P. 8 for *j* read prob. symbol as before *α*.

List or account with names¹ and (presumably) sums of money. Text complete.

¹ Several are obscure and improbable. With Tagau cf. ? *Ἀκαῦτ*, Akau (Crum, Copt. MSS.; v. BM. Cat. no. 370). *Κωμάρτης* (v. Crum, l.c. 77, Stern, *ÄZ.* '85. 33) according to Krall (Mitth. Rain. v. 58) is for *κωμάρτης*; but v. Lemm, Stud. no. xxv. *Tabene*, a place, ? abbreviated for *Tabennése*, not far N. of Denderah. With Kounte cf. BM. or. 4870 Kounelos, *Γούνθος*.

450. (E. 10) L. ? Hand A. 1 λόγος. 4, 5 corr. *nte Γεωρ.* 6 *Ταυρίνε*. Vo. 3 end, *n* possible.

Account of moneys "which he has received from various persons." The sums are a solidus, $\frac{1}{2}$ solidus, tremision; *tēēbe* is prob. a measure.¹ Among the names are Tsouria, Tsalamanna, Tasia.² Vo. 3 "besides the inheritance which he divided with Patlōlios' son."³

¹ Unless it = Boh. *tēbi*, for which no Sa'id. equivalent is known. After following *ou* something omitted?

² Are these women and are the geographical elements accidental? Tasia fem. occurs in BM. pap. xcv; *Σαλαμίνος* in Pap. Oxyrh. lxxxv.

³ *Εκός* 'builder,' apparently an important official. He fixes the price of land or of a house, Ciasca Pap. 20, Vien. Or. Journ. ii. 274, BM. or. 4878; cf. RAC. 29. On ancient forms of this (?) title v. Spiegelberg *ÄZ.* xxxvii. 36.

451. (E. 327) P.

Account with names¹ and sums of money in solidi.

¹ Salon ? abbreviated from Salomon. Cf. BP. 9424 *Σδλον* (hardly the Greek name). Kere ? = Cypius or *κῦρι*.

452. (C. 8216) P. 5 prob. not *nnoub*.

Account (λόγος) of moneys expended. 1—3

obscure.¹ 3 "To bricks, 11 solidi (?); to the *lašane*, a quarter² of . . . ; to the wine, other 3 quarters; to seed-corn (bought) of the man from Souên (Aswân)."³

¹ The repeated *ρ*, though following the sum, prob. = the *ρ* or *ρ̄* in the tax-receipts (v. 419). *Ma* and *kama* I take as synonymous; v. 48.

² Here *τέταρτον*, otherwise a measure (Wilcken, Ostr. i. 750), seems to be money. As a $\frac{1}{2}$ solidus is frequent, this may be the $\frac{1}{2}$ solidus or 6 *κεράτια*; cf. Corp. Rain. ii. 157.

³ Spelt as here BM. or. 1062.

453. (C. 8249) P.

Account with various articles and sums of money (solidi); ? cattle, pigeons, sheep, . . . in the summer of last year,¹ . . . corn, . . . of last year . . . , 7, 8 obscure.

¹ Cf. Corp. Rain. ii. 181.

454. (C. 8259) P. 6 ? *χρεωστε*.

Account or list with various articles, names and money. Among them, a wheel (?),¹ an *nrôhe*, also money owed to Saneth² (daughter) of Memnon and 2 *κεράτια* with the interest for the donkeys (?).

¹ Cf. MS. Crawford 33, saints bound upon a revolving iron wheel (*τροχός*) like the *ḡelḡil mḡhoi*, so ? a water-wheel (sakia) or a toothed harrow (v. Klunzinger, Oberaegypt.). Prob. same as *ḡalil*, *ḡlil* which in the Acts of S. George (Budge 178) = Boh. *ἀστέρινον* (Leipzig Univ. MS. copt. xxvi. 29).

² ? *Ἀσσενέθ*, though that has the usual Greek form in Sa'id. and Boh. Genesis and literary texts, e.g. BM. Cat. no. 271. V. Index and Rec. xvi. 103, BP. 918. Cf. Tanêth.

455. (C. 8298) L. 18 corr. *ntapo*.

Account (γνώσις¹) of jars (? of wine),² prob. bought or sold on the following dates³ to the persons named. "To Tpetra⁴ 1, for Ascension

¹ Often thus in Corp. Rain. ii; cf. Leontios 166.

² *Λακκον*, *λακον*, *λακων* seems a form of *λάκκος*. The latter appears once as a wine measure = *κνίδιον* (v. Corp. Rain. ii. 132, cf. 35, Wilcken, Ostr. i. 765), but usually as a jar for water (Patr. Isaac, 53, Inst. ég. ii. 397, Mus. Guim. xxv. 418, Miss. iv. 708). In the scalae (Paris 44, p. 23, Lal'ib, Dict. 246) it seems confused with *λακάνη*, but in BP. 759 a list of vessels gives both.

³ The series includes Ascension, Pentecost, the fast (? of the Apostles, v. Nilles, Kalend. ii². 456, Vansleb 75), perhaps S. Phoebammon's day, 1st of Payni (v. Ciasca, Pap. 19, Ludolf's Calendar sub die) and others unidentifiable.

⁴ ? occurs in BP. 1040. Places so named are in Scete and at Siut (Amélineau, Géogr.).

day 1, for the next day being the 6th⁵ 1, for Sunday 1, for the 3d from (?) Sunday⁶ 1, for the 5th 1, for Saturday 1, for Pentecost Sunday in . . . 1, for the Saturday ending the fast 1, for the Sunday in the harvest(?) 1, for the . . . day of S. Phoebammon, for white, for Saturday being the 6th day 1, on account (λόγος) of George and Chrysostom (?) 2, on account of journeying abroad 2, on account of what I owed (?) 1, on loan . . .”

⁵ Presumably the 6th of the month; not Friday, since Saturday is later also called the 6th.

⁶ Obscure. Scarcely ‘3d hour.’ Can κ. mean ‘week’? Cf. **Ad. 38.**

456. (D. 12) P. A round plate. Blank spaces between the §§. B 1 *orax*. B 5 ? *καιρῶτια*. F 5 ? *simsim*.

Accounts regarding money, wine and grain.

A. “As regards¹ the account (λόγος) of moneys in the hands of Sarapion before we left Souan² (?), they are 15 *κεράτια*.” B mentions 600 of bronze-coin.³ D mentions ? *kupe* = *kupe*, *képe*.⁴ In E *gôr* may = *χόρ*, the wine measure.⁵

¹ V. 48.

² For *δ* perhaps *u*; so ? *snau*, ‘on the 2d of the month.’

³ V. 174.

⁴ V. Lemm, Stud. xv.

⁵ V. Wilcken, Os r. i. 763.

457. (E. 273) P.

List of books, the beginning only. “Also S. Matthew’s Gospel, on a papyrus book, and others”

458. (E 241) P. 3 *Ιω'ιαννης*.

List of books, including the Gospels of SS. Mark and John, “and a book containing The Daughter of . . .”

¹ No book of the Bible nor any known apocryphal or legendary work seems fitting here. The story of Zeno’s daughter would not be so called. There is no place for a name before ‘the Daughter.’

459. (C 8110) I.. 8 ? *mét*. 15 ? *émén*. 16 ? *fitou*. Vo. 9 ? *mnu-*.

List of books and other articles. “2 Psalters, the Judges, a *καθίγησις*¹ of Apa Shenoute, the book of Job the Just with the Proverbs and Ecclesiastes added thereto, the life of Apa Chrysaphius the Ethiopian,² Jesus (Joshua) son of Nauê, 14 coverlets,³ 4 sheep-skins, a monk’s dress and a blanket (*λῶδιξ*), a brass (?)⁴ . . . (. . . ? *τρίπους*) and a . . . , 6 bronze kettles and two pans (*λοπάς*),⁵ a . . . ,⁶ a brass (?) crown (?) lamp fitted with six cups,⁷ 16 robes (*καμίσιον*), 27 pairs of grave-clothes (*κειρία*), 8 (?) . . . also papyri (*χάρτης*) which have been taken away,⁸ 4 bags (? *θάλιν*), 3 . . . and a small child’s-dress, (Vo) 3 . . . ,⁹ 3 . . . , 2 weighing-machines (? *χαριστίων*)¹⁰, 2 . . . for shaving, 2 . . . for melting, a cauldron, 2 plough-shares (?),¹¹ 8 damaged rings which have been taken away, and 2 . . . , 2 horns (?), 2 candle-sticks¹² with the lights for each (?), a brass (?) *κοτύλη*, the *Πληροφορία* of Apa Peter the Iberian.¹³”

¹ This word is so frequent in Coptic, that it seems needless to alter it to *κατήχησις* (v. works of Shenoute, Paris MSS. 130³, 45, 130⁶, 62, 68, of Cyril Alex. ib. 131¹, 11, Cyril Hieros. 131⁵, 66 and verb *καθηγείν*, ib. 130⁶, 82).

² Perhaps the eunuch of Theodosius II, though he was prob. not an Ethiopian. His memory would be dear to Monophysites since he had been a patron of Dioscorus. The story of Sisinius (Mise. iv. 175) is that of another friendly eunuch of the same reign (cf. the general S. in Z. 614).

³ For this rare form of numeral v. *ÄZ.* xxxiii. 129.

⁴ *Barôt* is difficult to identify. Prob. some form of ‘bronze’ or ‘brass.’ In RAC. 23, Rev. ég. i. 102 &c. it occurs, beside gold and silver, in the enumeration of property and thus = *χάλκωμα* in BM. pap. lxxvii. 20; in BM. or. 1062 similarly beside *fenipe* ‘iron.’ In Sa’id. Ezek. xl. 3 *homit barôt* = Boh. *homit efôsi* = *χαλκός στίλβων*, while in Apoc. i. 15, ii. 18, the same = *χαλκολιβάνος*. V. also Steindorff’s *Elias* 50.

⁵ *Λωπες* in a TB. ostr. and ? *λοιπας* RP. 22.

⁶ C. ? *hamnôp* or *hame-nôp* (sic) Rev. ég. i. 105.

⁷ Cf. the ‘crown’ (*aklil*), hung in Shenoute’s church; Miss. iv. 354.

⁸ Recurs later but is obscure. Cf. 93.

⁹ *Sâ* may = *sah*, but *šôb* is obscure.

¹⁰ Cf. the forms *Γερωντσε* Gerontius, *Λεωντσε* Leontius.

¹¹ V. *ÄZ.* 78. 17. Recurs as *χερε* BP. 9421.

¹² ? *Κηρός* properly ‘wax-tapers’ (Du Cange). In Copt. always thus with -ων, *ÄZ.* 78. 17, 84. 148, 88. 131, Patr. Isaac 50, Z. 645. Here the exact meaning is doubtful.

¹³ Presumably the work of John of Maiuma, written before 518 (transl. Nau, Rev. or. chr. iii.). Peter was well known in Egypt and is commemorated on the 1st Koiahk (as ‘P. of Edessa’). In RAC. 34 a priest is named Nabornoukios after him (cf. Leben ed. Raabe p. 14, Pléroph. no. lvi).

Ad. 23. (Sf. 16) L. Hand A.

Ro. Beginning of a letter. For the formula v. 53.

Vo. A list: "A silver cross; the Acts, new,¹ on papyrus; my father Isaiah, papyrus; the Paradise.²"

¹ 'New' and 'old' papyrus often occur in the list Rec. xi. 132. Cf. Dziatzko, *Untersuch.* (1900) 120.

² For Isaiah v. 402, for Paradise 250.

460. (E. 204) L. ? Hand D.

Part of a list of corn. Apparently perfect though the text is incomplete.

461. (E. 269) L. ? Hand of 108 &c.

"List (λόγος) of the ploughs that we sent to Piôhe¹ . . . and seed-corn."

On Hathor² 18th—20th, one a day; on 21st, five; on 22d, 23d ?.

¹ Or simply 'to the field.'

² The fields are sown this month after the Nile has subsided. Cf. the number of ploughs owned, 500, by a single village in the 8th cent. (Rainer Führer, *Arab.* no. 539).

462. (C. 8150) L. From Dêr el-Bahri. 1 prob. *bakou* or *bakf*.

List (λόγος) of corn "which we sent to Kalê mpeko¹: 12 (artabas?) for us, 12 for them."

Vo. begins ? another list, partly of artabas "sent to the place of² Kyrikos."

¹ Recurs BM. pap. xc, 'a small piece of land called K., to north of Τραῖς πρὸς τοῦ μοναστηρίου,' given to the monast. of S. Phoebammon by the κοινότης (cf. Corp. Rain. ii. 126) of Jême. Cf. Pakale in the nome of Hermonthis, BM. or. 4667.

² *Ma* 'dwelling,' thus in 313, 354, 368 &c.

463. (E. 117) L. 5 ? *nēntaese*. 6 after *la* blank.

List (λόγος) of meal deposited with Patsamouél¹ (?). The end, though distinct, is unintelligible.

¹ Unlikely, though forms like Patlôle, Παταῖσις, Πατσῆς (cf. Tsei) might justify Tsamouel. *Pa* might be the possessive, ? 'the (house) of T.' or *pat* ? = *pait*; cf. 145.

464. (E. 232) P.

List, presumably of wine, since the measures ἀγγεῖον, διπλᾶ, *jnof* occur repeatedly.

465. (E. 94) L. Hand D. 9 corr. *thoeite*. 12 after *ou* blank. Vo. blank.

List of various articles. Apparently the middle only of the list; its beginning and end must be on other ostraca. "[A?] small . . .,¹ a staff, a basket of wool, 5 λίτραι of . . . incense(?), a basket² of dried-fish, the round pan (μαγίς) with its tripod. The property (σκεῖν) of Samuel which has been taken away; 2 sheep, a sow, 2 garments, 2 blankets, his wife's dress, her cloak, her . . ., her . . .,³ a melting-pot,⁴ a μᾶτιον measure, a (sic)."

¹ So BP. 8641, *gnjou* ib. 9421, but BM. or. 1060 *kounjou* which connects it with compounds of *koui* (v. Crum, *Copt. MSS.* 32). *Jou* made of copper, *ÄZ.* '84. 148 = '88. 131 (Stern, 'Becher.' Why?).

² Cf. RP. 46 'a small *kat* of dried fish.' *Kat hēm* (*šēm*) Pap. Nicholson, *ÄZ.* '69. 143 and 'the upper and lower *kat*' ib. '85. 74 seem to be something different. In Berl. königl. Bibl. or. 1611, f. 5 *kat* seems = *kat* basket.

³ Recurs BP. 4977 in a list of clothes. Prob. Greek, but I cannot identify it. ? from *βαθός* 'thick.'

⁴ Prob. also in 459 vo. Cf. **Ad. 57.**

466. (E. 235) P. Part of a flat dish. Vo. 1 *stén*. 9 ? *skene*.¹

List of various articles. Above it, "Jesus Christ." Many words are obscure, the readings being often incomplete or uncertain. The colon is sometimes in the middle of a word, as *kelkil*.

¹ Cf. 211.

467. (C. 8210) P. From Dêr el-Bahri. 1 prob. *soeîš*. 2 *taēse*.

List of various articles. "5 suits of clothing, 2 *šentaēse*-measures, a . . .¹ *oipe*-measure, a black (?) staff to² the τόπος here. The articles written on this ostr. are destined³ for thee and thou givest (?) them me."

¹ Grammar forbids 'fixed' or 'standard' for *ntaf*.

² A verb wanted; 'sent'? The staff or rod may be of metal; cf. Grenfell, Pap. ii. 162.

³ Or 'they are in good order.' Conjunct. *ng-* may be for *etrek-*, 'that thou shouldst give.' For *sou-* v. 284.

468. (E. 313) L.

List of tools. "The saw, the chain, the thread for weaving,¹ the borer, the . . . ,² the hammer."

¹ Though *kap* is masc. elsewhere.

² Cf. *hōrb* 'break.'

469. (C. 8154) L. Vo. 4 *haite*. 5 for *φυσis*. 6 *pouhar*.

List of animals with observations. The lioness, hyena, dog and fox are mentioned. On vo. their characteristics are given; but only that of the hyena, that it changes its nature,¹ is intelligible.²

¹ Cf. the 'Physiologus,' of which part of a Coptic version or derivate is extant; v. Budge 'St. Michael' xxxii, Erman *ÄZ.* xxxiii. 51.

² The fox 'which is John' appears almost certain (*et-* for *ete-*), but is obscure. The predicate of the same in vo. 8, 9 should perhaps be 'cunning'; but what precedes *hēts*?

470. (E. 332) P.

List of churches. "S. Mary's, S. Michael's, The New . . . ,¹ Temamē[se],² Apa Victor."

¹ ? 'The New Field'; cf. 227.

² RAC. 63 Tememēse (not Tene-, Amél., Géogr. 489). If 'Isis' is contained in the name, final *m* of the preceding word must have absorbed the genitive *n*.

471. (E. 187) L. Hand A. 2 *nīanōh* erased.

List of portions of land (?)¹ and men's names connected therewith.

¹ Assuming it = *Yennoh*. The latter's gender is unknown; the present word is fem.

472. (C. 8170) P. From Medinet Habu. 3, 4 ? Θεοδωρος προς *nshai*. 6 *laknt*. 7 ? *μαγis*. 8 ? for *gorte*.

"List (γινῶσις) of the things (σκεῦη) that we found in the chest (μουζίκιον)¹ which Tsia brought, giving them to Theodore, in accordance with the writings which he brought her this day, the ?th of Thoth, of the 5th (Indiction)." It contains a cauldron, a pan(?), a knife, a . . . ,² 2 papyri, a . . . ,

¹ Scarcely a cloth here, as Du Cange in Joh. Mosch.

² Not 'sickle'; that is *okis* (Jer. i. 16, Joel iii. 13). It recurs as *ash* BP. 1067.

a melting- . . . , 4 horns, a head-cloth (φακιάλιον), 3 . . . , a spade (?), 3 napkins (σαβακάθιον), a . . . ,³ 2 . . . , a linen cloth (σευτόνη).

³ *Rjōje* (noun) recurs *ÄZ.* '84. 148. It can hardly be from *jōdže*.

473. (E. 87) L. Hand D. 1 ? *σοοζε*. Add on side, *nnouh γ nēbe*. Vo. 2 *παλιστ γ*. 3 beg., β written on γ or γ on β.

"List (or account λόγος) of the sacks¹ that are damaged." Vo. seems a Greek version of the Coptic. It appears to give a series of measurements. "8 hand-breadths torn (or broken), 3 divided and the other 3 on each side, the openings being each 2½ finger-breadths, each σκέπη² being 9 hands according to (?) the 3 hands; 2 string-openings³ of 3 finger-breadths (each)." This translation is very uncertain. Professor Wilcken saw the Greek text, but could make little of it beyond recognizing *πῆχυς* and *παλαιστή*.

¹ The Greek shows this = *σακκίον*; cf. 215.

² Unlikely but nothing else seems possible.

³ ? Openings to be closed by strings.

474. (E. 101 vo.) L. Ro. is 519.

"List (λόγος) of the ropes (or chains) which we gave" They are measured by *mēr*, coils; cf. 97, 114.

475. (E. 132) L. Hand A.

Account consisting of the names Tarshe the Little and Knitse the Little,¹ with figures opposite each.

¹ The first is found elsewhere; the other should = *Κνίδιος* (-ιον), which does not recur as a personal name. Cf. 459, n. 10.

476. (E. 233) P. 2 *έρρ*.

Account of various articles. Wine and salt obtained at (or sent to) Kenēh *Καινῇ* (πόλις),¹ a vessel *maje* for food² at Kenēh, . . . and a half for

¹ I can suggest no other meaning for *κυνη*. Cf. *Ἀπόλλωνος*, *Λυκῶν*, *Κυνῶν* &c. with *πόλις* omitted.

² = *gouj*, an *oipe* of which is mentioned in a pap. Alexandria Mus.

the 2 baskets, a vessel *maaje* of (food for) charity at Kô³,³ another at Shenesêt.⁴

³ The difference here between *hn-* and *hi-* is hard to see. Before Shenesêt, no preposition.

⁴ *Χηνοβόσκιον*. Does not recur in these texts.

477. (E. 297) P. 4 *λακανη*.

List of various articles. Several words are unidentified. "... , a ... of horn,¹ 2 ... , 3 dishes, 3 ... of silver, a ... *δῶρ*, a ... ring, 20 rings, 19 bronze *κεράτια*, some²"

¹ *Erkis* ? Greek ; hardly *ἄρκυς*.

² Cf. **465** *henē*.

478. (E. 259) L.

List of the months.

479. (P. 30) P.

Two words, written each twice. The 2d is "male"; the 1st might contain *sime* for *shime*, "female."

497. Account (*λόγος*) of *orax* grain supplied to Shenetôm Taula(?), Tanasta daughter of Kolluthus &c. The measures are artaba and *ha*.¹

¹ ? = *ho* ; v. **309**.

431. (E. 12) L. 6 *Εσρωμ*. 10 *Ζωη*.

List of Greek names and a few words; alphabetical only as regards initials. All doubtless from the Bible, though some are obscure.¹

¹ *Δικνου* ? for *δεικνύσαι*. *Ευλα* as in Sa'id. 2 Cor. xi. 3. *Εχωλ* ? for *Εκχωλ* (1 Chr. xxvii. 4) or *Εσχωλ*. *Εσχα* is obscure. For *Ζαηλ* v. **129**. Sa'id. Num. xxvi. 48 is lost, so *Σαηλ* cannot safely be compared. *Ζηπφωρ* = *Σεπφωρ*. *Ηβραχ* is obscure.

432. (E. 330) L. Vo. 3 *Αχιλας*. 4 *Ανδρεας*. 5 *Αριωχ*.

Ro. List of verbs, 5 of them in the 1st sing., 1st Pres.¹

Vo. Alphabetical list of Greek names and a few words.

¹ A similar list BP. 5179.

433. (E. 333) P. 1 ? *ἑnoute*. 2 *ἑnetôm*. 3 ? *αγαπη*.

List of names and verbs.¹

¹ In what tense are the latter ?

434. (F. 4) L. 1 *ἑαι*. 2 *ἑαι*. 6 *δουλια*.

Greek words in pairs of opposed sense, with Coptic translations.¹

¹ For *signe* v. Z. 573 n. The repeated *-te* is obscure ; cf. BM. Ca². p. 258.

435. (D. 18) P.

List of Greek names. 3—7 have initial ζ ; presumably the others began with ε and η.

Ad. 30. (OA. 575) L. ? Hand D. 1 ? *taaf*. 6 *ομοιως*.

Account (*λόγος*) "of what I [? spent]¹ at the τόπος of S. John and (?) Jacob.²" It includes some *διπλαῖ* of wine, 12 suits of clothes for a tremision, 3½ artabas of sesame, 20 of corn. Further 24 'hundred' of bronze money paid for wine, 10 artabas of corn paid for the camel, 8 baskets (*λίκυα*) of bronze money paid for camel's fodder.

¹ Or 'sold to.' Another account would then begin with the bronze money. 'On behalf of' would rather be *ha-*.

² Or Jacob may be some one concerned in the transaction. The sing. *παγίος* points to this.

Ad. 31. (OA. 557) P.

List of names¹ with sums of money and other figures² opposite them. There are more on the ostr. but none are remarkable.

¹ For *Palzu* v. **444**.

² I cannot complete the abbreviation *πλο* or *πολ*.

Ad. 36. (B. 10948) P. From Ramesseum.

Account of things bought (or sold) through Shenoute, son of Hello. It contains some pairs of pillows (*πλουμάκιον*¹) and one pair of small ones

¹ V. Lemm, Studien xv. (p. 50). Paris scala 43 has *πλουμαριε* ١,١٠. The 98th (99th) Canon of Athanasius forbids nuns to go at night to singing-houses or places of debauch (*عراريس*), to *πλουμαριζειν*. Cf. ? *πλουμίζειν* ; but this does not help the meaning. I assume ζυ to = ζεύγη (Wilcken, Ostr. i. 755). This identical sign occurs, followed by a numeral, in the list of names BP. 8709.

and 4 of towels (σάβανον). *Eire* might="makes," "total," as a sum in νομίσματα follows it.

509. (P. 42) P. 5, 6 λι.

"Account (λόγος) of what was sent. To the town (πόλις), 200 διπλαῖ (of wine), 9 διπλαῖ expended,¹ 6 λίτραι for the camels and² . . . λίτραι for the . . . , the remainder (?) being 22 (?) διπλαῖ."

¹ Elsewhere *jabol* is masc. (Crum, Copt. MSS. 64, BM. Copt. Cat. no. 691).

² Presumably the material is fodder.

510. (P. 43) P.

"List (λόγος) of the pitch belonging to the τόπος." The measure used in reckoning is not named.

480. (D. 17) P. 4 των γιβ. 9 ρκδ.

Apparently arithmetical tables; but their system and purpose are to me unintelligible. The figures immediately after των appear to run uninterruptedly from 1 to beyond 30. Whether the sign frequent on vo. is for δραχμή, ἀρτάβα or some fraction, I do not know.

Ad. 5. (E.) L. ? Hand D.

List or account, consisting of names¹ with figures opposite them.

¹ *Hatape* in 8, not *Patape*. Cf. ? Ἀτπῆς (Wilcken, Ostr.)

Ad. 57b. (Sg.) P.

List or account, giving names¹ and quantities in λίτραι and "hundreds."

¹ *Paḡēne* and *Paḡik*, if indeed names, are unknown. Soulioum (?) hardly = Souliman.

LETTERS.

293. (E. 335) L. Hand D. 5 ? ἰοου. Vo. 3 end ? *nantónios*.

Letter from Abraham, presumably the Bishop, to [Seve]rus.¹ "According as you wrote to me, I

¹ Or Theodore or Peter.

sent (?) saying, Give us the husbandmen² that I may send them to law with one another. (So) now if I come, I will do so; [and if they] disobey [me, I will] put them in the with one another children³ be satisfied (and) my (?) mind be satisfied."

² *Remouasi*, -ouai or -ouae in these texts.

³ Or 'the youth' or 'girl.'

64. (E. 189) L. After 4 text faded.

Letter from Abraham, presumably the bishop, to Xista.¹ Some service is asked, for which the writer promises his thanks.²

¹ Presumably for *Ξύστος*. I find no other instance of the name.

² *Ευχαρίστη* in 100, 152, 249 and BP. 5147; more often the correct *ευχαριστεί*.

68. (C. 8193a) P. Vo. is 516. 2 end *ti*. 3 *eho*.

Letter from Bishop Abraham to Constantine. On its receipt he is to go to the place (? house) of John of Shenrôme¹ and get (or buy) 6 'pair'² of *κερεα*³ and for him, Abraham, also 6 'pair' of clothes and send them by the bearer of this letter.

¹ Unknown if a place; if a person (father), cf. ? Shenoute.

² *Soeiš* (Berl. kön. Bibl. or. 1607, f. 1 *saeik*) = *ζεῦγος*. V. Wilcken, *Ostr.* i. 755. Cf. Jud. xvii. 10, where *ζεῦγος* varies with *στολή*, the Sa'id. (BM. Ad. 17183, 158) having the latter; also Levit. v. 11.

³ *Κερία* (Joh. xi. 44, Guidi in Rendic. iii, 2 ser. 378). BM. Copt. Cat., no. 168, p. 355 makes it probable that both this and *hōs* = grave-clothes; v. also Z. 539 = Miss. iv. 723.

69. (E. 125) L. Hand of 126. 10 beg. *etbe*. Vo. in artificial uncials.

Letter from Bishop Abraham to the priest Apa John(?). He is requested to hear (? judicially) Pesynthius and Dioscorus regarding the matter of

126. (E. 84) L. Hand of 69. 8 *nSne*.

Letter from the Bishop to —. He is asked to write a letter (ἐπιστολή) to Reuben,¹ the deacon

¹ BP. 8724 *Hrōbēn*, 125 *Hōrbīn*. *He*- represents the breathing, as in *Herebekka* (BM. Ad. 14665, f. 19), cf. *Erebeikka* (Guidi, Test. di Abramo). Esneh in Theban texts, 391, RAC. 37, BM. or. 72.

of Esneh, "under (or to) the name of my father Papas.²" A postscript enquires for the recipient's health.

² Perhaps the address at which the letter was to be delivered. *Rin*, prob. T. 13 (not *pin*); v. Tattam, *Lex.* 430.

281. (E. 43) L. Hand A. 4 beg. *mmos jea*. 5 ? *tetnsmn*.

Letter, ? from the bishop, to —. "Lo, Pegôsh has come saying that ye have departed from¹ the statement which ye made in my presence"

¹ v. 77.

282. (E. 49) L. Hand A. Vo. blank. 1 corr. *aishai nêtn*. 2 ? *nêtn*. 4 end, *smou*. 6 end, *erof*. 10 beg. ? *kav*. 12, 13 prob. *smou*.

Letter without names, ? from the bishop.¹ "I wrote to you saying, Be so kind as come that I may meet you; and I sent God to you, blessing you and your children once and again. (But) ye have not listened to God's blessing nor to me. If a magnate (*ἀρχων*) had written for you to meet him, ye would have quickly gone. Lo, him that is above the magnate, the God of all, did I send you and ye listened not. Whether (*καὶ*) . . . or (*καὶ*)"

¹ Because of the blessing which the writer had sent. Cf. 53.

Ad. 45. (Sg. 671) L. Hand B.

Letter from bishop Abraham to his "Christ-loving son," David, containing a request and the wish that God may prolong D.'s life.

52. (E. 220) P.

Letter from "his humble son," —, who signs with a cruciform monogram, to bishop Abraham. "And I greet my dear brother whom I love with an unceasing love, Apa Victor, the priest." He asks for compassion or bounty for Apa Jacob, "your servant. For it is written,¹ The kings of Israel are merciful kings."

¹ 1 K. xx. 31.

285. (E. 74) P. 2 prob. add *ettaciêu*. 8 ? *jouu*. 9 for *ouðê*.

Letter from — (pl.) to —, prob. a bishop. He is begged to send them Apa Theôn, the . . . ,¹ and to absolve (?) the oath. "He desired," they say, "a word from one of you." 13 refers to the poor.

¹ A title beginning with *αω* or a place-name with *πα*.

49. (E. 4) L. Prob. hand of 50, 90, 249. For Vo. v. Addenda. 3 end, ? *mn* or *nhouo*. 7 ? *tôê mp* or *nou*.

Letter from John to bishop Abraham. Salutations to the brethren with him and to the priest Victor. The writer asks after the bishop's health and enquires what he had decided with the magistrate (*lašane*); "for else we shall be unhappy till God grant that thou decide (?) the matter. Be so kind as send the answer and inform (?)¹ me what thou hast decided." He is asked to send the *ἀσφάλεια* if he has received it and a man who may deliver these various — to the brother. A post-script conveys the salutations of Soua.

¹ I do not know the meaning of *gôle*.

50. (E. 154) L. Prob. hand of 49, 90, 249.

Letter from John of the *τόπος* of Apa — to bishop Abraham: "my holy and in truth Christ-bearing¹ father." He also greets the priest Apa Victor, his dear brother. He mentions a visit (*παρίγειν*) from Komes, who said he had met (*ἀπαιτᾶν*) the bishop [in the *τόπος* of ?] Apa Moses.²

¹ *Χριστοφόρος*, a regular epithet of a bishop; v. 85 and RP. 3, 4, 6, 28, 41 &c. 279, 290 are not genuine letters, so not adducible here.

² v. 191.

90. (E. 21) L. Prob. hand of 49, 50, 249. 11 *mpnoue* cannot be read.

Letter from John to a bishop, prob. Abraham, with greetings for the priest, Apa Victor. He is

sending some bread for the bishop to bless.¹ He speaks² of coming north to salute the bishop; but 11 is obscure.

¹ *Smou* = bread for blessing or blessed bread, BP. 4982, Miss. iv. 522. Cf. gifts blessed by a saint for his visitors, Zach. Rhet. (Ahrens-Krüger) 269. *Smou* = εὐλογία Miss. iv. 721; a gift in charity ib. 636, 648. In BM. pap. lxxviii abbot to provide *smou* at the gate for the poor that pass by. In 66 bishop bids send the *smou*; cf. BP. 877. It is often a noun without further definition, BP. 4916, 5147, RP. 22 rev., G. 111. In ÄZ. '88. 130 it = part of a heritable share in church property.

² *Taho* used just as here in ÄZ. '85. 68; prob. = 'manage to,' 'find means to.'

93. (E. 53) L. 1 ? *tn-*. 5 *tamð ouv*. 12 ? *γελεινε* (κελεινε).

Letter from "these humble ones" to their "all reverend lord and father" and "patron" (προστάτης), possibly the bishop. They appear to inform him that they have been fasting with the deacon.¹ "He cannot find means to go and salute thy holiness. Indeed (καὶ γάρ) we have again sent to thy holiness concerning his wife's clothes that have been taken away.² Be so kind and give orders and take them³" 9—12 is a salutation from another writer.

¹ For *mour choun* v. 15. The verb's subject is obscure, the reading being uncertain.

² Cf. this verb in 298, 459.

³ 13 ? requests excommunication (v. 41) for the thief.

94. (E. 63) P. 12, 13 ? *καταδικη*. 13 end, *nsðk*. 14 ? *soğ*.

Letter from Ismael prob. to the bishop, with greetings for Victor. "Thy holy fatherhood has written to me saying, 'Thou hast dismissed the (congregation at)¹ church'; yet it befits(?) me not to dismiss the church. But he(?) that came to thee has lied about me. Forgive me, for I am ill and admit me to the feast,² since I am ill. If God ordain that I recover(?),³ I will come to thy

¹ *Bðl ebol* can hardly = 'absent self from'; yet the excuse pleaded here makes it more likely that he had quitted church before the end of service. To dismiss liturgically is elsewhere *kð ebol*, Z. 560, Leyd. MSS. 202, 204, Inst. ég. ii. 371.

² Recurs in 40. Cf. *o hibol mpša*, the converse of this.

³ Cf. Boh. *χbòb*, be cool, refreshed, opposed to *hmom* to have ever.

fatherhood; if I deceive⁴ thee(?) I will pay my fine⁵; for I do not disobey thee. In fact I have done foolishly(?).⁶ Forgive me, my holy father; have compassion on me, this poor man." In 19 possibly a date.

⁴ ? variant of *r-hal*.

⁵ *Katadikē* in these texts a fine in money; 297, Ad. 12, BM. pap. lxxviii. 75, ÄZ. xxix. 23, BP. 8641.

⁶ All uncertain. *Eiaieire* ? future; v. Index, s. *efa*.

98. (E. 250) P. 7 prob. not *i*, ? *n*. 12, 13 prob. nothing lost. 16 ? *πειελαχ*.

Letter from —, ? to a bishop, asking that the priest Ezekiel may be sent to-day to give him the communion¹; "for² it is the year of my father Apa Phoebammon.³" The rest uncertain.

¹ *Συνάγειν*. Cf. Z. 349, 352 where the priest of the monastery visits an anchorite for this purpose. Other examples of *συνάγειν* in this sense; Rossi, Pap. I. ii. 48, ('Gnomes of Nicæa') 'What profit has he that communicates without having heard the reading of the scriptures?'; Syn. Gangr. c. 4 (Paris 129¹⁴, 85) on those who refuse to communicate (= προσφορὰν μεταλαμβάνειν) at the hands of a married priest; Can. Athanas. 72 (BM. pap. xxxvi) penitent sorcerers shall fast 3 years and then communicate = Arab., shall be given of the mysteries; BM. Copt. Cat. no. 203 on those who carry sacraments to private persons and dispense them, 'I will not say they communicate them, for with whom are they gathered together, whom hear they sing psalms, what lesson from Apostle or Gospel do they hear before partaking of the Lord's body and blood?' Cf. also Can. Apost. (Lagarde) nos. 10 (= κοινωνεῖν), 23 (cf. Syn. Anti. c. 5, Can. Apost. 30), Can. Eccl. (do.) no. 65, Z. 365, Mus. Guim. xxv. 416, Paris 129¹⁴. 93 = PG. 33. 1305 (Timothy) κοινωνῆσαι; further the use in 29 &c. and the liturgical rubric *ρηται συναγε*.

² V. 83.

³ Whether this refers to the patron-saint of the monastery at Jême and whether his year = his annual commemorative festival (cf. Lagarde Aeg. 285) I do not know.

238. (E. 286) L. 2 prob. *ntkayapη*. Vo. 4 beg. or *ðf* or *êf*.

Letter from Paham, "his son," to bishop Andreas.¹ 5 may refer to a legal declaration.²

¹ Recurs in a TB. ostr. from Luxor, without indication of diocese.

² *Hibol n-* generally in these texts 'in presence of' some official tribunal; v. index and BP. 8696, T. 4, Ciasca Pap. 20.

486. (E. 124) L. Vo. illegible.

Letter apparently to a bishop (? Abraham) and saluting the priest Victor.

97. (E. 226) P. 3 prob. *χαρτης*. 4 beg. *nai*. 5 beg. ? *ιδνε*. 6 beg. *nt*. 8. beg. corr. prob. [*ρπ*] *ρ lo*.¹

Letter from "the humble" Ananias to a bishop, (probably Abraham, since Apa Victor is also saluted). 3 was probably an apology for not writing on papyrus.² "Since — has [written] me saying that [? the priest] is ill, be so good as . . . and write to the priest Dios that he perform the service in the *τόποι* (sic) until he cease from his illness. Either (let it be) Dios or some other; at any rate be so good as send some one for him, for there is need." 11 unintelligible, is followed by the usual salutations, after which; "Lo, I have sent 20 packets for him."³

¹ So my first copy.

² As in 49, 97, 129, 212, 332, 374, 388, Ad. 25, BP. 394, 1032, 1084, of which 8 are addressed to superiors, 3 doubtful. Crum, Copt. MSS. no. xii has an apology for not using clean papyrus. In ÄZ. '84. 147, 151 the meaning is different.

³ *Nab* (*naf*) in 341, 365 must be 'to him'; so too probably here, *naf* 'of meat' seeming very improbable. The material is not named; cf. 114.

104. (A. 3) L.

Letter to his "holy and in all ways revered father," probably the bishop, from "his humble son," with greetings to Victor. "As thy holy fatherhood said to me, 'send and I will give thee a jar¹ of wine with which to do the service (or celebrate the feast) this Pascha; so now I have sent brother Zygê.² Be so good as to give it him. But the chief matter is³ (that thou) be so good as to have us in remembrance this Pascha in thy holy prayers, that we be saved from affliction."⁴

¹ *Hnau* does not appear as a definite measure.

² Recurs BM. or. 4874.

³ *Κεφάλαιον* thus in 368, 396, ÄZ. '85. 69, BP. 8703, 8730, RP. 20, 21.

⁴ *Πειρασμός* 'bodily illness,' as Z. 496, or any other affliction. Cf. BP. 894, 1035, 1066, RP. 44; also Lagarde, Aeg. 246.

287. (E. 227) P. 4 end ? *tefshime*.

Letter; no names visible. "Since thou hast thou sayest not I will expel thee from the feast. Afterwards he fell ill visited him some 3 times and his [wife ?] did not

me, seeing me each time small dates, either he or his he threw them out and afterwards my cattle saying, I will"

286. (E. 158²) L. 4, 5 prob. *neîdt etfopei mpeχs linoume*. 7 prob. *νελαχιστ*.

Letter from — to Pesynthius,¹ bishop [of Coptos]. The writer speaks on behalf of the brethren that are with him and seems to refer to the clergy of [? the hill of] Jême.² On vo., beginning of Ps. i.

¹ Uncertain though probable; v. 25. *Abba* is apparently more ceremonious in Upper Egypt than *apa*; v. BM. or. 4867, 4884 (saints), RP. 3. 4 (Pesynthius), BP. 9447 (a patriarch), G. 46 (a hegoumenos); also Grenfell-Hunt, Pap. i. 104, 107, ii. 143.

² Not in the diocese of Coptos but in that of Heimonthis; v. the Jême papyri, *passim*.

Ad. 11. (Sf. 11) P. 9 end, ? *nta*.

Letter from —, probably to a bishop, ? Abraham, since Apa Victor is mentioned. The recipient had sent the writer to fetch the deacon Sakau and Apa Victor. But now "lo, I arranged the matter but Sakau stood firm(?) saying, I cannot find means¹ to come. But write to me and I will bring them² and come in the morning."

¹ The expression *ḡn-typos* (v. Index) seems = *ḡn-the*. Cf. *r-the n*, *nthe n* with *r-typos n* (Lemm, Cypr. 57, Guidi, Test. Abrah. 8), *mptypos n* (Z. 554). It should probably be read in RP. 3². In Z. 423 an apparently similar phrase has quite different meaning.

² Prob. Sakau and Victor, not the letter.

66. (E. 324) P.

Letter from bishop Abraham to David and Abraham. He bids them give alms¹ to "this old woman" respectfully (?) and without delay.

¹ Less likely 'give the sacrament,' as in Rossi, Cinque MSS. 96; cf. Hyvernat, Actes 182, 187. V. 90.

67. (E. 46) L. Hand B. For Vo. v. p. 87. Vo. i read *nfr*.

Letter from bishop Abraham to the priest Elias. Elias is to read this letter to Patermoute and beg him to show charity to this widow, that the Lord may bless him.

H

188. (C. 8222) P. 7 ? *kôp*. 8 ? *psnau*.

Letter from Pshêre to the priest John. He writes by order of the bishop, bidding John give a tremision to a certain woman who is then to deliver the receipt to the bishop.¹ What follows is obscure. John is warned of the bishop's displeasure and ordered to remain at Tmounagê² till the tremision (?) has been paid.

¹ Reading *nsu nekertayon erof*; but this is quite uncertain.

² A place? Cf. *Τμουναρη* near Esneh, Grenf. Pap. i. 63, *Τμουνακὸν* El-Gebrâwi graffiti (copies Newberry-Fraser); cf. also Amélineau, *Géogr.* 515. Exact meaning of *mêr* obscure.

258. (C. 8140) L. Hand of **227** &c. 7 *sêh*. 8 *mmau*. Vo. 1 *mpefson*. 3 *auð*. 6 *auð on je taryanη*.

Letter from the "humble" Elias¹ to "his dear brethren, all those that love the Lord Jesus Christ (Eph. vi. 24), that ye may be kind and have pity on this poor man for God's sake."² For it is written (1 John iii. 17, ending '... let compassion go forth to him'); and again (Prov. xix. 17), He that &c.; and again, (— ?³)."

¹ Elias's fondness for quotation is seen in **Ad. 28**, BP. 9443.

² Is this a kind of *ἐπιστολή εἰρηνική* (Dict. Chr. Ant. i. 408)? Of the others of the same class none shows the rank of the writer who recommends the poor to charity. **259**, **262**, **263** &c. might perhaps be in some way used by beggars. Being without names, they can scarcely be intentional forgeries.

³ 7 ? *αγαπη* *ἰασσον* σου . . .

259. (C. 8141) L. From Dêr el-Bahri. Hand of **265**. 6 for *mare-*.

Letter from John, "his son," to his "pious, all reverend" son (sic)¹ —, asking charity in conventional phrases, for a poor man.

¹ A similar senseless repetition of 'son' in **261**. This text and **261**—**265** may be mere writing or composition exercises, not real letters. Cf. also **75** ro.

260. (C. 8250) P.

Letter from Elias to Elias, the priest, recommending to his charity certain poor who were going to him, and asking him to write

261. (E. 115) L.

Letter from his "son" to Pheu, asking charity for a poor man.

262. (E. 56) L.

Letter without names, asking charity for a poor man. Cf. **259**.

263. (E. 67) L. Hand of **264**, **269**, **327**.

Letter similar to the foregoing. Clearly an exercise. The script is unskilled except in 8, of which 9 seems to be a copy.

264. (E. 247) P. Hand of **263** &c.

Letter or exercise, similar to the foregoing.

265. (C. 8142) L. From Dêr el-Bahri. Hand of **259**.

Opening phrases of letters or exercises, similar to the foregoing.

266. (E. 200) L. Hand B.

Letter asking charity and a (? judicial) settlement for a widow.

267. (S. 3) P. 13, 14 ? *mmon*.

Letter from —, a widow, to her "dear father," —. She says that she and her son are dying of hunger¹ and she begs him to ask Abraham to take the bread² of her. "Indeed I am a poor and needy widow."

¹ ? *Eîf* *ha-*.

² Perhaps to buy the bread or cakes which she baked. One might expect 'give' instead of 'take,' but the text forbids it. *ῥῆς*, only known from the Scalae; seems to be 'fried cakes' (though the form *ῥῆς* is not recorded in this sense).

268. (C. 8155) L. Hand of **227** &c. 4, 5 *êere min-*. Vo. 1 ? *poua*. 2 corr. *hws*, ? *τοπος*. 3 ? *και γαρ*. 6, 7 ? *aiðau*. 7 *ene* = *nne*.

Letter from the "humble" Elias¹ to the *kûpos* Mena. He asks his kindness for "this young brother" of whom Sakau, the *laðane*, had already informed him; "and that thou be so good as to bid

¹ In **Ad. 28** the same salutation as here.

pay him the solidus, as though thou didst give it to the *τόπος*. For our life harms none (?), but they that blame Be kind and give him the solidus for the sake of this humble, unprofitable one,² lest God find cause to blame me."

² Presumably the writer.

269. (E. 319) L. Hand of **263** &c.

Letter from the "humble" Paham to "the pious and God-loving" priest, Apa Enoch, asking his charity for Peter, a poor man.

270. (E. 131) L. Hand D. Ro. should perhaps be vo. 5—8 prob. *sike neuð ουδε πετεδαυνουτ* *hiððf je-erepaiji nouψυχη neuð*. Vo. 3 *θεοφιλια*.

Letter. ". . . still more of (?) the poor. For the Scripture knoweth that a man's tool for work is all-important and hath commanded not to take the mill-stone in pledge neither that on which they grind; for that man takes a soul in pledge.¹" On vo. something is referred to which the Persians² (?) had taken.

¹ Deut. xxiv. 6. This transl. of *ἐπιμύλιον* corresponds to Boh. 'that which is upon the *ἐνψύη*.' Cf. Lemm, Studien, no. x.

² Indicating a date between 619 and 629, or soon after.

Ad. 64. (S. 24) P.

Letter from his "humble [? son]" Jacob to the *κύρος* Pous. Some request relative to money matters is made,¹ "that God may bless thee and this poor woman thank thee. For thou knowest thou didst settle the . . . before the altar."

¹ *Μωδε* here ? as in **140**; 'according to what was agreed on.'

95. (E. 93) L. Hand A.

Letter without names and of obscure purport. Possibly *δε=δα* "the great feast."¹ Instructions are given about sending the camels. Apparently complete, yet 8 (unless it = affirmative *se*) can scarcely end a phrase.

¹ An obscure word *ῥτα*, BM. or. 4879 *ur-m-psta*.

96. (E. 130) L. Prob. Hand of **337**. 8 beg. prob. *mn*. 9 ? *petséh* . . . *ebol*. Vo. effaced.

Letter, prob. to a superior. "Since I (we) have written to thee once and again, begging thee by (*κατά*) God, in much humility as a son,¹ to go and perform the service (feast) in the *τόπος* and make peace with thy brother, as [it is written,] Forgive²

¹ This expression might however refer to the recipient, who would thus be the inferior.

² Perhaps refers to Mt. xviii. 21 or Lu. xvii. 3.

102. (C. 8148) L. Hand of **227** &c. 2 end, *δακ*. 3 beg. *Papnoute*. 6 *τυπος n*. Vo. effaced.

Letter from Elias to the deacon Macarius and Papnoute. He invites them to come and take part in Divine service (feast),¹ since he has not been able to go to . . .

¹ Or in a commemorative festival, as e.g. Z. 291, Mus. Guim. xxv. 150.

103. (C. 8257) P.

Letter perhaps from a superior. "As I came in in the evening and requested thee not to perform the service (feast) until we had arranged and finished making agreement with this man¹; lo, now the people (*λαός*) have persuaded² the whole clergy thereto (?) and they have begged me saying, 'Be so good and allow us to do the service (feast)³ to-day, for it is the day of the men that were slain.⁴' He who shall⁵ go in . . . to-morrow and we

¹ Reading 6, 7 *ἰαν'ηροῦ[ε] νηλο εφδρζ n[n]*.

² Reading 9 *αφτῆ ερος*.

³ Perhaps a festival is more likely.

⁴ A recognized martyrs' commemoration would hardly be thus described.

⁵ Or *πε* enclit., 'We will go in.'

290. (E. 193) L. v. Addenda. Hand D. 7 *hmp*.

Letter from the deacon Victor to John. The latter is told to take his son, presumably Patapê,¹ and with him to perform the service (feast) at the "place"² of Apa Papnoute. "The oeconomi³

¹ Though the sequel may make this uncertain.

² *Ma* ? simply translates *τόπος*.

³ Plur. also in T. 7. The "great o." mentioned Acta Daniel., Rev. or. chr. v. 62, Can. Athan. BM. pap. xxxvi. 8. V. Leontios 121.

have sent saying, 'The people do agree to Patapê, perhaps they wish for him.'⁴ (So) now bring him and perform the service with him on Saturday. Do not fail⁵ to bring Patapê with thee on Saturday."

⁴ This is literal, unless τὰχα (cf. Z. 594, 602) has another meaning and assuming αὐδῖ = αὐουδῖ (but cf. 481).

⁵ Lit. 'Do not continue being devoid of (?) bringing.' *Nṣou-* seems unknown beyond these texts (v. Index and BP. 1076, 8728, T. 18) and has same meaning as *nat-* 367, *noueṣ n-* 228, 328, 402. Cf also *nṣoulaau nartilogia* 230, Ad. 16, with the frequent *nat*(or *χωρις*)*laau*. I suppose it connected with *ῥουε*, 'to be dry,' then 'to be empty.'

101. (C. 8134) L. Hand of 227, &c. 2 *Perêt*. 3 ? *bôk nai*. 5 ? *mp̄eorpn*.

Letter from Elias to Perêt,¹ whom he requests to come to him (?) at the earliest opportunity. The approaching fast is referred to; also "the hill."²

¹ BP. 9445 also from this Elias to Perêt. Cf. fem. Terêt, BM. pap. ccccxlviii vo. and Journ. Philol. xxii. 271.

² The next word probably not a name.

99. (E. 328) L. Ro. illegible. 2 *ehoun*. 9 for *hmpouδῖ*.

Letter from John to the priest Apa Victor. He speaks of coming next day to salute him, and adds that the festival of the End of the Fast¹ has passed satisfactorily.²

¹ Lit. 'Festa Solutionis.' It ends the quadragesimal fast and immediately precedes Easter (Leyd. MS. no. 32, Paris 129²⁰, 160). In Z. 423 and Méms. Inst. ég. ii. 352 called *p̄bōl ebol m̄p̄asxa*. In Paris 131⁴, 166 a writer says 'Do not bring to naught the sufferings of the 40 days by one day. . . . Say not, To-day is the *Bōl ebol*.' In Athanasius' Festal Letters 'we will end (*bōl ebol*) the holy fast &c.' (no. 39, Clar. Press 50) corresponds in those of Cyril and in Grenfell Pap. ii. 166 to τὰς νηστείας περιλύειν; and the Copt. of the Syntag. Doctr. has *bōl ebol* for λύειν. Sometimes it is referred to as a season, not a day (Paris 130³, 47).

² Lit. 'by God's will.'

100. (C. 8111) L. Prob. hand of 227 &c. 4 end, ? *auδ*. 5 *emate*. 6 ? *mp̄ef-*. 8 *auδ*.

Letter from Elias to Paul. He had (?) sent another Paul regarding 2 blankets (λωδιξ). He¹ had not neglected his errand and E. had expressed his thanks. He now sends him again asking for

¹ If *mp̄eu-* is right, Paul in 3 must be followed by another name.

the mats (or coverlets) and the black garment.² *Panare* is a doubtful word.³ Vo. 2—4 request P. to spend Easter with E.

² For the position here of *kamē* v. Stern § 194.

³ ? Πανάριον 'basket.' Epiphanius' work (with art. *p*) prob. in RP. 22 rev. So prob. in BM. or. 4834 (from Thebaid).

115. (E. 214) P.

Letter from John, the *laṣane*, 'and the whole village' to —, an ecclesiastical superior. Some one, for bad conduct or influence, needs punishment. ". . . . But let thy holy fatherhood prosecute (διώκειν) him, lest disturbance arise; for indeed he has done much¹ evil. For if thou allow him to enter thy dwelling and the children come in and temptation² arise"

¹ Cf. BM. or. 1062. 76 *pr̄bte m̄petnanouf* and pap. lxxviii. 37 *pr. nouoerῖ*; also Hyvernat's Actes 148, 166, ÄZ. '84. 154, RAC. 54.

² V. 104.

116. (C. 8228) P. 1 ? *teln-*. 8 for *anko*. 11 ? *mmoue*.

Letter from John, the *laṣane* (v. 115) to Abraham. Apparently an account of a judicial enquiry. "According to thy request we have heard the case of Sourous¹ and Apa Rasios,² having made enquiries through Elias, son of Kalapêse. We found that Marinos' acknowledgement is at³, while Elias is ill and unable to produce it;⁴ (but) if the old usage (?) is still valid, he will produce it and we shall have an end of the affair. We left the matter until E. should recover (lit. rise up). Apa R. has raised doubts saying, . . . witness (?), Sourous having taken away some . . .

¹ So in some 15 Jême papyri (8th cent.), where an oeconomus thus named occurs. In BM. papp. xcv, xcvi Sourous; only in ÄZ. '91. 3 Suros. In Vit. Pachom. and Hist. Laus. Σούρους, in Corp. Rain. ii. 24 Sourou, in Z. 366 Soures, in Grenfell, Pap. ii. no. 72 Σουρις. The same name is attributed by Eutychius (PG. 111, 1056) to Timothy Salofaciolus (scarcely ψωρός, Gutschmid, Kl. Schr. ii. 452). Prob. an Egyptian name, not = Σύρος.

² Recurs BP. 5184. Prob. one name, like Apakire (ⲁⲓⲕⲓⲣⲉ), Apamēnas (Grenfell, l.c. no. 91), Apaviktor, Apaol, Apadios, Apamoun &c., all containing saints' names. An obscure martyr, Rasios, at Rome, A.SS. Maii vii. 751. Cf. Rosios (?) in Sachau's Verz. d. Syr. Hss. ii. 556.

³ 'Is lying at' or 'deposited at.'

⁴ Act. and pass. indiscriminately used in Coptic, though latter rare (RP. 3).

and a . . . sow from the island (?).⁵ And further Apa R. trusted to S. swearing an oath as to these . . . and the sow, according as he came before me.⁶ As⁷ (then) he has relied on S., it is right that S. satisfy him in a holy place,⁸ giving an oath, so far as he can do so. If he swear that he did not take them away to the damage of the island, he must know. And if he swear otherwise, as it is he who swears, so (too) it is he who was relied on. Thus were their dealings one with another."

⁵ *Soið* should be 'big beam'; but if *esð* is 'sow,' this seems unlikely.

⁶ *Nahrn-* or *ἐπι*, the usual prepos. for appearance before a magi-trate, v. 131, *ĀZ.* 84. 153.

⁷ *Ἐν δσον* also in RAC. 25.

⁸ I.e. a church; cf. Rev. *ég.* i. 101.

117. (*C.* 8234) P. 5 *etnm.* 6 *nenran.*

Letter from Joseph, *lašane* of Jême, to Matthew, his "brother," sending information respecting¹ Germanus. Jeremias adds his greetings.

¹ For *kama n-* v. 48.

382. (*C.* 8264) P. 4 *merit.*

Letter from "this unworthy David, *lašane* [of] . . .,"¹ requesting something of his "dear lord and father," Apa Bartholomew.²

¹ ? *Temoue*. It seems a place-name in BP. 4967. Cf. RAC. 79 *Tmuci mPeisenai*. In 116 this is less likely.

² Recurs in 133.

118. (*E.* 126) L. 4 *pna.*

Letter from "this humble one," unnamed, to Zacharias, "the most honorable *lašane*."¹ It relates to the affair of Apa Ananias.

¹ Apparently recurs in 139, 308. In Vien. Or. Journ. ii. 273 a magistrate of the name is mentioned.

119. (*E.* 181) L. 3 for *epma.* 6 ? *mimnti.*

Letter from Paul, son of Joseph, to Samuel the *lašane*.¹ "We went to the house of the great

¹ Magistrate of this name, Ciasca, Pap. 20, BM. or. 4659 (8th cent.)

man²; he requested me regarding Athanasius and I have made an arrangement with him. I have no further claim on thee (sic)³ concerning . . ."

² *Noğ rðme* or *noğ nrðme*, primarily 'adult,' Z. 527, or 'great man' (of a famous saint) Rossi I. iv. 16; or 'magnate,' ib. 600, Miss. iv. 743 (*rðme nnoğ*), BP. 8727; also, as perhaps here, 'head of monastery,' Miss. iv. 739, Leyd. MSS. 162, Z. 340 (= 'abbas'), Méls. d'Arch. i. 109, ? 324 *inoğ nshime* 'abbess' Miss. i. 386, cf. Paris 129¹⁴, 125 *nnoğ nrmovasthion*, Vit. Pachom. §§ 81, 94 *μεγάλοι*, 74 *μεγ. ἀδελφοί*; or former abbots, RAC. 38; ecclesiastical (?) magnates acting as or with magistrates Rev. *ég.* i. 105, Ciasca, Pap. 20, BM. or. 4875, 4879, BP. 8728, cf. 121; or as opposed to clergy, RP. 14. In its civil use it may = *πρωτοκαμήτης*.

³ V. 44.

120. (*E.* 252) P. 1 ? *ntibélje.*

Letter from Terbounouos,¹ a deacon, to Pğol and Paul,² the *lašanes*. He requests them to pay without delay the tremis to Mena, son of Pakouje.³

¹ Terbounos BM. or. 4875, Tribounos 373, BP. 8716. There was a well-known instance under Justinian (Suidas s.v.). Cf. the names Komes, Presbyteros, Praepositos (BGU. 672).

² Paul, *lašane* of Jême in BP. 8704. Cf. *Ad.* 28.

³ This man recurs 370. Perhaps Pakou; cf. Pako, BM. or. 4874.

121. (*C.* 8302) L. Hand of 227 &c.

Letter from "the humble" Elias to Komes, the *lašane*,¹ Samuel(?) and "all the magnates of [the village?] by name." He request them to hasten and do something without delay in reference apparently to some one who is a monk (*μονάζειν*). On Vo. 'calf' and 'camel' are legible.

¹ This cannot be the *διοικητής* in the 2d half of the 8th cent., RAC. 98b, Rev. *ég.* v. 93 &c.

122. (*OB.* 1) P. 5 ? *eff.* 7 or *kô.* 8 ? *ouaiei.*

Letter from Azarias, "his brother," to Stratige,¹ the *lašane*. "I wish thou wouldst be so brotherly as send Mark, son of Pisrael, to work and relieve(?) Sarapion from work; for indeed his fellow is ill and he is leaving the place to ruin (?).²" If God

¹ Recurs BM. pap. xciii, or. 4871. Prob. for *Στρατήγιος*.

² Reading *tako*.

ordain it he will go³ and tell of him to his father, and Stratige shall continue the work and buy his blanket (?) for him (Mark) The text is often obscure.

³ Below (13) and in 168, 174, 198 (twice), 234, 244, 327, Ad. 38, ÄZ. '85. 70, 71, ? BP. 714 this auxiliary verb *oua-* is found. It always has a pronominal suffix and implies future action. It does not seem possible to connect it with Boh. *ouzi* (Stern § 609), yet like this, it may add an emphasis. V. Breasted on its hierogl. prototype, *ua r-*, PSBA. April 1901.

124. (E. 135) P.

Letter from Abraham, "his brother," to his "lord and father" Apa Victor. "Here is the deed of sale of (last) evening.¹ I have drawn it up after having combated the folly of Papnoute. And I spoke with the youth, after having arranged the gift as regards the house for thee, and have begun to persuade him. And I greet thee, my master.²"

¹ Reading *nhi-*; or 'we being in the evening' i.e. which we arranged last evening.

² A rare conclusion in Coptic letters; RP. 17, 18³, 32. Cf. Rainer Mitth. v. 36.

127. (E. 191) L. ? Hand D.

Letter to an ecclesiastical (?) superior. No names visible. A request that a boy may be received into the recipient's service or protection, lit. "under the shadow of thy sanctity." Vo. 4, 8 appear to have a place-name, Pankalê or Pankalêla.¹

¹ Recurs Ad. 38 and ? 333. El-Kaleila, near Denfik, may have Arabic etymology. Several such names with *Pa n-* are known (v. Amél. Géogr., also Pankamê RAC. 84, Pampanê 94). The noun here is perhaps *kalele*, an instrument of some sort, Miss. iv. 632, cf. Paris MS. 43, f. 57 *ka'eele* = *ناقوس*; possibly also Miss. iv. 5 *keleli* (not *kelebin*) though Arab. has *كاس*. Recurs ? T. 15 and ? as *kallêre*, Z. 506. Cf. also ? *karira* 'an iron hook,' Kircher 127. *Ka'êla* BP. 8716 seems different.

128. (E. 210) P. 6 corr. *tennoou*. 7 ? *peit*. 8 ? *tnna-*. 12 ? *joou*. 14 *tnna-*.

Letter to a superior. No names. "After leaving thee last evening, I spoke with Stephen and he agreed to all that thy paternity had said to me. And, while talking with him as to (?) going to the *lašanes* that we might send a letter to him and the

father¹ there, he said, 'Let us at any rate see that we come to a settlement with him and release (or send away) the man.' However, whether we make a settlement or not, we will release the man by If the matter come to law (?) again, from the Fast onwards. If, I will bring thee the reply." Much of this translation is but guessed.

¹ *Sit* almost certain; but cf. *eit*, 323 &c., which might here refer to the head of another monastery, as e.g. Z. 295, 307.

152. (C. 8143) L. From Dêr el-Bahri. Vo. 3 prob. *ntotk*.

Letter to a superior. No names. Elaborate salutations and good wishes for the recipient and all his household; then a request that he will examine someone's affairs and arrange without delay¹ a settlement between him and "the wicked men, for they are ill-treating him; that I may give thee my thanks and that the Lord may bless thee and all thou hast."

¹ v. 187.

291. (E. 284) L. 1 corr. [*šor*] *p meν ti-*. 7 ? for *smine minof*.

Letter from "this humble Paham" to Pjoui. After salutations he refers to what they had together agreed on¹ regarding the affairs of the deacon David, with whom he now asks Pjoui to make an arrangement "Thou knowest that we prayed together; do not cause the prayer of . . . to fail"²

¹ Recurs Ad. 54. Cf. *tsano* (Spiegelberg), so 'make a good arrangement.'

² v. 77.

Ad. 60. (S. 25) L. From Dêr el-Bahri. Sayce's copy. "Distinctly written."

Letter from the "humble" Victor¹ to the "most honorable (τιμιώτατος), Christ-loving" *lašanes*. After he had left them,² certain peasants had come to him in great distress because of the money measured out (?) to them by the *lašanes* and had begged him to intercede. "It is not (?)

¹ Crosses above his name as in 132.

² Suff. 2d plur. ? as in Ad. 38. Cf. in 9 below and 61.

right ye should burden³ the 2 men with the camel; justice rather requires ye should distribute (the cost of) the camel over the whole of the peasants' quarter, so that ye permit not any wrong (to happen) to one beyond another of all their fellow-peasants (but) make them equal one with another, according to the justice of God. Oh,⁴ I beseech you most honorable lovers-of-Christ, repel not my request, but do God's justice and make them equal one with another, that I may give you thanks. These have I written.⁵ I greet you, most honorable Christ-lovers.⁶ Farewell in the Lord. Amen."

³ *Noj ejn*- thus in Leyd. Cat. Antiq. coptes (1900) no. 35 and BM. Add. 31290, f. 279 (pap. Joad); cf. ἐπιβάλλω.

⁴ As in 198.

⁵ V. 355.

⁶ Lit. 'your most hon. Christ-lovership.'

129. (E. 281) P. 10 corr. *testo ειμητι*. 16 *nkesop* possible.

Letter to a superior.¹ "Excuse me that I can not find papyrus, as I am in the country."² After greeting his correspondent and his "brother" Zaël,³ he continues, "As to what thy paternity wrote me concerning the children of John the priest, I have in truth found it (to be so) as regards the younger⁴ brother who is . . . ,⁵ according to their declaration made me; and also as to the trouble in which the widow is about him. For I have heard that thou hadst said that none of her portion should be demanded of her⁶ beyond 4 artabas of corn. She has however paid him 5 artabas; for I learned the truth from the father."⁷

¹ Perhaps a *lašane*; cf. the expression in 9, 10 with 103.

² V. 97. *Sōte* opposed to *time*, Leyd. MSS. 300. In BM. pap. lxxviii *ptouu* 'desert,' *Kēme* 'inhabited' (?), *sōxe* (sic) 'cultivated land' are contrasted. Cf. 385.

³ In 196 Saël, so ? for Misael, as Chaël for Michael. Seems to occur only in Theban texts. Cf. 431.

⁴ Taking *kou* for *koui* as prob. in 353. This is rare in Sa'id. (BM. or. 1060, 46 *kounjou*, BP. 8641 *konjou*, cf. *jou* ÄZ. '88. 131), less so in Mid. Eg., v. Crum, Copt. MSS. 32.

⁵ *Hōle* (16); the same ? in BP. 9448, 'send . . . early to-morrow, for indeed *aikhōle* *plaipe* *plafane*.' This may = the word in Z. 528. *Hōle* in Rec. vi. 65 must be different.

⁶ Cf. a phrase in 109.

⁷ Assuming John dead, this may be the younger brother's and John's father.

Indeed thou knowest that before now he (i.e. the brother) has been disobedient. So now I have reconciled them together and neither is again (?) to give offence to the other. Whichever shall . . . , I will send to thee."

130. (E. 240) P. 1 not by scribe of rest.

Letter to a superior, prob. a cleric.¹ It recalls past legal action between the late — and his wife, when the latter had (or was to have) sworn Note a Bohairic tendency in *iōt*, *ouab*, *voi*, *ehréi*, *néou*. For Fut. *esa*-, *era*-, v. Index and ÄZ. xxxiv. 86.

¹ Cf. 1 'Bless me,' added ? by someone else, after the letter was written.

Ad. 65. (S. 20) P.

Letter to a superior, prob. a magistrate. After an apology for having failed to find papyrus,¹ the writer begs him to hear the affair of the letter-carriers and give them a just settlement.

¹ Cf. 97.

132. (C. 8118) L. Prob. hand of **Ad. 47**. 2 beg., prob. *luš[an]e*; before *b* cross, not *e*; end *ελαχ*. 9 *τοπος*. 15 corr. *Abraham* (sic). Vo. 3 for *ntnf*. 5 *tarete*.

Letter from the "humble" Victor¹ prob. to the *lašane*. It relates to a part (*μέρος*) of a house belonging to the deceased Abraham, who was also occupant of a *τόπος* which he appears to have disposed of by will.² This will the writer is sending that his correspondents may learn its terms. He has further a request to make on another matter and promises his gratitude. If Victor here speaks on behalf of the deceased, this letter would recall the will of Bishop Abramius (BM. Gk. pap. lxxvii) who bequeathed the *τόπος*

¹ Crosses thus above a name in **Ad. 47**, **Ad. 60** (both also Victor). Their intention is not clear. A living person may thus use them, ÄZ. xxix. 15, n. In RAC. 4 above deceased saint's or abbot's name. Cf. its use in Wien. Denkschr. xxxvii. 156, 209, 212, 240 &c. A cross before the name as here, **Ad. 47**.

² As in RAC. no. 3, BM. pap. lxxviii.

of S. Phoebammon to Victor, his *μαθητής*.³ In 4 is a ? place-name, Kaphour.⁴

³ Cf. BM. Copt. Cat. no. 395; but that text says nothing of house-property.

⁴ ? Incomplete. Cf. Kâbûr (? Kâfûr), a monastery between Fau and Eshmunein (Mus. Guim. xvii. 680, cf. 223). But this may be too far north and in Greek it is *Kalos* (Vita Pachom. § 88). Karour might be read. Cf. the man's name *Καρούρ*, Epist. Ammon. episc. § 17 (there explained as Thebaic for *καλοβός*). Cf. also Steindorff in *ÄZ.* xxx. 63.

133. (L. 3) P. 1 *pef-* sic. 6 ? corr. *hahét*.

Letter from Thanasia (Athanasia) to the priest Apa Ananias and Apa Bartholomew. She had left the village three years ago; for the *σαχο*¹ had bidden her go northwards (?)² and she had done so.³ "Then I came over⁴ to the village, for I . . .⁵ Now behold, he has arrived; be so good as ask him, 'Why dost thou detain⁶ her?' He did indeed say that he wished for the management⁷ of the house and I drew up⁸ the necessary deed(?); (but) he neither accepted it nor dissolved the (pledge of) surety.⁹ Be so good as ask him and entreat him for me. Indeed I have (?) paid, excepting a"

¹ V. PSBA. xxi. 249.

² Prob. as in 140; cf. 315. And in the original *-ét* and *-at* have both been written. Can *ha-* be the Boh. preposit., Stern § 551? Usually here it is *en-* or *an-*.

³ *Še* in Sa'id. recurs 185, *Ad.* 9, RP. 18. Peyron's 2 instances are mistaken; both = *Š-ei*.

⁴ *Jðbe*; v. *ÄZ.* '78. 16 (the quotation from Z. 451 = Rossi, *Tre Manosc.* 11). But the translation here is merely guessed.

⁵ *Hét* may recur in 140.

⁶ *Kap* for *gaph*. It may be 'arrest'; cf. 209.

⁷ *Sahne* seems in 11 to be a material object; otherwise cf. Boh. *refsehne pti* = *οικουρός* (*οικουργός*). 'Management,' 'authority' may suit in BM. or. 4884, 49 and or. 5899(1) (in assigning a house to new owners) *netnlaas epsahne μπρωσωπον nim etelnouaif*; cf. the demotic use, *ÄZ.* xxxv. 149. The word in Z. 560, with quite a different meaning, recurs BP. 402 in a list of various food-stuffs.

⁸ *Tano*, ? cau-at. of *eine*, as *tamo* from *eine*. Occurs BP. 1067 and as here Rec. vi. 70, 71, also in Steindorff's (Achmim.) *Elias Apok.* Its particip. ? in 180.

⁹ V. 229.

134. (E. 275) P. 10 ? *ενεγε* (*ἐνάγειν*). 11 ? *πολεις*.

Letter to a *προεστώς*. It concerns a gift of part of a house made probably to his *τόπος*, by Psmô.

The inheritance had been contested. 'The town' appears to be mentioned.¹

¹ Most occurrences of *πόλεις* are on ostr. from Dêr el-Bahri. In 491 it = Ape. Elsewhere ? Hermonthis, often so called in Jême MSS., while Jême itself is not.

154. (E. 147) P. Unskilled script. 3 ? *Mer-* [*kourios*] *je*. 5 *hamnt*. 6 end, *s* or *e*. 8 *afmoouh*.

Letter from David to Paham, begging him to decide (legally) between the writer and another David regarding, apparently, money matters.¹

¹ 5, 'a bronze *κεράτιον*,' as in BM. or. 1062. 73 and 162. Krall's explanation of *kas* as *κεράτιον* (Corp. Rain. ii. 170) is confirmed by the Greek of Z. 91 (Rev. or. chr. 1900. 256) where the Ethiop. has merely 'money' (Pereira, Abba Daniel 40).

381. (C. 8245) P. 3 *tefmaau*. 8 beg. ? for *je*. 10 ? *matelnš*. 11 ? for *καστρον*.

Letter referring to someone who had quarrelled with his mother. The writer appears to urge them to make peace through the mediation of the recipient; but my copy is obscure. 5 ff. may be "At any rate let him make peace with his mother, that the complaint may . . . me. For truly I am sick¹ unto death. The Lord knows, if ye have not persuaded him to make peace with his mother, I will not . . . you. But if ye are not able to persuade him, I will leave the *castrum* (?). For if I say"

¹ ? *Χαλᾶν* 'be upset, destroyed' (Du Cange).

136. (E. 148) P. Ends of 3—13 lost. 4 end, *n* not *m*. 6 end, for *mref*. 7 = *αποκρισις*.

Letter from "the humble" Philotheus to Apa Victor. "I have received thy holy letter and have taken note thereof and I have taken thy blessing.¹ God knows,² thou hast not³ enquired about the matter. And I sent George to thee (but) he has not brought me an answer In 9 "they have sold the sheep-field"

¹ Presumably the formulae with which the letter of a clerical superior opens, e.g. 53, 54, 61.

² A frequent means of emphasis in these texts; cf. *γινώσκει δ θεός* (PG. 87. 3057), *οἶδεν δ θεός* (Nicole, Pap. Gen. p. 20).

³ There are instances of a *maf-* &c. not negative; RAC. 77 *mafuhof*, ? F. Robinson, Apocr. Gosp. 22 *makβonθei*. In BM. Cat. 622 *makji* appears to = *nšakji* in 621 (cf. *ÄZ.* '85. 32).

137. (E. 150) P. 3 *son.* 6 for *man-*. 10 ? *ḡḡ*.

Letter from Paham to Peter and Jacob. "As Stephanou¹ has put before me the matter of the house and chattels that are in your possession, be so good as to come, for indeed I am ill, (and that) without delay,² lest I die and"

¹ Στεφανούς (Oxyrh. Pap. i. cxxvi); the virgin martyred with Victor has this name, Miss. viii (cf. Victor and Corona, A.SS. 14th May; v. BM. Cat. no. 338). Cf. BM. pap. civ Theutourou ib. lxxix V. Staurou, Miss. i. 383 Anastou, PG. 87. 288o Κομιτῶ, Κομητῶ.

² Cf. 152.

170. (E. 197) L. Very unskilled script. 1 ? for *ouarh*. 3. corr. *mntef*-. 4 for *eloole mnou*-.
General appearance almost that of a forgery; individual letters distinct. A solidus with its interest, . . . of grapes, a measure¹ of *orax*, 4 (measures ?) of good vinegar (?), 5 artabas for a solidus The enumeration of these seems addressed to someone (*ntotk*).

¹ v. 309.

171. (E. 236) P.

Letter without names. It refers to a previous agreement about wages and gives directions in case of objections to the payment of a solidus.¹ Details obscure.

¹ Paul seems in apposition to *patsibt*. With the latter cf. *tsibt*, possibly a place, BP. 721, also ? T. 7 *sbt*, *sbt*.

289. (C. 8263) P. From Dêr el-Bahri. 7 ? *mmon*. 8 *skai*.

"Letter to a superior who is requested to bear witness for the wife¹ of Pegôsh. The matter in question is the sowing of a field. The person who was to do this had said, "I have ploughed half of it, (but) she has hindered me." What follows is obscure.

¹ *Hime* rare in Coptic. On its relation to *shime* v. Griffith, Stories &c. 87.

203. (E. 92) L. 4 not *mmof*. 5 ? *tina*-.
Letter from Pesynthius to Mamou¹ and Papas. He desires them to give an artaba of lentils to

¹ If masc., ? cf. Miss. iii. xl Mammin; if fem., ? read Manou and cf. *Manvoûs* Grenfell, Pap. ii, no. 85, Mannou Acc. d. Linc., Rendic. i. 685.

the priest Victor, "and I will excuse you from (paying) it. But be sure² to give him the artaba." For this the present letter, in legal form, is presumably to serve as authority.

² As in Ad. 47.

205. (C. 8175) P. Readings mostly uncertain. ? *ouðs eke*-. 8 *moi*.

From Theodore to Kajaf,¹ desiring him to give an artaba of *orax* to the *κῶρ[ι]* Christopher. Dated 5th Epiphi, 12th Indiction.

¹ Cf. Ad. 18 Kujau.

390. (E. 255) P.

Letter (?) from David to his "patron and holy father" Paam, for whose prayers he asks. The scribe bears witness, as if to a legal document.

314. (C. 8191) P. 8 ? for *ahē ratk*. 9 corr. *nemēu*.

Letter. The priest Athanasius and Pesynthius had gone to law (?) and stated that Hakeu¹ and Shenoute 9, 10 seem to refer to a dispute about property. A. and P. had undertaken to the writer that All very obscure.

¹ Cf. BM. or. 5287 (1) Phakeu. Akau, Agau prob. not comparable.

195. (E. 146) P. 2 for *προσκυνει*. 7 *ḡm* all doubtful. 11 for *nta*-.
Letter from Daniel, the baker,¹ to his "holy father" Pahom and his disciple,² Victor. He begs him, on receipt of this, to give . . . bread (?)³ to the letter-carrier. "For, God knows, I have not up till now had leisure to visit thee; but when (?) God ordains I will come and visit thee."

¹ Cf. 327.

² Elder monks or anchorites had *μαθηταί* who differed from *διακονιστάι* (Z. 294). Macarius is called Anthony's *μαθητής* because he had received from him the *σχῆμα* (Mus. Guim. xxv. 84.). Later the superior of a monastery selected a *μαθητής* محمد who eventually succeeded him (Abû'l-Barakât, Paris 203, f. 186 b; cf. Labbé, Conc. II. 1014 = Guidi, Fet. Nag., trad. 118). Such disciples occur in RP. 11 (cf. RAC. no. 3), BM. Gk. pap. lxxvii. 17. In ib. pap. lxxviii the abbot's heir and successor is said hitherto to have been his disciple (*μαθητεύειν*) as a layman (*πκοσμικον*); cf. Guidi l.c.

³ ? 'a little bread'; *ḡm* thus Miss. iv, 522.

196. (E. 223) P. 2 *ei* for η . After 10 add *tio nēpēre mmok je. II ? nḫei.*

Letter from Petronius to Apa Victor and Saël, his "dear brothers." "..... [I beg you] to be so good as . . . the . . . ,¹ either thou or Jacob, and (then) depart. As to the few loaves, (pray) set about (?) sending² them to me. And pray for me, for a great sickness is upon me, that God may of his goodness have mercy on me. And I especially greet my brother Sael (saying) I am surprised thou hast not come to visit me."

¹ In 1 *bōl* or *bōk*. In 2 *sekmos* seems Greek but is obscure.

² *Talo* generally implies loading a ship, donkey &c. Cf. **Ad. 22.**

197. (E. 249) P. 1 *απολαυε.*

Letter from "his humble son" to his "God-loving father." No names. [He had desired to come and] enjoy his blessing¹ but had not found means to do so. He therefore asks that a sack may be filled with bread and sent him by Daniel, since he has none; likewise a little salt-fish² if his correspondent has any.

¹ As in Miss. iv. 779.

² *Ταρίχιον*; cf. Z. 567.

199. (E. 302) L. Hand D. 4 for *Azarias.*

Letter from the "humble priest" Victor to Pheou (Phêu). "Be so good as to fill a basket¹ with bread and bring it us or give it to Azarias that he may bring it. Do not fail² to send it (?), for we are expecting it."

¹ The similarity between *bir* and *ἡρα* is doubtless accidental; but the latter or dimin. *ἡρίον* (once *βηρίον*) is used just as *bir* here in Acta Daniel (Rev. or. chr. 1900).

² Reading *νῆου τῆνοου*; v. 290.

198. (E. 291) L. 4 end, ? *nak. 5 jeon-*

Letter to a superior. "For, the Lord knows, I have asked many men and they said, 'We have not an artaba for thee (?) at a solidus.' But I found a friend of mine and he said, 'I will¹ sell thee 18 artabas. For (?) if thou desire to obtain² . . . , he shall take them for us to the water. (But) if thou desire" On vo. the writer

¹ v. 122.

² *balis* just possible here; v. 212.

asks³ for a solidus and says that the feast of . . . is at hand.

³ Cf. for the phrase used, *παράκλησιν ποιεῖν* PG. 87, 3104.

204. (C. 8201) P. 3 complete. 4 ? or *jitf.*

Letter from — to —, a superior, and Victor. "Since I told thee regarding the measure¹ of corn, that we would take it to the upper . . . , so I (now) write that we have procured another place. If therefore thou find a suitable place, be so good as to put them (the corn) there till the time comes. And, see, I have told David about them and he said he would watch them and hand them over (?).²"

¹ I find *ῥῥῥ* only in Berlin, kön. Bibl., or. 1611 f. 5 *ῥῥῥῥῥ* (as Z. 436,502 for *νοῦμμοι*) *νοῦδε ἡ οὐδῥῥῥ νεῦρα*. Hence it appears to be a small quantity or measure.

² Or 'sell them.'

208. (S. 14) P. 2 ? for *ḡos.*

Letter to Eu—, the priest, in which the writer asks for "the half-artaba and the poison¹ that we may"

¹ Or some bitter substance (*πικρία*); v. Peyron.

209. (E. 225) P. 1 ? *anon.* 2 beg., *kn* doubtful. 4 *ettaeiēu.*

Letter from "the poor that are in the prison¹," possibly to a bishop, "who bears the likeness of Christ." They tell how Eustathius of the hill of Hermonthis had sent Paul, the vicarius,² who had arrested them without cause and that now they are dying of hunger in the prison

¹ BP. 675 also begs to be helped, 'for I am dying in prison and I know not for what cause.' BM. pap. civ mentions the *φυλακή* of the Castrum Jême. The prison in the monastery, kept by the oeconomus, occurs in Acta Daniel (Rev. or. chr. '00. 88).

² *Βικάριος* seems new in these texts.

210. (E. 65) P.

Letter without names. The writer requests that the few herbs¹ and salted onions may be

¹ *Λαβάνη* merely transcribed لسان in the Scalae (Kircher 196, Labib s.v.). Miss. iv. 522 = Mus. Guim. xvii. 58, 554 names it with other vegetables; but BP. 4993 has *λ. elebrkanōnpe*. Whether this = *δριγανον* or, as in Kircher 175, *orkanon* الور (where other MSS. read الور) is uncertain. That it was a peculiar word is shown by Epist. Ammon. episc. §. 16 τὰς λεγομένας λαβάνας.

sent, and Athanasius with them. Whether he sends a blessing to or asks a blessing of his "brother Victor, the *προεστώς*," is not clear.

211. (E. 134) L. Hand A. 3, 4 corr. *skenipise*.

Letter in which the writer asks that a little . . .¹ may be sent him, "that I may finish these . . . and that the Lord may bless thee."

¹ On edge of ostr. *is*, prob. belonging to 3. So ? 'cooking-grease, *sken-nipise* (cf. *pes-sōgh* μαγειρεύειν 1 Sam. viii. 13 and forms like *benipe*, *jenepōr*) or *σκευη-nipise* 'cooking utensils.' Prob. recurs in 466.

212. (E. 71) P. Hand of 29 &c. 5, 6 *fio* or *fioe nēn-*.

Letter to "my holy lord and father from his humble son." After an apology for not writing on papyrus,¹ the writer says he is sending a bag² of salt, . . . , some³ oil and 4 measures⁴ of vinegar. The oeconomus of Apa Ananias' [monastery⁵] is mentioned.

¹ V. 97.

² *ḥalis* نلبس sack, hence a precise measure (fem. Kircher 143, masc. Lablā s.v.). The Copt. (? Greek) is prob. the origin of the Arab. and Syr., though Fraenkel 197 suggests a Persian derivation; v. Dozy s.v. Cf. ? θαλλιν containing corn, PG. 65. 92. In Lepsius, D. vi. 102, 21 it is obscure.

³ BP. 660 has . . . *nkell nneh*, leaving it doubtful whether *kile* is the whole word.

⁴ V. Index and BP. 391, 402, 706. In 463 it holds wine, in BP. 402 herbs λαβάνη. It is fem., v. 467. It appears to contain the name *Ḥse* (Isis) or *Talse*.

⁵ Cf. RAC. 10 'the street of the ḫyios Apa Ananias.'

213. (E. 127) L. 2 beg., ? *ḥaje*.

Letter to an ecclesiastical superior, "who truly bears (φορεῖν) Christ." The writer is sending him an ἀγγεῖον of wine, a *kamte*¹ of oil and a *bese*² of dates.

¹ An unknown word.

² *Btse* in 374.

214. (E. 217) P. 3 ? *kan*.


Letter from Peter, a deacon, to Presbyterus and Apa Jacob. He asks for "either the large or small . . .¹ or the *sakia*," as he is in need and

¹ ? Κορύλη, though this measure is very rare. Λακύνη suggests itself.

wishes to depart the next day. "If ye have (but) one (?), send to the town and send (them ?) me by this boy."

216. (C. 8215) P. Broken off below.

Letter the writer of which greets his correspondent and the brethren "by their names." He is sending a small remembrance, namely a basket¹ of olives.

¹ *Mosn* recurs as *mosne* BP. 707. It is Hierogl. , v. Brugsch WB. 703. On the use of olives cf. Mus. Guim. xvii. 72, 571.

224. (C. 8223) P. 3 ? *amehtē* (*amahte*). 5 *af-
apva* possible, *oun ḡa-*. 6 ? *Sanēth*.¹ Vo. 5 or *Φορ* . . .

Letter from Faustus (?) to his "father," Apa Dios. He is rejoiced at receiving the latter's letter. He deals with what Paul had written as to Moses having detained² a camel. Paul is now with him and if he deny (the fact), "there is another witness more credible than he." [The possibility of] Paul's lying is spoken of. But vo. is perhaps another letter by a different hand.

¹ Fem., Rec. xvi. 103, Ad. 3, BP. 918; hence here *pes-sōma*. Tanēth is unknown; but cf. Tatōre ÄZ. xxxiv. 85, Tabēs ib. xxxii. 48, Tahōr C. stele 8409 &c., all with names of divinities.

² Reading *on* for *an*; else the verb is negated.

225. (E. 57) L. Hand A. Vo. illegible.

Letter relating to a messenger whom the recipients had sent southward to the writer about a camel. In his absence however the messenger, finding only brother Pjoui, had failed to get an answer.

226. (E. 145) P. 10 ? for *ḡntou*.

Letter from Peter to his "holy father," Apa Victor, whom he asks to send the she-camels to bring in the seed-corn.¹

¹ ? Some form of *ebre*.

227. (C. 8107) L. V. plate 1. Hand of Ad. 28, ? 343 (cf. pl. 1) &c.

Letter from "the humble" Elias¹ to his "dear brother," Enoch. Enoch is asked to send² and take the camel to a certain island. "The new field" is also mentioned, also "the altar of the holy place." He is begged (vo.) to give his attention to the τόπος which is deserted,³ and to cause his son, Patermoute, to give heed to what is said

¹ A number of ostraca are in this E.'s hand; 100, 101, 102, 121, 258, 268, 343, 370?, 383, 403, Ad. 28, BP. 997, 4907, 4927, 4945, 9443, 9445, also prob. 15, 23, 24 (v. note in Cairo Cat., Copt. Mons., 8107). BP. 4907 is addressed to Jacob while BP. 1037 is from Jacob to E. The E. who (RAC. no. 3), with a Jacob, occupied a τόπος (not S. Phoebammon's, l.c. 37) at Jême, could not write (l.c. 48); still they could be identical, if the ostraca were by a scribe. E. is further the name of a *προεστώς* contemp. of Anthony (v. 274, cf. RP. 41), the latter perhaps the bishop of 344, who may be the bishop of Ape in RP. 11, contemp. of S. Pesynthius.

² The 1st *ḡamoul* should be a name here; cf. Ad. 49.

³ *R-jaeie* is used of a heathen temple destroyed, Z. 518; or, as here (?), of a τόπος destitute of clergy or monks, T. 12. (cf. *er-šafe* Z. 110 also Horner, Gosp. I. lxx.). In BM. or. 72. 35 parents dedicate their son to the mon. of S. Phoebammon, 'for we said, The place is deserted (*ma njaie*) and hath need of such vows.' Cf. Rev. des ét. grs. iii. 137 *ἐρημον μοναστήριον*. The 'ruined' or 'decayed' monasteries in Abû Šâlih (ff. 63 b, 79 a &c.) are buildings fallen into neglect or wilfully destroyed.

228. (C. 8121) L. 3 for παρακαλει. Vo. 3 *ḡna* written as if *πνευμα*.

Letter from — to Pesynthius. The writer had been promised a donkey; he now begs that it may be sent without fail¹ on receipt of the present letter² and he undertakes to look after it to its owner's satisfaction.³ He also asks for camels to carry certain vessels, "lest the sun spoil them."

¹ For *noueš* v. Erman, *Gespr. eines Lebensm.* 43. Cf. 290.

² Here called *blje* no doubt, as in 48, by mistake for *πλδξ*; v. Introduction.

³ Cf. 220, Ad. 57.

229. (C. 8164) P. From Kôm Ombo. 7 or *Kouloutse shai*. 10 or *sots*. 11 corr. *nrēs*. 15 not last.

Letter from Paul (?)¹ to a superior, "thy paternal holiness, blessed in God." He had

¹ *Anon* quite uncertain. With the other name cf. Kolouj BP. 6598, Koulôje BM. or. 4875, Kelôje stele C. 8726; *ts* may be for *ti* = *j*. These forms might be the origin of Kollouthus.

requested — and Basil to annul the guarantee of a camel² He speaks of going south to visit his correspondent whom he begs to inform him should he wish the donkey sent to the meadow.

² ? To absolve from the undertaking to provide a camel. Cf. 133, 230.

231. (E. 262) L. Hand A.

Letter from Victor, the priest, to —,¹ referring to a donkey. The request, whatever it is, is very urgent (*ταχύ ταχύ*).

¹ Prob. Souai or Hēmai.

232. (E. 103) L. Hand of 233, 511. 8 for *ḡθ*.

Letter from — to his "brother Victor, the monk of S. Phoebammon," whom he asks to send the $\frac{1}{2}$ solidus-worth of wine which had been promised him.

233. (E. 123) L. Hand of 232, 511. 2, 3 *nrō*.

Letter desiring that 2 *kour*¹ (of wine) may be sent from (?)² "my father" Paam to the door of the sanctuary.

¹ *Kōuri* in Ad. 40 and Greek texts = Hebr. *kōr*; cf. Wilcken, Ostr. i. 763.

² *Rθ* is obscure. One might suppose this a reference to a monastery of which P. was abbot; cf. BP. 874, Paam *προεστώς*.

234. (E. 299) P. 1 corr. *sōouh*. 6 *ḡnoute pet*.

Letter apparently requesting that wine may be sent, perhaps for the sacrament, or for some other gathering.

235. (C. 8127) L. 6 corr. *ērp*. Vo. illegible.

Letter from a superior. He has sent 2 *διπλαῖ* of new and some¹ old wine. He wishes them mixed and used for charitable distribution, 2 *διπλαῖ* being selected from them.

¹ ? Read *oua nērp*.

236. (C. 8246) P. 1, 2 complete. 6 for *nnetntak*-. 9 ? *tnnoouson*. 10 ? read *nihouu*.

243. (C. 8165) P.

Letter from the "humble" Isaac to Paul, his "pious, most honorable brother." "Believe me, I enquire for thy health before everything.¹ I inform thy pious fraternity regarding Simeon whom up till to-day thou hast withheld and not sent. And Shenoute has told me that his blanket has been lost. I wish therefore that thou wouldst send him north and I will give him my . . .² that he may clothe himself till I meet thy fraternity and settle the matter with thee so that I may arrange with him as to my . . . In any case, do not fail to send him. Above all this, I greet all the brethren that are with thee in the Lord."

¹ ? *Hathé nhôb* instead of *hnhôb*. Many analogous phrases forbid 'I seek thy good in all things.'

² 'A thing spread out,' differing from *λῶδιξ*. In plur. in 13.

244. (C. 8174) P. 1 complete. 9 *tenou*. 14 ? *tlof ehoun nak*. 14, 15 ? *rompe*.

Letter without names. The text is exceptionally obscure. It begins "The Lord knows, I have never fixed a price¹ at all with thee" and then recounts a conversation between the writer and recipient, wherein several difficult words occur: *se*,² *ouak*,³ *tanô*,⁴ *tlof*.⁵

¹ V. 239.

² So 6 times and (?) twice as *seu*-. Here scarcely 'yes.' In 10, 12 it might be for (π)*sa*-, but cf. 13; while in 4-8, 15 it seems to replace *je*-.
³ V. 122. Here it seems almost like the impersonal *ouen*-.
⁴ Or = (π)*tanau*.
⁵ ? For *talof*. Cf. Akhm. *telo*.

245. (C. 8203) P. 5 beg. ? *ehoun*. 6 or *ntoeis*. 10 for *χρεια*.

Letter from the "humble" Presbyterus to his "brother" Moses. It refers to "the roll (of cloth or the like¹) that I gave to Pesynthius." He has need of it and wishes it sent by the present messenger. Petronius, the geometer, is mentioned.

¹ *Toeis* sometimes a belt or strip in which money was folded; Miss. iv. 30, 722.

246. (E. 28) L. 5 prob. *joouf*. 8 an illegible l. after this. Vo. in different hand.

Ro. Letter from — to his "dear brother," David and Paouorkês,¹ whom he asks to give the book to his father to bring to him, that he may read it.

Vo. Letter from the "humble" — to his "pious brother," Matthew. Seems to be the earlier text.

¹ Sic. Apparently a name.

247. (E. 48) L. 4—7 different hand. Vo. beg. of a Greek Psalm.

Letters. Merely conventional formulae, the second including a request for "the book."

248. (E. 142) P. 2, 4, 9, 12 *p*- for *pp*-.

Letter from — to the priest Victor. "As I quitted thy paternity leaving thee the Psalter to sell, on going north, I met the priest Petronius of the hill of Tsentei¹ and he told me that he needed it; so now be so good as to give it to this his agent,² named Soua. And I have sent brother Isidore, the deacon, to the priest P. that he may give me the book's price. What is important³ (is that) I salute &c."

¹ Known from the Encom. on Pesynthius. Amélineau (Geogr. 62) identifies it with Gebel el-Asâs, S. of Fâu, on the ground that the Arabic may translate the Coptic name and because neither was far from Coptos. The Encom. mentions a monastery there.

² Πιστός; v. BM. pap. lxxviii. 48 'obedient to us (abbot) in all that befits the duty of πιστός, being our disciple as a layman (κοσμηός).' It is a distinct grade or office; v. RAC. 39, 47, 49 'Jacob the monk and Elias the πιστός,' the latter being coadjutor and successor-designate. In BM. Cat. no. 341 the porters of a monastery are called π. Possibly of course π. is here merely the opposite of catechumen. It is found in the Scalae among clergy and church-officers (Kircher 218), BM. or. 850. 51 b here giving the gloss 'a monk without hood (or scarf)' *فلسوة*, i.e. prob. the hood (κουκούλλιον, *klaft*, *فلسوة*) conferred on monks taking the Greater Habit (Goar, Euch. 510, 519), though in the Boh. rite this word relates apparently to the Lesser Habit (Tuki, Euch. i. 176). Writers call themselves 'this little π.,' Lepsius, D. vi, 102. 11, 16. In PL. 73. 961 the translator takes π. either for a name (Πίστος Apophth. Patr., Βίστος PG. 65. 36) or for an unfamiliar title; cf. Z. 961.

³ As in 178.

249. (E. 188) L. Ro. ? Hand of 49, 50, 90. Vo. ? different hand. 2 lines before 1 illegible. 1 *aripna*. 11 beg ? *mn*. Vo. 5 *mmok*. 7 ? *jistou*. 8 corr. *πδιακον*.

Ro. Letter begging the recipient not to fail to send the books, "that we may peruse and profit by them." The books are the *Κηρύγμα* [τα] of Apa Damianus,¹ the Encomium of Apa Shenoute²; and (?) the *Τομάριον*

Vo. Letter reprimanding³ David the deacon in the words of Isaiah i. 2 (υἱοὺς κτλ.).

¹ V. 17.

² Presumably Besa's panegyric on S., though Rec. xi. 134 mentions another by Constantine (? bp. of Siût, v. Amél. Géogr. 401, Renaudot Hist. 146, BM. or. 5648.38, ib. Ethiop. Cat.). The preposition *n*- here as in Ac. d. Linc., Mem., ser. v, i. ?, Rec. xi. 133.

³ Ελεγε = ἐλέγχειν. Recurs thus RP. 5.

250. (E. 314) P. 5 *μηρασ*.

Letter asking for The Paradise of Shihêt (Scete), The Paradise of Nitria¹ and the *Ἀσκητικόν* of . . .²

¹ *Phosm* = Nitria; v. Mus. Guim. xxv. 326, 'the hill of natron (*hosem*) which is Shiêt,' in Arab. *الجبيل الملح* (Paris MS. ar. 139 f. 102). The first of these books might be identified, for the Encom. on Pesynthius contains an anecdote from it (Inst. ég. ii. 339). Cf. 'The Elders of Shiêt' in the list Rec. xi. 133. One of them should be either the Lausiac Hist., the Hist. Monach. or some adaptation of these (Bardenhewer, Patrol. 354, 520), as both are found in Greek MSS. with the title 'Paradise' (Preuschen, Pallad. u. Ruf. 140, E. C. Butler, Laus. Hist. i. 12). A 'Par.' was read by Joh. Moschus (PG. 87. 2843) and in his cap. ccxii a 'Par.', containing part at least of the Vitae Patr., is mentioned; indeed his own 'New Par.' was perhaps already known when our ostr. was written. The names from a Coptic *γερωντικόν* or 'Par.' are given Z. 116 = Mus. Guim. xxv. 322. The popular 'Par. of Joy or Garden of Monks' (Paris Arab. cat. 279 = BM. Ethiop. cat. cclxv) is of later origin, posterior to Isaac of Niniveh (c. 670, v. Duval, Lit. syr. 234). Arabic writers on the 'Par.' are mentioned in Paris Arab. cat. no. 283 and by Abû 'l-Barakât (v. Vansleb 339, who misunderstood the passage). The title 'Par.' was still more widely used; v. Paris Ar. catal. 250 a work on canon law, Paris MS. copte 129¹⁴ f. 98 an ecclesiastical history, Sachau's Verz. d. Syr. Hss. (1899) 70 a collection of hymns. 'The Par.' alone occurs in 252, Ad. 23.

² Perhaps the so-called 'Paralipomena' of Pachomius (v. Ladeuze 72) or the 'Asceticon' of Isaiah (v. Leyd. MSS. copte. 364, cf. Krüger-Ahrens, Zachar. Rhet. 385). In Miss. iv. 814 the book of Chrysostom to Demetrius (PG. 47. 393) is called an 'asceticon.'

251. (E. 248) P. 9 or *gaap*.

Letter to a superior. "I beg thee, grieve me not . . . my father —" ¹ Jeremiah the prophet revealed (?) to thee, please send it to me, that I may read it. Farewell in the Lord. Pray for me."

¹ Instead of the dots in 6 one expects an object for the verb 'revealed'; the lack of this obscures the meaning of the letter. Perhaps it is simply a request for the book of Jeremiah to be sent.

252. (C. 8237) P. I was *ntek*. 6 ? *και γαρ*. 11 ? *sap*, *ððne*. 15 ? *nan*. 15, 16 *κεφαλαιον*. 18 ? *αφα Αντωνιος*. 20 ? *mmom*.

Letter from Pesynthius (?) to Symeon (?), his "dear father," "pious, reverend father." He greets S., "until the Lord make me worthy of thy holy embrace. Here is the book; I have sent it by Apa Psatês.¹ Kindly forgive me that I have delayed; for I had finished it long ago but [had not] a man to take charge of it that I might send it that I should come and meet thy paternity (11) [? heard] again that thou wast somewhat ill." He trusts God will grant him recovery. He asks to have the book of . . .² sent him by Psatês. Above all he greets Apa Moses, Apa John and his brother, Epiphanius. "I said to [Apa] Anthony that he should get The Paradise³ from Apa John and bring it me. Otherwise, send the two (books) together. And please send Apa Evagrius."⁴

¹ Recurs thus Alexandria Mus. 256. A variant of *Psatê* (Rec. vi. 70), *Psate*, also of *Psote* (cf. Paris copt. 129²⁰. 162 with Z. clx) and apparently of *Pešate*.

² Probably *λόγος*, scarcely *λογισμός*.

³ V. 250.

⁴ E. Pohticus, though which of his writings is intended remains doubtful. He is mentioned as 'E. the wise' (cf. Hist. Monach. 27, Sozomen vi. 30) in Mus. Guim. xxv. 185 and in a transl. of Palladius, Z. 132.

253. (S. 7) P. From Medinet Habu.

Letter from "the humble" Athanasius to his "reverend father," Athanasius. "Seeing I spoke to thee regarding the medical book¹ and often desired to go south (to fetch it but) the care of the 'place' (=monastery) has not allowed me to do so and the roads² prevented me; so now do the kindness to send it me, either by the soldier (?) or by giving it to Aaron, who will send it me by his brother. When I have studied it two days, I will send it (back)."

¹ A work similarly entitled in the list Rec. xi. 135.

² Assuming *na-* to be an error for *n-*; cf. ? *pa-* in 10. Perhaps *hise* 'my business' should be read.

Ad. 50. (Sg.) L. Vo. 5 ? *ð* for *ou*.

Letter. The writer, who uses many compliments, is sending "the book." He begs the

recipient to pierce and mark it¹ and makes another request adding, "for I am . . . of heart; I know not"

¹ To pierce for sewing into quires? and to give it page- or quire-numbers? (cf. *στίζειν* Crum, Copt. MSS. no. 44).

254. (C. 8167) P. From Medinet Habu. 4 for *eneeksooun*. 5 for (na)mkah. 7 beg. *šber*. 9 *di=tai*. 12 for *nna nnahrn*. 21? *mmene*. 25? *tokem*.

Letter from — to his "dear and holy father." "Be so kind as to pray for me. Again I have told thee of my misery. I tell thee, didst thou know the plight that I am in, thy heart would be sorely grieved. It is written, 'Get thyself a friend, but not friends of eating and drinking, rather friends in thy need.'¹ Never have I [suffered] trouble greater than this present. Do not fail to (?) come to me in the trouble that I and my children are in . . . and save the souls . . . , that thou mayest find² great mercy with God. If thou hast compassion on me, thou (wilt) have redeemed six souls from death. No man gives [me wherewith] to cover me. I cannot (?) . . . , namely, that I am in misery. I tell thee, to-day am I brotherless and I have not . . .³ and these six souls. If . . . send me forth in this trouble, thy heart will grieve for me(?), if I die with my children. For man will not live unless he [? eat]. If(?) I can find two loaves a day, I shall not die; if I find one I shall not die. I have little ones and they still . . . come weeping to me and break (?) my heart. All the burden of my sins is heavy upon me." This translation is often but a guess.

¹ Cf. Ecclus. vi. 10.

² *Ntare*-, an old form of *tare*-, recurs **Ad. 25** and C. Schmidt, Gnost. Schr. (Cod. Bruce) 40, 43, 108; cf. Stern § 450.

³ ? *Kake* 'bread'; v. **345**.

255. (C. 8168) P. 9? *gntf*. 12, 13 *oudš*.¹

Letter from John, a priest, to "the pious, reverend" John. "Since I spoke with thee and the . . .² George regarding the poor³ and thou

¹ For *δš*, as in Z. 641. In *ÄZ.* '88. 130 *oudš* = *δš* 'read.'

² In **343** this seems to be *rmnhou nrepiokopos* (v. pl. 1); so ? = 'day-man,' one on duty for the day (cf. *ἐφημέριος*, *ἐφημερευτής*). *Rmnhoun* should properly be followed by another *n*. If that however is the reading, it must mean *σύνκελλος* or the like.

³ Probably generic, though *nēke* would be usual.

didst say, Whoso thou findest, send him to me; so now have pity on these two poor persons whom I have sent thee. God knows they cry aloud to the pity of every one daily."

256. (C. 8173) P. 10 *gi* = *kai*.

Letter from the "humble" David to his brother John. "Since I have come to thy paternity, so now give something¹ to this poor man, for he is in misery. For thou"

¹ So in Edinbg. Antiq. Mus. 917 *ti oulaau*. Cf. BP. 910 *nelaue šem*. Also in **337**, **391** it is a substantive.

257. (C. 8178) P. From Dêr el-Bahri. 10? *šai*-.
Letter from Mêr— to his brother Solomon.

"How often have I sent to thee for the tremision-worth of corn, being in want and my children? Thou knowest I am without work and do not¹ . . . to do work. I wish thou wouldst send thy son northward to Isaac, that he might give me the tremision-worth of *orax*. As to the tremision of corn, I have found that it consists of 3½ artabas. I will divide it and I will give it thee thou do it because of these , for they are in poverty. Otherwise [send thy?] son to me that he may bring this (the) wine"

¹ 'Idle here' would require *hmpima*.

276. (E. 29) L. Unskilled hand. 4? *nek*- for *ng*-. 7? for *pettinajoouk*.

Letter to a superior, who is adjured "by the Crucified" to let the writer depart, as he is unhappy.¹

¹ What follows is obscure.

275. (C. 8126) L.

Letter without names. "Forgive me the sin that I have committed, my lord father and my brethren; for it is great and ye are pitiful. Indeed, through shame I am not able to say, Forgive me."

321. (E. 24) L. 4 ? *hahôb*. 5 ? *ntok*.

Letter without names. "As I have heard that Phoebammon is¹ in the south with thee, has he gone south on business or has he (gone to) interfere? Pray come thyself to us to-day. Do not delay"

¹ The *h* was added later; for *hirs* or *he erts*? Both seem unlikely.

322. (E. 44) L. Vo. blank. 2 ? *éine*. 3 prob. *nnek*-. 5 ? for *ngaas*.

Letter without names, asking the recipient, "for the sake of God and my humility," to come¹ and see the writer on an important matter.

¹ *As* should be 'hasten,' but no such form of *irs* is known.

323. (E. 55) L.

Letter from — to his "father"¹ Papas, whom he asks to come north without delay and see him. He also salutes the deacon, his "father" Victor.

¹ *Eit* for *eidt* is too frequent to be a mere error. Cf. RAC. 42 plur. *eite*.

324. (E. 91) L. ? Hand A. Vo. 4 *an-* or *tnôupes* possible.

Letter from "the humble brethren" to their "dear brother," Apa Dios. "Since thou didst leave us¹ in order to go out and wait for the camel on Sunday on account of the . . . ,² after thou hadst quitted us, the sickness grew heavy on our father and we have not had leisure to do anything. So now be so good as not to hasten to go out, for we have not We have not attended to the camel nor sent it more than 3 . . . ; for now we have it not. For we trusted we should complete (?) the other 3; (but) the Abbot grew worse and we have not found means (to do so)."

¹ *Bôk hitn* or *ei ebol hitn* rarely thus; e.g. Ac. d. Linc., Atti ser. iv, iii. 49, Rossi I, iii. 15.

² *Mtr nnouh* recurs **364**, **365**, BP. 908. It should mean 'coil of rope,' but it is difficult to fit this with the context.

325. (E. 114) L. Hand A. Ro. effaced.

Letter from the priest Victor to the priest Pesyntius. ["? When he] heard, he was

wroth (?). Be so good as to give thyself the trouble to come, that I may meet thee and admit (?)¹ thee speedily. Let no one know of this letter beyond thyself."²

¹ V. 81.

² Cf. **326**.

326. (E. 207) L. Ro. almost totally effaced.

Letter from Victor to "our son" Pheu, who is to send something and not to speak of the matter to anyone.

Ad. 52. (Sg. 1179).

Letter. As soon as it reaches the recipients, they are to come quickly and meet the writer. "God knows, if ye meet me not,¹ I (will) accuse you and ye shall be discomfited, thou, Elias (?) and Pa—."

¹ *Mntne*- as in **Ad. 31**. For negative *mnt*- v. **360**.

327. (E. 179) L. Hand of **263** &c. 9, 10 ? *trepamré*. 11 for *etbeou*. 13 ? for *gô enhêjhôj*.

Letter from the "humble" Paham to the "pious" Daniel.¹ "Since thou didst send to me saying, 'I will go² south by the 17th³ and will bake for thee,' I depended on thee, as thou hadst sent the baker (?) to me Why hast thou neglected and left us in difficulty? Be so good as to come south quickly, for thou must needs . . . If thou wilt not come, send us the . . . , for I will not⁴"

¹ Cf. **195**, where Daniel and Paham (there P'ahom) prob. recur.

² V. **122**.

³ ? For *mntsa3fe*.

⁴ 'I will not go. Lo, God (*es pnoute*) be with thee,' or 'I will not go with thee to Sênoute.'

328. (C. 8120) L. Ro. effaced.

Letter from . . . ,¹ to Theodora (?),² the baker, whom he asks to come without fail together with this camel-herd whom he had sent on purpose.³

¹ ? Antonius.

² Prob. Theodorake for Theodoracius; v. Ciasca, Pap. viii, Corp. Rainer ii.

³ Presumably the bearer of the letter.

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329. (C. 8146) L. 9 ? for *nte ou-* or *ntei-*.

Letter from the "humble" Paul to his "reverend brother," Apa —, asking him, on receipt of this letter, to come and see him on an urgent matter.¹

¹ Ἀπόκρισις in this sense; cf. Justin. Nov. 123. 36 ἀποκρίσεις ποιεῖν and PG. 87, 3096. In Vit. Pachom. § 88 πρόσταγμα is translated ἀπόκρισις in Mus. Guim. xvii. 225 but = κέλεις in Miss. iv. 605.

330. (C. 8208) P. 6—8 ? imperfect at ends.

Letter from "this sinner" Aaron to his lord, Apa Elias, the priest. Incompleteness makes the purport obscure,¹ except a request that the recipient will come.

¹ 8 ε' ουμ more likely than ε' Ηου (Diospolis).

331. (E. 26) L. Ro. effaced.

Letter from the "humble" Pesynthius to the priest, Apa John. "... thou knowest we have no leisure. So now search carefully and, on finding it, send and tell me, that I may send and fetch it. I sent Andrew too yesterday saying, Enquire as to this matter. Farewell."

332. (E. 69) P. 5 παρακλησις.

Letter from — to "the God-favoured brother," Apa Victor, προσετώς of [the τόπος of] S. Phoebammon. He apologizes for not writing on papyrus¹ and asks that Samuel may be sent to him.

¹ v. 97.

333. (E. 107) L. Hand B. Appears complete.

Order of which the meaning is uncertain. "Give (pay) at Pankalêle 2 tremisia and 1 besides to the same place."¹

¹ Cf. 127. Here *ma m-* is presumed for *ma* and *keoua* (or *kuoua*) for *koua*. But it may be *ma* as in 48 &c, 'as regards.'

334. (E. 76) P.

Letter without names, addressed to "your reverend paternity." "Be so kind, if ye have not yet sold the wood I brought, as to send it me; for I need it"

335. (E. 90) L. Vo. 2, 3 or *na.i.* 7 *ke* for *ge*.

Letter from — to his "holy father the priest¹ and all the brethren by name." He asks them to send fire-wood² for making the offering of incense. "The priest quarrelled with me to-day on the matter, (? saying) Lest we be not able to . . . at the (proper) time. Kindly fill us the basket of fuel and bring it (?) at night.³ But pray for me, for I am indeed ill. I wonder at thee that thou hast not enquired for me while I have been ill. However"

¹ ? or the name Presbyterus; cf. Ad. 62.

² *ouglô neine pestenoufe ehrai* seems most likely. Cf. this verb used of offering the anaphora, Georgi, Pan. lvi.

³ Or for *ngei nan teusê*.

336. (E. 295) L. Ro. mostly effaced.

Letter from Panachôre¹ to his "father" Jacob, asking that his accusation² (or complaint) may be sent to . . .

¹ Recurs BM. or. 4663, BP. 899 (-χωρα), Silvestre Pa'éogr. i, 2d Copt. pl., 3. Other Greek names with Copt. article are *Pa'etheos* ÄZ. xxix. 24, *Pa'apetos* C. 8482, *Psanagapê*, 319; cf. Spiegelberg, Aeg. u. Gr. Eigenn. 32.

² *Εγκλημα*, the termination being doubtless a mistake. Recurs RP. 5, RAC. 25, Vien. Or. Journ. ii. 273.

337. (E. 325) L. Hand of 96. 2, 3 was *erok*. Vo. 4 the same.

Letter from David to Grompe,¹ asking her to send something² without fail to Peter.

¹ 'Dove.' Cf. (if a name!) *Gram,ε*, BM. or. 4875.

² v. 256.

338. (S. 8) L. Published by Sayce, PSBA. '86. 188 (4).

Letter without names. The recipient is reminded to bring with him . . . and "some good olive-wood sticks."

339. (S. 9) P. 4 *tnnoou oušine*.

Letter from — to a superior. "Be so kind, my holy father, as to send (thy) news by this letter-carrier; for truly my courage has left me(?)¹ because that men trouble me. And pray for me, that God may deliver me from"

¹ Lit. 'my heart has flown away.'

340. (C. 8106) L. 8 ? complete.

Letter from the "humble" Hello to his "dear and honoured brother," Ananias. "I greet also Apa Jacob and thy son Moses and Joseph¹ and their mother and I pray the Lord may keep thee and them." He requests Ananias to see to the . . .² and bring them when he comes; "for we have great need of them. And whether thou hast or hast not yet . . .³ them, pray bring them when thou comest; for thou knowest 'tis 3 years since we gave them to thee."

¹ Recurs probably, again with Hello, in 165.

² Cf. *harake* (? p'ur.) Z. 501 'vehicle,' uncertain whether on land or water. In 379 *harôh* can scarcely be the same. In BM. or. 4720 (1) *haraah* seems a cart or carriage. Peyron's *baroh* should be *harôh*. For *διοικεῖν* similarly used cf. T. 7.

³ *Bôk* ? transitive; v. 74.

341. (C. 8212) P.

Letter from Psate to his "pious, reverend brother, Apa John, the monk. He has sent his "brother" Abraham to fetch 11 packets of flax¹ and he asks John to keep the present ostr. by him till he shall come. He requests John's prayers.

¹ *Nuf* here must be 'to him,' whatever its meaning in 97. Cf. 365.

342. (C. 8179) P. From Dêr el-Bahri. 13 *oujai*. 14, 15 *apene*.

Letter from the headmen and magnates of . . ., to those of Jême. "As¹ ye have sent to us concerning the corn, now lo, the man is not yet come south. God knows that so soon as he shall come we will send you the rings. Be so kind as send (?)² the camels" The rest is obscure.

¹ *Kara the* seems used here almost as the frequent *καρὰ θεῶν*. So in 174, 176, 185.

² V. 81.

343. (C. 8108) L. Hand of 227 &c.; v. pl. 1.¹ Vo. beginning of another text.

Letter from the "humble" Elias to his "dear brother," Jacob. "If the . . .² of the bishop, Apa Elias, has . . .³ the vinegar, be so kind as to send it to me; for I am much in need of it."

¹ If compared on the plate, the two hands will be found identical.

² V. 255. That Elias is not the bishop but his subordinate is made likely by 344.

³ V. 81.

344. (C. 8219) P. 2 *obê, kan nêhlias*. 4 *tnnoou*.

Letter from the "humble" Phoebammon to "our holy father" the bishop Anthony and Elias.¹ He speaks of their having forgotten him and refers to the meadow² of Azarias. He had sent for . . ., who has however paid no heed. He therefore begs the recipient to have him sent that he may attend to his work, for the place has been spoilt.

¹ Cf. 227.

² Reading *hoi*.

345. (C. 8261) P.

Letter from Paham, son of (?) Kalamaule,¹ to Apa Pesynthius, the anchorite, whom he asks to send him some . . .²

¹ Presumably a name; cf. Kalapêse, Kalašīe, Kalatīhne (Alexandria Mus. 148).

² = *gagê* Z. 560 ff., 'morceaux de pain,' Amélinau, Miss. iv. 267. In 361 it seems a substitute for corn in baking. It is measured in a *thalis* in BP. 402. It occurs also in BP. 603, 671 and Corp. Rain. ii. 187.

346. (C. 8304) L. 5 ? *on*.

Letter without names. The writer asks that the sacks may be sent him; "for the camel is about to . . .¹ For Bartholomew too(?) knows that I need"

¹ *Pôh* 'to be wounded' is unlikely, but no other meaning seems known.

347. (D. 5) P.

Letter from the deacon Pekôsh to his "father" Leontius. He requests him to send 2 jars (*ἀγγεῶν*) of garden-oil and 1 of vegetable-oil. "I will repay them to thee without fail (lit. in peace) when God will."

348. (L. 2) P. From Medinet Habu. 10 *joousou*.

Letter without names, addressed to a superior, "thy holy paternity," and to all that are with him, according to their names. The writer asks

for certain articles¹ to be sent him with other things already promised and begs to be informed when they are despatched. He requests the recipient's prayers.

¹ *Hots*, a vessel or the quantity therein contained. Prob. = *hot*, Paris scala 44 (Peyr.) In BP. 594 it contains vinegar or salt (reading doubtful); in ib. 402, *sahne*, probably a solid material (cf. Z. 560). Here it contains *juk* or *jok*, a frequent but obscure word. 'A little *j*.' occurs in 349, 350, G. 7; and *j*. alone in 176, 186, BP. 655. In Berlin K. Biblioth., or. 1611 no. 5 (? Shenoute) *jok* and linen, ropes, baskets, books are apparently manufactured and sold. Hence it can hardly be connected with *jek*, the shell where-in pearls are found (MS. Crawford 36), with which cf. *jak* 'to clap (the hands).' In Ad. 53 the meaning is obscure.

349. (Pollard) P. 10 corr. *enanous*. 11 end, ? *ek*.

Letter from the "humble" Joseph, the monk, to his "dear father," the priest Isaac. It relates to something the writer needs and desires may be sent him. He mentions "the small (quantity of) *jok*."

350. (E. 245) P.

Letter from Elias, "his servant," to his "dear father," the priest Victor, whom he begs to send him a little *jak* if he has any. The rest is obscure.

Ad. 53. (Sg. 1175).

Letter from "the humble" Andreas to the priest Isaac, his "brother." He asks him to give 3 *jak*-stones¹ to the bearer, as he had promised.

¹ ? the word in 348 &c. or the verb 'strike.'

351. (E. 52) L. 2 ? *πρεσβυτερος*. 4 ? *νμμαι*.

Letter from — to his "brother" (?) Apa Victor, [priest] and hegumenus [of the τόπος of S. Phoebammon], of whom he requests something; but the text is too damaged to tell us more.

353. (E. 73) P.

Letter without names. "Without writing to thee I know thy benevolence toward me. Thou

wast kind to me in the matter of the blanket,¹ (so) I beg thou wilt make for me a . . . ,² for indeed I need it. Beyond (that) however I worship the feet &c. I will come to salute thee before I go north. And as to the small . . ."³

¹ Στρώμα seems = the more usual *prēf*.

² ? = the word in vo. 4.

³ Seems to be so written. An unknown word.

354. (E. 64) P. 12 or *etoout*.

Letter from (?) "his humble son" to (?) Victor, called "thy paternity." "Lo, we have sent¹ Isaac to the place of Maximinus instead of Thelena.² Be so good as to send me [news of] thy health. Lo, we have gone (? or sent) for the beams of wood,³ to convey them northward. If thou wouldest go to . . . , I will go. If I wait till Sunday on account of the place which . . ."

¹ V. 74.

² Cf. BP. 8433 *Thelline* and names like *Thadriane* ib. 9441, *Tsophia* KP. 25³, *Tēsidasos* 447, *Tsanayapē* BM. or. 4870, *Tapollōn* S. Kensington, embroidery. Cf. 336.

³ Assuming *sai* = *soi*.

355. (E. 62) P. 6 ? *souōns* or *-f*. 7 ? *nho*, end *tekmnt*-. 11 end ? *nai*. 13 ? for *gō*. 14 ? *spaisou*.

Letter from the "humble" Jacob to his "dear lord and brother," Apa Dionysius, the monk. He admires D.'s "philosophy" that has enabled him to He speaks of having sent Noah to him 9 "But thou knowest they are careless men. But I have been told of 2 good . . . which they had got and taken away before they had received them from him.¹ However, if the thing please thee,² come to me and go eastward with him and finish the matter. And be so kind as to give the seed to the boy who gives thee this ostrakon; likewise the . . .³ These have I written.⁴ I salute all the holy place."

¹ The state of the text makes the pronouns appear confused.

² Cf. 107.

³ Cf. *net* in 379, 466. In BM. or. 4883 *pnēt* appears to be either a building or landed property, so is scarcely comparable here. And *je* is ambiguous (? cf. in *senmoh*).

⁴ Cf. Ad. 60.

356. (E. 162) L. Hand D. 4 *ευπρεπεια*. 6 *πανευφημος*. 8 ? *συνετιξε* or *συντασσε*. 9 *δαιε*. Vo. 4 *joou* or *τηνοου*.

Letter from — to a superior, addressed as “thy *εὐπρέπεια*,” and mentioning the Dux.¹ He asks for the recipient’s intentions by the present messenger.

¹ Presumably from the epithets, the d. Thebaidis, though in Leontios xxx it appears as a mere title: *δοῦκά τινάτων μεγιστάνων*. *Εὐκλείστατος* is doubtless to be read before *δοῦξ* in *ÄZ.* '84.154. It is elsewhere applied to the local emirs, RAC. I, BM. or. 4660, 4866 (all 7th cent.).

357. (E. 278) P.

Letter from the “humble” —él to the “pious father” Apa Shenoute [and ?] Apa Kamoul, “true¹ bearer of Christ,” and mentioning “our lord the Dux.”

¹ Ἀληθῶς = the usual *ἡγουμνε*.

358. (E. 184) L. 1 ? *saḥfe*. 2 ? *mpkouōrh*. 4 or *nej-*, so ? *nejoutoue*. Vo. 1 ? *kemaab*.

Letter (?) without names and difficult,¹ though clearly written and apparently perfect. 4 ff. perhaps “up to the 21 which Victor gave thee (and) other 30 did I give thee another time.”

¹ Possibly *kōle* = *ῥόδλε λάγανον*; v. Peyron. With *kōrh* cf. *kroh* Ad. 54.

359. (E. 190) L. Hand A. Vo. blank. 1 corr. *Ανανιας*.

Letter (?) without names. “Here are (lit. lo) Ananias and Paul concerning¹ the . . . of Tabennèse.”

¹ V. 49.

² Recurs RAC. 63, BP. 657. In 449 *Tabene*; so Vit. Pachom. § 24. Spiegelberg (S' rassb. Festschr. Z. 46. Vers. Deutsch. Philol. 1901, 164) suggests = ‘Phoenix-island,’ originally distinct from Tabennèse.

360. (E. 213) P. 2, 3 *tir-ēpēre mmok*. 3 *ēine*. 9 for *nsabllaf*. 10 for *gō*. 13 ? *nau*. 15 ? *ḥak-*.

Letter from Peter to “our father” Jacob. He is surprised that Jacob has not visited Joseph, since the latter would be able to help¹ him in his

¹ Greek nominal, instead of the correct verbal forms are frequent; *βοήθεια* Z. 369, Rec. v. 106, *ενεργια* Lagarde Aeg. 271, *κοινωνια* ib. 285, *παράλογον* Rec. vi. 70.

troubles. “Do not therefore delay to visit him, lest he go² north and thou see him not³ again. For thou wilt need”

² Uncertain; perhaps ‘embark for the north.’

³ Negative *mn-* thus with another verb in 176, 182, 188, 236, 373.

361. (E. 224) P. 4 ll. more after 23; v. Addenda. 9 read *nei*. 15 ? *nsouō*.

Letter from the “humble” Joseph to Apa Paham, the anchorite. He had hoped to go north to salute P., but responsibility for the *τόπος* hinders him. He speaks of sending 14 (or 24) artabas of corn (?), out of which he asks P. to pay the expenses (*ἀνάλωμα*) and the wages for grinding¹ and to give the other measure² to “my father” Victor, disciple of Apa Sourous. Of the corn he seems to ask P. to make him bread; “for the little *kake*³ is at an end.”

¹ Reading *beke nnout*, a possible phrase but unknown to me.

² For *ho* v. 309.

³ ‘Our small stock of *k*.’ V. 345.

362. (E. 271) P. Prob. hand of 138 &c. 4 ? *Βικτωρ*. 10 *ejōk*.

Letter from Cyriacus, “their son,” to his “reverend fathers.” Some commercial transaction is dealt with and the *κύρος* Justinus¹ mentioned. Vo. 5 “If then thou wouldst have a little incense for the *τόπος*, lo, here is a man has brought a little good . . .² Send to me (as to) what thou desirest, that I may buy it for thee.”

¹ In BM. or. 4884 the pagarch of Hermonthis has this name and title. That MS. can be dated in the 2d half of the 8th cent.

² This cannot = *ῥε*; cf. the *genders*.

363. (E. 279) P. 1 ? *μηου*. 3 *-κρισις*. 4 corr. *enta-*.

Letter (?) from Komes to —. “Since thou didst send this man to me with a *πλάξ*¹ saying, Give it to Komes [he] gave it me and delivered the answer” The rest is imperfect and obscure.

¹ Not ‘this π.,’ as the present text is on pottery.

364. (E. 287) L. ? Hand of **108** &c. Between 4 and 5 a blank.

Letter or List. 1—4 unintelligible;¹ 5—7 proper names each with 1 or 2 “coils of rope” opposite them.

¹ With *gerger*— cf. ? a place-name *Gerg*—, BP. 986.

365. (E. 304) P.

Letter from Daniel to his “brother” Pappouthius. “Since I have related to thee the matter of the 2 coils of rope, so now be so kind as to give 6 coils to him¹ and I will (lit. that I may) thank thee. Give them to John, son of Plish, and I will pay thee their price.”

¹ Seems superfluous with what follows; v. **97**.

Ad. 54. (Sg. 1180) P.

Letter from his “son,” Abraham, to Apa David. “Make haste (*σπουδάζειν*) to give 62 bundles of rope to the man that comes to thee with this ostr., till I arrive and put in order¹ the account with thee and take away the . . .² too.”

¹ Cf. *Tsano* (Spieg. II erg).

² If *bi(fi)* could be ‘bring’, *kroh* might be ‘remainder’ (*groh*); cf. *kdrh*, **358**.

366. (E. 336) P.

Letter from “his servant” to —, the priest. A measure(?)¹ filled with *kake* occurs and building operations are mentioned. “He did not,” says the writer, “give me a canon.”²

¹ *Shatila* is hardly an Egyptian word.

² Either a measuring rod or instructions to be followed in building.

367. (E. 315) L. Other side effaced. 1, 2 *niaje*. 3 ? *mpera*-. 5 ? *the*. 7 or *nau*.

Letter from — to (?) his “father” Victor. “Lo, these are the words which I heard from (?) the priest Jacob. My heart could not wait without telling thee (them) He spoke as not even Epiphanius of Cyprus”

368. (C. 8112) L. 8. *lboos*. Vo. 4 *ianta*-.

Letter from — Patoure¹ to “the holy, pious and truly Christ-serving brethren,” whom he greets from the least to the greatest. The latter part seems connected with **174**. Papas had brought a *πλάξ*² and [? in consequence] the writer had gone to the dwelling of Pesynthius and had taken . . . “Lo, it is . . . all but a little. I have sent it you Apa Ouanafre (Onofrius). And further, as to the raiment which ye told me ye had given to Kolosme,³ lo, I spoke with him concerning it and he said to me, ‘I have washed it⁴ and sent it thee.’ Lo, the little garment that was fastened to (?) the tunic, I have (sent it?) thee. But the chief of all this is that I salute you until I meet you.”

¹ The gap before it here is hard to fill. In **174** it is clearly a personal name; cf. *fem. Ta ore*, *ÄZ.* xxxiv. 85. In RP. ii therefore read ‘the monast. of Macarius, son of P.’

² In these texts always masc. except here, where therefore? read *pe*-. Cf. Stern § 338.

³ Recurs BP. 1052.

⁴ Recurs Miss iv. 805 (sic. not *lomsn*, ib. 528) = Vit. Pahom. § 30 *πεπλυμένον*. The Arab. of this passage (Mus. Guim. xvii. 559) uses *عس*, mistaking Boh. *rahs* for *rahts* (ib. 64).

174. (C. 8183) P. 7 ? *nlati tiou*. 10 prob. *naf*. 12 ? *etu*-. 13 ? *aijoos*.

Letter from Patoure¹ to Elias; connected perhaps with **368**. “As thou didst send me forth to Pesynthius about the matter of² the garment, now behold, the man that can take³ the garment has come and brought me the tremision of full weight by the *ἀλέκτωρ* measure,⁴ saying thus: ‘I will (?)⁵ take the garment and the linen girdle bound round it and will give thee 5½ baskets⁶ of bronze money and thou shalt take surety of me

¹ Cf. **368**.

² V. **48**.

³ Or read *etaffi*, ‘who took.’

⁴ *Zugón* varies with *ši* in these texts. This standard ‘of the cock’ is not found elsewhere. Does it refer to a standard so marked or to a place? That ‘of the Castrum’ occurs in Pap. Turin i (Avi xxiii) and BM. or. 4882, that ‘of the Cast. Jème’ ib. or. 4866 &c., ‘of the Cast. Memnonium’ Rev. *ég* i. 103, *ÄZ.* ‘84, 156, ‘of the town’ in Rec. vi. 66, ‘of the monastery’ in Grenfell, Pap. ii. 141. Cf. also Journ. Philol. xxii. 273, that ‘of Apollinopolis,’ Grenfell Pap. ii. 137, ‘of Hermopolis,’ Wien. Denks. 37. 146 ‘of Arsinoë,’ also **191**, Pap. Oxyrh. i. 235 ‘of Alexandria.’

⁵ V. **122**.

⁶ V. **48**.

for other 40 hundred⁷ till the 7th day of the feast.' I said to him, '40 hundred; what will (that) be at the rate of 9½ baskets to the tremision?' I (?) said again, 'Except for 40 hundred I will not agree to the affair.' If thou wouldest take surety of him for 40 hundred, I will do so; if thou wouldest not take surety, I will give him (back) his tremision."

⁷ The unit seems to be 100 bronze [coins]. Cf. 177, 180, 186, 456, also ÄZ. '78. 15. In BP. 1067 *še* and *ši nhomnt* vary. Is it then simply 'so many measures (*ši*) of bronze coins'?

369. (C. 8151) L.

Letter, whether from or to Apa Victor, the hegumenus, is doubtful. A service (*ὑπουργία*) is asked, but the rest is obscure.

370. (C. 8157) L. ? Hand of 227 &c. 7 ? *loue*. 12 or *kouaše*. Vo. 2 ? *nšaje, tauof*. 9 *sōxe*. 10 ? *ep:f-*. 13 end *Hē-* or *Hi-*.

Letter from the "humble" Elias (?)¹ to his ["son"] Apa Dios. Certain affairs² of Mena, son of Pakou(?), had been laid before the *κῆρος* Theodore, who had handed them over³ to the writer. Vo. 2 "Thou knowest that the words he spoke would make many books. Be so kind as to inform him (and) if thou know that he will be harder on us⁴ than is just, be so good as to send word (lit. the answer) and I will renounce (*ὑποτάσσειν*) the . . . seed-corn. Be so kind, if thou know his intention, as to send [and tell?] me."

¹ V. 53 for this form of salutation, which prob. shows that the writer is of a certain ecclesiastical rank.

² *Harbata* seems a foreign word. This Mena occurs in 120, where the 2d name is prob. *Pakouje*.

³ Assuming *sit* = *set*. In Pist. S ph. 12 *sits* may be a reflexive from this root.

⁴ *Bapeiv* recurs BP. 4905.

371. (C. 8171) P. 1 for *hitn-*, add *petnšere*. 4 for *petnšine*. 5 ? *efianeī*. 6 ? *ntf*, ? *ehoun*, or *eratf*. 7 ? *ευψαλλει*. 10 *λαος*. 11 *tsto*. Vo. 4 or 5 illegible lines.

Letter from¹ Pesynthius his "son" to his

¹ The writer is apt to leave words unfinished: *hi[tn]*, *pe[tn]*, *gn[pefšine]*, *mas[]*, *je[ere]*.

"holy father," Hello. He has heard that the bishop is coming to visit H. When he comes, will H. be so kind as to send to him, P., for some vegetables, so that he may bring them and (thus) salute [the bishop]? 6 "I went to the hill of Apa (?) Pesynthius² and I heard them singing psalms and I said,³ I will repeat it to thee, my holy father, Apa H. Be so good as to repeat it. It is this: The multitude &c. (Psalm lxxvii. (lxxviii.) 30, 31)."

² 'The hill of Ape' (BM. par. lxxix V. 60) is impossible because of the following *snte*. 'Hill' is therefore taken as = 'monastery,' as e.g. Rev. éts. grs. iii. 134, 137. For monasteries of Pesynthius v. 25

³ All uncertain. Perhaps *aijoos ješai-*. But the request to H. (sic) to repeat it is in any case obscure.

372. (C. 8172) P. 11 ? *nan*.

Letter from Paul¹ to the priest, Apa Pesynthius. He greets several other priests by name and asks that enquiries may be made as to the dates and that they be entrusted to (?)² someone.

¹ John therefore in 13, 14 cannot be the writer.

² Reading *διοικε*. But this is scarcely likely.

373. (C. 8185) P. 2 ? for *kousop*. 3 ? *efna-*. 5 ? *shai*. 6 ? for *mpei-*. 7 ? for *mtenoueh-hise*.

Letter without names, to a superior. "Tribunus wrote an ostrakon again to thy paternity but has found till now no one by whom to send it. God knows, (when) I wrote this one, I did not allow him to know aught of it, because we (would) not trouble you a second time."¹

¹ V. ÄZ. '85. 70 for th's phrase. For the negative v. 360.

374. (C. 8186) P. From Dêr el-Bahri.

Letter from Victor, his "son," to his "holy father" or "lord and father." He apologizes for not using papyrus.¹ He makes a request, "..... till God ordain that I am (again) in health." He is sending certain objects and seems to speak of an epidemic illness. He asks the recipient's prayers.

¹ V. 97.

375. (C. 8194) P. 11 *tahon*. 14 ? *keesooone*. 15 ? *têrou o mmntre*.

Letter without names, to a superior. "Seeing thou has sent to us with hard words, God is our witness that we have not delayed a single day with deceitful intent; but were it not that illness¹ had come on us, we would not have been disobedient. But if the wolf seize a sheep, all the sheep also . . .² Now if God will, thou shalt find us . . . to-morrow"

¹ V. 104.

² 'Are witnesses' seems the most likely.

376. (C. 8202) P. 8 ? *eroi* or *eron*. 9 *anbók*.

Letter from — to his "dear father" John. "Seeing I have before now appealed to thee, when I was in company with (?) the jeweller,¹ saying, We have been robbed; we have been to the place of Apa David and to the place of Apa Phoebamon and taken the sacrament (?) on the road as we came out (saying,) If there be need of clothes when thou comest to me and (if) thou inform me'

¹ Καβιδάριος used by Joh. Moschus (v. Ducange). The exact force of *mooze* is uncertain; cf. 140 and Ad. 61.

377. (C. 8205) P. 5 ? for *tahok* [*ng*]*tahoi*. Between 5, 6, 7 traces of an earlier text.

Letter from David and Sina who "write to and greet" Michaias and ask him on its receipt, to meet them¹ next day before sunrise, on important business.

¹ The emendation is uncertain; in 75 a similar confusion (correct in 68). Perhaps *tahoi* is imperat.; cf. BP. 673.

378. (C. 8207) P. 12 or *keloit*, *tafits*.

Letter from Jacob, the διοικητής, to his "lord and holy father" Apa Pesynthius, the anchorite. "Seeing that Jacob has come and accused me, be so kind when Presbyterus and John arrive, as to enquire wherein¹ I have acted ill (lit. violently) and I will make it good (lit. remove it). Further,

¹ Or εἶδτε οὐν αἰ-; but the meaning remains obscure.

if thou wouldest conciliate him, be so good as to send them away(?). Let him give me my . . . which . . . and I will take it away."

379. (C. 8232) P.

Letter from the "humble" Epiphanius to his "dear fathers," John, Enoch¹ and Apa Victor, whom he greets with his whole soul. "Thereafter I inform you that, by God's will and your holy prayers, lo, God hath sent me the healing of my eye. The doctor said, 'Wait² still these 2 days till it is well cleared (or cleansed³).' Pray therefore for me, that God may send me his mercy and I may go to my place; for I have suffered much. But as to the . . . , lo, I will send it you. Be so kind as to provide food for the . . ."⁴ Pesynthius sends his greetings in a postscript.

¹ These two addressed together in an ostr., G. 111.

² Prob. for *smout*; so in 386.

³ In Z. 475 *takr* = *sulf*.

⁴ V. 340.

380. (C. 8184) P. From Dêr el-Bahri.

Letter (?) regarding delivery of some bread on a certain date.¹ Oil is also mentioned.

¹ The text, apparently complete at the beginning, uses Perf. ii which is pecu iar. It must either = Perf. i or = *pentia*.

383. (C. 8300) L. For vo. v. Addenda. Hand of 227. 10 *ouôët m-*. Vo. 4 *kai γαρ*.

Letter from the "humble" Elias to "the holy father," Apa Stephen, the priest. He apologizes for his delay in coming as he has been ill. But if God ordain and, he "will come and worship the angel of the holy place." He requests S.'s prayers, "till I behold thy holy τόπος; for I swear to thee, thy remembrance is in my presence day and night (lit. by day from the night)."

384. (D. 2) P.

Letter without names, to a superior. "I inform thy charity (ἀγάπη) as to the σκεύη about which

thou didst speak with the man. If he find thy charity at home(?) to-morrow, then send the answer by the boy I sent to thy angelic¹ (person), so that I may send the men to go to thee and salute thee."

¹ What word is this? Scarcely ἀγγελος.

385. (S. 1) P. From Medînet Habu. Published by Sayce, PSBA. '86, 188. 6—15 broken at ends. 8, 9 *héthót*. 9 *r-gróh*. 10 *tekn*-, *něēre*. 11 ? *hēle*-. 13 or *je*.

Letter from Pesynthius, son of Jebiou, to his "dear, holy father" Kalakôs (Karakos). "For I quitted thee and thou saidst, Remain at Pmilis¹ till the . . . of Thoth. Now behold, I have taken thy instruction and remained. Now, God knows, I seek but find not bread for my children and they are in misery (?). Then, finding no work, I wished to take my children and wife and go north to Egypt.² Perhaps God will ordain a . . . while the place is in distress. For I have"

¹ BM. pap. 40 'Pmilēs in the nome of Koptos,' RAC. 86 'The hill of Pmile.'

² Kēme is difficult to define. RAC. 56 'in the monast. or without, in K.' should refer to the valley generally; it can hardly = Cairo, for in the same text, ib. 55, Babylon is mentioned. In BM. pap. lxxviii K. is contrasted with 'the hill' (desert) and 'the field' (cultivation or pasture *sāfr*). Stern *ÄZ.* '85. 150 thinks K., in the Jeremias-papyri from Memphis, is Upper Eg., since it seems = Sa'id in the parallel Arabic documents (cf. Amélin. *Géogr.* 224). But elsewhere, e.g. Mus. Guim. xvii. 1 (= Vit. Pachom. §1), it is contrasted with Thebais and = Lower Eg. The martyr Pegôsh (BM. Cat. no. 346) is taken from Pelusium, avoiding Panau (Banâ), lest he should be rescued 'ere they come to K.' He is brought to Pabylon and thence to Antinoe. Here again K. seems = Up. Egypt. On the above evidence, Mr. Kenyon suggests that K. might be an intermediate district, like Middle Egypt.

386. (F. 1) P. 5 ? for *tdoun*.

Letter from Basil to his "holy, pious father," Apa Kyrikos. "I request thy kindness (lit. Do the kindness). Behold, I have . . .¹ my house, since I wished to arise and leave the village. So now I have sent to thee that thou shouldst instruct me; if thou wouldest I should depart, be so kind as to write to Elias that he receive me and that I may work under him and he provide for me. But if thou wouldest I should go to the

¹ Prob. 'sold,' but *taaf* cannot be read.

place of Justus at Kôs² and remain with him, instruct me. In short (πλήν), wheresoever thou wouldest (I should) go, point it out and I will go thither. Whether thou wouldest I should go quickly or that I should wait³ until the man be gone, write me the conclusion of the matter."

² = Apollinopolis Parva and doubtless a bishop's seat (v. RP. 11), notwithstanding the evidence of the corrupt episcopal lists (Amélin. *Géogr.* 399). It occurs in RAC. 34, RP. 5, 18², 19.

³ v. 379.

387. (E. 38) L. Vo. effaced.

Letter (beginning only) from Leontius, son of Eupraxius, to Pheu.

388. (P. 24) P.

Letter (beginning only), apologising for not using papyrus (v. 97). From a line drawn below 4, this would seem to be merely an exercise.

389. (E. 98) L. Hand D. Mostly illegible.

Letter (end only), addressed to "the God-fearing lord and father," Apa Victor, . . . and hegumenus [of (the τόπος of) S. Phoebammon].

394. (A. 1) L. From the Ramesseum. Vo. 8 *αγαθον*.

Letter from Franie¹ and Moses to their "good lord brother," Pesynthius and . . . and his wife. "My brother P., if God give thee a son, call his name Longinus. All ye saints, pray in charity for us, that the merciful God may direct us in all good toward what is right."

¹ As here *ÄZ.* '78. 12; cf. Frange ib. 13, Edinbg. Antiq. Mus. 914, *Ad.* 63, Efrange, Pap. Joad 2, Phrangas 396. Φράγκος Francus seems very rare and is unlikely here. More prob. = Persian *Frānya* or *Framji* (Justi, Iran. Namenb. 103). Cf. Phranse, Franse, Assemani BO. iii, i. 479 = Bk. of Governors, ed. Budge, ii. 241.

395. (A. 2) P.

Letter. The writer sends 11 hoods (κούκλιον¹) and a large hood and says his brother Lukas is gone to the nome of Koptos.

¹ *Koukle* in 466, RP. 28 and Paris Scala 44. Cf. ? *kokol* (fem.) Journ. As. '87, 178; also *ÄZ.* '85. 41.

396. (C. 8145) L. From Dêr el-Bahri. Vo. 5 corr. *epaeiðt*.

Letter from "his humble son," Phrangas to "the holy, good father," Apa Peter, the priest. Merely a request for news of Peter's health, "that when I remember thee, my heart may be filled with joy," and (vo.) greetings to Ezechiel, Abraham, Hamêr¹ and all the brethren.

¹ Cf. Hamêb (? = Hamêr) T. 9.

397. (C. 8198) P. γ ? $\pi\lambda\eta\nu$.

Letter without names, to superiors.¹ "This humble and wretched sinner ventures to write to his lords and fathers, saying, My face is filled with shame that I (should) write at all to your paternity. However with Daniel often I have ventured to write. There is not . . . for a deacon (?) such as I to write to great men.² If ye have"

¹ Possibly of course only one person is addressed.

² May = the abbot; v. 119.

277. (E. 141) L.

Letter, opening salutations only. Merely an exercise. Vo. has parts of similar phrases.

278. (E. 283) L. Hand of **279**, **436**.

Ro. Letter, opening salutations only. They are those often used by a bishop; v. **53**. John xiv. 23 is quoted.

Vo. "Pray in charity for me, Peter the little, that God in charity have mercy on me." "Pray in charity for me, David."¹

¹ Similar requests in graffiti, e.g. Lepsius D. vi. 102.

279. (E. 288) L. Hand of **278**, **436**.

Letter, opening salutations only. Cf. **278**.

436. (E. 285) L. Hand of **278**, **279**. 5 for $\pi\eta\rho\iota\sigma\chi\omicron\varsigma$.

Ro. List of the Apostles. "Peter and Andrew and James and John were fishermen. Philip was

the son of charioteers¹ and drove in the race ($\alpha\gamma\omega\acute{\nu}$) and was a man of Betsabe (= Bethsaida). Thomas, one of"

Vo. 1. "Paul, the servant² of Jesus Christ, by the will of God." 2. "Pray in charity for me, Peter the little."³

¹ This tradition is in the list of Apostles, Cotelier, Patr. Apost. i. 275; cf. Lipsius, Apokr. Apost. i. 206.

² *Hal* occurs in MS. Crawford 36; also in Akhmimic, Rec. xi. 147 and Mid. Eg., Crum Copt. MSS. 46. (Romans i. 1 is not preserved in Sa'id.)

³ Cf. **278**.

280. (E. 25) L.

Letter consisting merely of complimentary salutations. Probably an exercise. Cf. **278** &c.

398. (C. 8227) P.

Letter, opening phrases only,¹ and followed by scribbling; so prob. a mere exercise.

¹ Cf. **239**, **379**, **399**.

399. (C. 8308) L.

Letter, opening phrases only.

400. (C. 8109) L. On vo. of **12**.

Letter, opening phrases only. $\lambda\alpha\mu\pi\rho\acute{\omega}\tau\alpha\tau\omicron\varsigma$ in these texts applies only to civil magistrates.¹

¹ E.g. to a $\delta\iota\omicron\iota\kappa\eta\tau\acute{\eta}\varsigma$ RAC. 1, Rev. ég. v. 93, Grenfell Pap. i. 104, $\mu\epsilon\iota\zeta\acute{\omicron}\tau\epsilon\rho\omicron\varsigma$ ÄZ. '84. 153, *lašane* RP. 5.

402. (E. 136) P. 4 end $\mu\eta\nu$ - or $\mu\eta$ -.¹

Letter from — to Apa Jacob (?), urgently begging for books, among them "Isaiah the exegete."²

¹ v. 360.

² The epithet scarcely suits a writer of ascetic works, but there seems no alternative. It recurs as here Rec. xi. 135.

403. (C. 8129) L. Hand of **227** &c.

Letter from the "humble" Elias to "the (sic) dear brother" Anthony. "Seeing I wrote to thee

about the two suits¹ of clothes, they have not . . .² me the solidus. The brother said to me, ' . . .³ a garment for me for one (? solidus) and . . . me the other in the measure of the rest.' So now make haste to send them, that I may receive the solidus and that anxiety be removed from me."

¹ V. 68.

² Presumably the verb omitted, so too in vo. 1. *Nti* = *nēu* transit. (cf. *ōōk*) 'send,' seems improbable. Or = *n nti* 'brought me,' but cf. *nai* in 8.

³ ? Cf. *ōōoj* 'perfect, complete' (adject.); so here either 'finish' or 'repair, renew.' Recurs **Ad. 57**.

Ad. 13. (*Sf.* 14) L. Hand D.

Letter from Mark¹ to Papnoute and Elizabeth. "Ye know that I wrote and forewarned you a second time saying, 'Ye are my brethren and I do not wish to hear anything ugly about you.' Now I have been told that ye are detaining (*ἀνέχω*) the girl who is with you. Unless it be . . .,² it is not right. If ye still do not teach the man's wife that she agree to obey him like every woman and to do his bidding,³ know that I shall exclude you⁴ so long as she continues to be in this disquieted state. Lo, I have written this once again to you."

¹ The contents recall RP. 18 b, but there the text is too fragmentary to be intelligible.

² *Seppsoj* would fit here but is hard to translate.

³ Lit. 'his work,' so ? 'attend to domestic duties.'

⁴ V. 41, 300.

Ad. 19. (*Sf.* 5) P.

Letter without names. The writer asks that something (? part of a door) may be got for or sent him;¹ "for, God knows, from the hour when I arrived I have sought it till now. So now pray for me that, if God ordain, I may come and . . .² thee. Do the kindness to . . . 2 litres of . . .³ before I depart."

¹ The polite formula used recurs in 8. *R-pseei ge* or *r-pseei-ge*? I can explain neither.

² Can hardly = Boh. *ōj*. *ōj ebol* 'cry out' seems impossible as transitive.

³ Prob. = *sift* 'pitch' rather than *seppi*, *sibē*, *sipi* (ÄZ. '85. 41) 'linen.'

401. (*C.* 8125) L. Vo. blank. 1 for *mpēa*.

Letter, the end only. Presumably the text began upon another ostrakon. "... everything; for I am not worthy to trouble thee.¹ But God will grant thee His blessing, for thou art one who learnest what is good."

¹ V. 373.

271. (*E.* 211) P. 6 for *hise*. 13 *meue*. 14 for *mpē*.¹ 16 ? for *tdoun*.

Letter without names, to a superior. "My lord and holy father, let thy pity reach me and pray the Lord for me, and He will grant me healing once more; for I have been in great pain. For I know that if thou beseech the Lord, he will not repel thy request (*αἴτημα*). For thou knowest that my heart doth cleave in all my thoughts to thine. Do not forget me, for I have not strength to rise."

¹ As in **Ad. 55**.

272. (*C.* 8153) L.

Letter without names. The writer, after a general greeting, asks the recipient's prayers.

273. (*E.* 144) P. 2 ? *ēere*.

Letter from "this humble son" to his "holy fathers," saluting them and all theirs and asking their prayers against "the devil's snares and the plots of men."

274. (*OB.* 2) L. Hand A or D. Vo. scribbling. 5 prob. *Αντωνιος*.

Letter consisting of greetings from the "humble sinner" Moses to his "holy fathers," the *προεστώς* Elias, Apa Anthony and Chôlo.¹

¹ BP. 5182 salutes 'my holy father Apa E., Apa A. and Hellô,' while 186 addresses 'my father A., my brother E. and Choulô.' In BP. Hello is spelt with χ. For Anthony (perhaps the bishop) v. 227.

186. (*C.* 8159) L. Vo. 6 ? *ελαχιστος*. 7 ? *προσευχη*. 8 ? *mouh*. 16 a in *ka* doubtful.

Letter from — to his "father"¹ Anthony, his "brother" Elias and Choulô.² He asks them to send him 20 hundred of bronze coin, that he may pay (?) Apa Colluthus for (?) the . . .³ "For in truth I have given (paid) the other 5 baskets (λίκνα) to the men until I shall come and" He is now sending a further sum, in λῆτραι.

Vo. 5—7 are obscure.⁴ Then follow salutations and a request for prayers, "for my sins do not allow me to go and salute you. If I make an arrangement . . .,⁵ I will (?) come and enquire for⁶ your health."

¹ For *ait* cf. 145, 463.

² V. 274.

³ V. 348.

⁴ In 7, ? Nôhe (Noah), the writer's name.

⁵ This verb is usually followed by *mn*-. The words here are unintelligible.

⁶ Reading *kn* (*gn*), as in *gnpšin*, though I know of no other instance.

187. (C. 8230) P. 2 for *ntateu*-, ? *aiti*. 6 ? *hbeue*.

Letter without names and difficult to translate. "The year that they departed and that their daughter died, I put (?) 4 artabas of sesame¹ into my barns . . . I swear to thee by God Almighty that of all the things written down . . . my hands. And besides these, she sent me 2 solidi which I had earned with her while working with her; these she sent me. Now as for the man about whom I sent to thee saying that he had taken the . . . (ὑποβολή) of my legal-rights, be so kind as send to him, that he"

¹ V. Index, also BP. 4907. Apparently a var. of *sim*. Cf. — &c.

176. (E. 68) P. 3 rather *tetn* (for *tetnnmteidôt*). 11 *χολη* possible.

Letter from — to his "holy father" Apa —. "According as¹ thou didst bid me regarding the . . . , be so good—for men do trouble me—as to send me the tremision quickly, before they have (?) taken² them and thou be wroth with

¹ V. 342.

² For this negative form v. 360. Reading (ε)νοχλει instead seems further to obscure the sense.

me. Send it me by him that brings thee this ostrakon."

177. (E. 72) P. 6 for *mei*-. 8 ? for *mpek*-. 10 end, ? *mos*.

Letter from Elias to Daniel. . . . He has sent (?) 600 of bronze coin¹ and he now asks for it back, as his father is responsible (for it). "I cannot find means to come. However do not allow him² to go north before (?) thou hast given it to him. Behold, I have paid thee (?) 600 of bronze coin and other 12 . . . have I sent thee."

¹ V. 174.

² The pronoun is ambiguous.

178. (E. 120) L. Hand of 140. 7 *tmete*. Vo. 2 end, τ above *p*. 5 *nnek*-.

Letter without names, to a superior, addressed as "most pious, all-honourable father." "As for the matter of the solidus belonging to this (or the) deceased . . .,¹ regarding which thou has sent to me, let thy paternity know that it is true and certain. And I rejoice at (the thought of) thy paternity beyond all other men.² If God grant me means, I will be diligent and pay it thee and thank thy holiness. The most important thing is that I request thy holy prayers. Bless us and pray for us."

¹ 1 or 2 letters missing; so hardly a proper-name.

² Cf. 396.

179. (E. 303) P. 14 or *ejôk*, ? *jouu ovn hhou*-.

Letter from Samuel to Samuel, son of John of Tbêle.¹ The former had asked the latter, on his coming north, to . . .² and had said, 'Bring the solidus-worth of things (σκεύη).' He had however come north and had not . . . brought it (but) left it with Moses. "So now, send north to Moses, that he give it me, that I may conduct the affair till thou come north. He has indeed

¹ Recurs as Tbele in BP. 8641. What *para* is I do not know; scarcely part of the name.

² *Bahlêl* or *bahl'ê* might be a place; cf. بھلل and بھلل (though these may have Arab. etymol.), district of Girgeh. So perhaps 'Andrew, the husbandman from B.' *Oua* thus spelt in BP. 9419.

not given it me on thy behalf(?). Send therefore(?) quickly, for there is need. If the matter is not set in order according to the agreement that I made with thee, send to me(?) again"³

³ If complete 18 may = *εκεμαρτυρος* or *κωμαριτης*, though neither is intelligible here.

180. (C. 8226) P.

Letter from David to Victor. "Be so kind as to send me 1400 of bronze coin, assigned(?)¹ to me, and I will give them to the camel-herd, ere(? lest) he be arrested(?) on account of them, so that he may deposit them in his house. And send the camel northward, that I may load (on him) the other 2 bundles² of . . . and thy father's 3 artabas of corn. For there is no camel with me(?)" He says that Mechaïas has not taken³ the corn of him. The rest is obscure. 1-4 is a postscript, "And when thou givest him the money, write to me saying, I have sent the . . . hundreds(?)."

¹ ? Particip. of *tano* (v. 183); cf. *hkaeit*, *jraeit*. But the usual meaning seems unsuitable.

² V. 114.

³ Gessed. I cannot account for *ma*.

181. (C. 8192) P. From Dêr el-Bahri. 6 for *etaitnnoouf*. 10 ? *tinataaf*.

Letter from Esdra, the husbandman, to Elisaius. He greets him and his household. When El. parted from him(?), he had said Es. had said, "Send me the solidus by the man I have sent to thee." He now asks for it by the hand of the present messenger; "I will [repay it?] thee with its interest."

182. (C. 8244) P.

Letter from John to Samuel. He requests him to send the bronze-money. "God knows, if thou send it not¹ and I find (lit. lay hands on) a man"

¹ V. 360 for this negative.

183. (E. 300) P. 8 end ? *téutn* or *tenou*. 10 *τρεμησιον*.

Letter to a superior, "thy revered paternity." A *šop* of silver which the writer had deposited¹ with the recipient, is declared to be the latter's and the writer sends him 6 tremisia and"

¹ Reading *-tutn*. Cf. T. 5, 'Seeing that I deposited a . . . of silver with thee for a solidus and cannot pay thee, so now thou art its owner.'

184. (E. 45) L. 4 ? for *ntto*.

Letter from a superior.¹ Some one had complained that the inheritance(?) of father George of the hill of Piôhe² had been attacked. He therefore requests the recipient to seek for witnesses(?).

¹ V. 53 for the formula.

² V. 36.

185. (E. 13) L. Hand C. Vo. 3 corr. *taše*.

Letter without names. Very obscure. "According as thou didst say that Paul had taken all the meadow of . . . ,¹ so now he said to me, 'I am not taking beyond(?) the half² of the meadow.' And he said further to me, 'I arranged at law with thee as to the hired labourers whom I engaged and I paid³ their wages.' He said also, 'I will never give anything from the . . .⁴ solidus nor will I go to law with thee.' Now I find not means [? to . . .⁵]. Truly everything thou shalt say to me will I do for thee. And he said further, ' half the meadow which is thine.' Now I find not means but I desire to go there myself(?). And everything thou shalt say to me will I do for thee."

¹ Possibly a p'ace (? cf. *iahalot*), possibly a person.

² Lit. 'up to the half.'

³ ? Imperf., 'I continued paying.'

⁴ ? For *etnhoun*; but what is the meaning?

⁵ Or = 'I know not what to do'; so too Vo. 2, 3.

189. (C. 8299) L. 4 end, prob. *na*. 6 prob. *ounēgom*. 8 *harok*. 15, 16 *πκληρος*. 16 end, ? *nunentei*-. 17 ? *jihap*.

Letter without names. "I tell thee, things are in a very shameful state. Thou dost harass

thyself in the desert and here the creditor doth harass me.¹ The time is past when thou shouldst have paid. Thou didst ask for a year's grace and lo, a year and a half are past since thou didst go. Indeed I could send (?)² to thee a man to exact it of thee³ but for the sake of God I do not (?) wish⁴ to bring thee into difficulty. Behold, I have paid 2 years' interest on thy behalf and they press me for the solidus that I should pay it this month. But as for thee, I am astonished much that , nor doth any man in this life⁵ so (?). God knows, . . . come northward . . . what I have undertaken,⁶ and I send to the town and fetch (some) of the clergy and magnates of those I know and get justice (?) in their presence."

¹ The contrast is obscure; *θαλίβειν* may refer to efforts to pay off debt.

² Cf. 81.

³ So in BP. 9418.

⁴ ? *Tiðð poudise ekeiraze* or *mpiondise*. Cf. instances of *πειρασμός* 104.

⁵ ? The monastic life, as often e.g. in Shenoute.

⁶ Apparently a threat should the recipient not come and pay. *Παράκλησις* seems inevitable in 14 and might be something undertaken at another's request; cf. 198.

190. (F. 3) L.

Letter from "this sinner" Ananias to —, for whose prayers he asks. "Enoch has sent twice to-day and given me the bronze money in exchange for the solidus saying,¹ Give me . . . ,² for I need them."

¹ Cf. *pejef* 198.

² ? *Ti hme* 'Give me 40.'

191. (E. 289) L. 11 ? *jitou*. 2 *ntaitin*.

Letter (?) from Patricius, son of Pansir, to —. It relates to 6 solidi of the Alexandrian standard,¹ paid to Shêre² and Athanasius, of the monastery of Apa Moses,³ and 2 jars of oil given to the

¹ V. 174.

² Unlikely; not found elsewhere.

³ No such monastery occurs in Theban texts unless in 50; so this is presumably that at Belyanâ (Abû Šâliḥ 81a, Maḥrizi no. 59), named after the saint whose acts are in Miss. iv. 680 ff. Thence we learn that he was contemporary with or somewhat later than the patriarch Theodosius (536–540) but apparently earlier than Abraham of Farshût, as the latter talks with 'the superior of the mon. of M.' (ib. 513). Whether this = 'M. the archimandrite,' Leyl. MSS. 341 (cf. 260), or the saint of the 22d Choiak, B.M. Cat. no. 144, is doubtful.

recipient. P. seems to ask that the receipt (*ἀσφάλεια*) may be sent him.

193. (E. 160) L.

Letter (?) without names, relating to commercial transactions. 12 (suits?) of clothes, 17 (or 7) skins of parchment,¹ a sheep are mentioned.

¹ Or ? parchment books. V. Rosweyd, Vit. Patr. 1038.

194. (E. 42) L. Hand A.

Acknowledgment by the priest Papnoute of a $\frac{1}{2}$ solidus which he owes to the clergy of Tamouhite¹ and will pay on the 1st of Pashons.²

¹ Must be a place, as there is not space for *κληρονόμος*, 'the heirs of T.'

² For *ουοῖ* v. 81.

Ad. 51. (Sg. 673) P. 7 ? *ḡo* for *kð*.

Letter from a superior to his "pious son," Ie—. It deals with money matters (a "half-tremision"), but is obscure. The name Psmou occurs.¹

¹ Also in BP. 4993, RP. 15, 35. Var. of *ψμδ*, cf. RAC. 84, 85.

Ad. 58. (S.) P. ? Text conjecturally emended from Sayce's published copy,¹ PSBA. '86. 190. 8 or *tanof*.

Letter from "the humble" — to his "mother" —. "When (*ἐπειδή*) thou hadst left me, they brought me the tremision saying, 'We gave it to the *ζυγοστάτης*² for the tax (*δημόσιον*)' and he said, It is worthless, adding, They have struck a new die³ in Hermonthis" Something is said about exchanging it (*ἀλλάσσειν*). In 10 another matter is dealt with. In 13 the "humble" Enoch asks that the recipient will request the *κύρος* Patermouthius to send out (?)⁴ the camel for the bread

¹ The ostr. itself could not be found.

² For his functions in testing coinage v. Wilcken, Ostr. i. 369. 'The ζ. of the town,' Krall Corp. Rain. ii. 47.

³ Lit. ? 'have sealed a new seal' or 'stamped a new stamp.' But could this be done in a provincial town? The writer may easily have been misinformed. Mr. G. F. Hill of the B.M. suggests that the reference is to a standard weight *ἐξάγιον* (v. Daremberg-Saglio, s.v.) Is the word connected with hierogl. *dbt* (ÄZ. xxvii. 13, Brugsch, Aegyptol. 384)?

⁴ V. 81.

Ad. 61. (S. 23) P. 10 ? for *snēu*.

Letter from Kalapesius to his "holy lord and father," Apa Kyrikos. "Since I sent to thee saying, I will never see his face more, lo, I have been to the house of the *διοικητής* and handed (*ἀναδίδωμι*) to him the solidus. Let him now send me its (?) price,¹ that I may hand it to the brethren (?); else I will take his children and deliver them to them."

¹ Reading *sountes* to agree with *mmos*, something referred to in the beginning of the letter. There are several possible readings, each needing an alteration in the text.

Ad. 62. (S. 22) P. Clumsy script. 8 for *ountaf eroi*.

Letter to Presbyterus and all the brethren "Seeing I sent to thee through Azarias saying, Send me the solidus; indeed, God knows that I owe it him.¹ Thou didst say, I will bring² it south to thee, (but) thou hast not brought it. Now be so good as to pay it him, whether in clothes or in money (gold)"

¹ V. Ad. 38.

² V. 122.

292. (C. 8213) P. From Medinet Habu.

Letter from the brethren of S. Mary's (church) to those of the Catholic (church).¹ "Concerning Phôr² whom ye brought to us, we have considered his words as to the brother, that a . . . has been born to him.³ We have fixed(?) the fine at 39 [He that shall?] venture"

¹ For the first church v. 36. The other, at Jême, recurs (with or without *ἐκκλησία*) RAC. 48, 49, Ciasca Pap. 24, BM. pap. cv &c., and at Pisinai RAC. 34.

² Not found elsewhere. Cf. Pahôr BM. or. 4867 (? Apa Hôr).

³ *Lout* is obscure and *mise* must have another meaning; else a fine seems hardly possible.

317. (E. 261) L. ? Hand A.

Letter from Victor,¹ the priest, to Chrysaphius. The subject is obscure.

¹ His salutation is one generally used by superiors; v. 53.

Ad. 25. (OA. 1168 A) P. From Karnak.

Letter from the headmen and magnates of Tche to the *κῦρις* Phoebammon. "Be so good as to give judgment regarding this man (? the bearer) according to God's justice. Write us the result, that we may know what it is, that the Lord may bless thee." They ask forgiveness for not using papyrus.¹

¹ V. 97.

Ad. 27. (OA. 1168 B) P. From Karnak.

Letter from Kom[es] to his "dear father," Apa Jeremias. He begs him to have pity on some one in prison (*αἰχμάλωτος*); "for it is the season of work and I need him, as I have no one (else): And send me (news of) thy health by him and of the health of the servant, as to how he does (?),¹ that I may know (*νοεῖν*)."

¹ *Tef.* prob. subjunctive and *ουῖθ* some verbal form (? *ουοῖ*). O read *tef(r)ou jōou*, 'how he (it) is. Send, that I may know.'

Ad. 28. (OA. 574) L. Hand of 227 &c. 7 ? *etbe*.

Letter from "the sinner" Elias to the illustrious and honorable master (*κῦρις*) —, doubtless a magistrate. "I beseech thy kindness on behalf of this poor man, for he is come to me in great distress of mind. Be so kind—I worship the footstool of thy feet—and settle his affair; for it is written," (Is. xxv. 3 and an obscure quotation).

Ad. 32. (B. 10946) L. Hand D.

Letter consisting of a prayer on the recipient's behalf,¹ that the God of the Apostles, Prophets, Martyrs and the righteous may establish and strengthen him and give peace in his days, like Hezekiah, and the blessing of Obededom &c.

¹ If a genuine letter, it may be addressed to a new ecclesiastical or civil superior.

Ad. 33. (B. 10947) L. Vo. *etelnélél*.

Letter from "the humble" Soua to "our dear and holy father" the priest, Victor. Merely

complimentary wishes and enquiries till vo. 4: "As thou didst order, lo, I have sent thee by Ananias the book of the μακαρισμοί."¹

¹ V. Suicer s. v. Could this book be the ψαλτήριον to which 248 refers. The names may, it seems, be synonyms.

Ad. 34. (B 10945) L.

Letter without names. "Lo, this man (the bearer) has gone south. Give him the heavy jar (ἀγγεῖον), for it is to be taken to the big man's house; and if thou desire to send him others besides, do so. There are donkeys¹ there; send [them]. And as regards what we said of the headman(?), behold, he is gone to the village"

¹ Plur. thus in Is. xxx. 6.

Ad. 35. (B. 10951) P. From the Ramesseum. Greek minuscules.

Letter(?), the interest of which lies in its peculiar idiom. It shows Bohairic or Mid. Egypt. features (ϣόμι, jémi) and renders *f* by φ,¹ *g* perhaps by γ. Perhaps Kōs is mentioned in 5 and Jême in 6.

¹ This is found in at least one Theban text, Pap. Nicholson (no. 347 in his 'Aegyptiaca'), which has *nmaph*, *marph*.

Ad. 38. (B. 10953) P. From Drah Abû 'l-Negga.

Letter from Kyrikos of Pankalêle to Thellô¹ and Isaac, her husband. "Seeing that I gave you the tremision (worth) of . . .² that ye should pay³ me the gold tremision at the end of a week.⁴ But ye have not paid it. So be so brotherly as to pay it to Pmai,⁵ for I owe it him. And leave him not unpaid. Lo, I wish to pay him for(?) the things⁶ that are here and I will write him the tremision (as a debt) and will pay it

¹ Cf. Phello, RP. 8.

² Apparen ly a material object. The word is unknown.

³ V. 122 for *oua*-. The pronoun here and in 8 may indicate an Akhmimic tendency.

⁴ Lit. 'a Sunday.' Cf. 455.

⁵ Recurs. ÄZ. '84. 159, BM. pap. lxxvi, &c.

⁶ One would expect *ha*-.

him. And as to (?)⁷ the two λίτροι of . . . which the man owes thee, I will take them for thee.⁸ But delay not to pay the tremision to Pmai."

⁷ Cf. 49, though no other instance has *p*.

⁸ 'Buy of thee' should have *ntootk* (Lev. xxv. 15, Revel. iii. 18) or *ebol hitn*- (Gen. xxv. 10).

498. (P. 3) P. 3 after *r* a blot.

Letter without names, in a Mid. Egyptian dialect.¹ It relates to a small κόλλαθον² (of wine?) sent by the writer; also to a basket of bread and a jar of vinegar.

¹ The dialect is not purely ME., but *aha*, *hneu* and the initial *σδν θεφ*, very rare thus if not unknown in Sa'id. letters, show the tendency.

² V. Crum, Copt. MSS. 81.

499. (P. 28) P.

Letter without names, in a Mid. Egyptian dialect. "Peace to thee! If Pousi¹ come to thee, give him 4 οἶpes of corn and the . . . of (or to) Isaac, son of Katharon."

¹ Recurs. Rec. v. 69, vi. 64, &c.

507. (P. 19) P. Hand of 500.

Letter from Thomas. Mid. Egyptian dialect. 1—4 seem to order that Victor is to do something.¹ 4—7 "If thou hast (already) given (? them) to him, do not give him (more); if thou hast not yet given (? them) to him, do so."

¹ *Ei* = *r* imperative or = *ere*-, 'Victor is doing.' *Thên* might = *then* or *the n*-; but as *baimeu* is obscure, it is hard to say what this verb is.

508. (P. 26) P. Hand of 500. 2 *Daúd* possible. 3 ? *pbt*.

Letter from Thomas. "If thou hast given (or paid) to the priest David, do not give him (more); if thou(?) hast not given him one before¹ and (? *καὶ*) the priest John"

¹ The apodosis seems wanting.

Ad. 2. (E) L. Hand D. 8 ? *ngij*.

Letter from "the humble" David to his "brother" Peter.¹ The subject is obscure. D.

¹ The opening formula is that often used by the bishop; v. 53.

takes the opportunity of the present messenger to write. He asks P. to apply himself to² . . . 's affair. Vo. 4 he begs that P. will not repel some one from the τόπος nor delay to make an arrangement

² I can find no analogous use of transit. *bdk.*

Ad. 46. (Sg. 677) L. Said to be from Dêr el-Bahri. Vo. 8 ? for *ounouhap nnau.*

Letter without names. "When first your fraternity wrote to us saying, Send me the loom,¹ I replied to you, 'I cannot do so; but if your fraternity consents to the agreements (σύμφωνον) which we have arranged with you, we are ready to act according to everything so arranged.' Then, behold, ye did again write to us according to your first folly (μανία), saying, 'Send me the loom.' Think not then, dear brother, that I am able to do anything of this sort. For I am in the house of the . . . as a servant, watching over his master's house and not neglecting it, lest it be . . . and plundered (σουλᾶν) by thieves. Indeed I have there no authority to give orders about any other thing. And thou too, dear brother, unless thou put out of thy mind this evil thought, thou wilt have great loss (of esteem) before God and men. However, there is, as thou didst suggest (lit. ask αἰτεῖν) to us, a law(-court); at any time that thou desirest, we are ready. Come north then, to what place thou wilt, and they shall examine our affair. Anything presented to the different τόποι, which can, at what time they will, be removed, such will we gladly give you.² Farewell, brother" I can make nothing of the final phrase.

¹ In Is. xxxviii. 12 *mat* = *ιστῆς*, in Z. 375 = Miss. iv. 232 it must be 'loom.' In Rossi I. v. 42 doubtful. Is it = *νέτ*, *net*?

² This seems to imply that the loom is not among things removable.

Ad. 47. (Sg.) L. Prob. hand of 132.

Letter from the "humble" Victor to the "God-loving priest," —. He desires him carefully to . . .¹ whether Zacharias is to-day in the village. "If so,² send us the result accurately.³ It is

¹ 'Not *sine*; ? *cine*' (Spiegelberg). Or *sine* or *eire*?

² Assuming *eihē* = *che*. Cf. *ējehe* BM. Cat. no. 230.

³ 'The result of thy enquiries.'

urgent, for I am in want. For, whether it be to-day or to-morrow,⁴ I am ashamed when I see the indigence of⁵ At any rate (πλήν) send us the result carefully and (so) carry out my wish, as the completion (or result) of this tablet.⁶ But at any rate⁷ do not hinder (ἐμποδίζειν) the affair."

⁴ I.e. 'daily.'

⁵ ? 'The church of the Apostles,' as in RAC. 51, 89, &c.

⁶ Unintelligible to me.

⁷ V. 203.

Ad. 55. (Sg. 1178) P.

Letter. It announces that "the men are come south. Pay good attention to them and bring . . . and bread¹ and beg them that they eat. Do not . . .² their προσφοραί, for it shall . . ."

¹ V. 345.

² Cf. 271.

Ad. 56. (Sg. 1182) P. "Very illegible." 5, 6 ? *nuk*. 10 ? *προσεχε*.

Letter from Paham to David, his brother. He sends him some . . .¹ of grapes. A camel, a vessel (?) of basket-work (σαργάνη), the words "tend" (προσέχειν) and "neglect" (καταφρονεῖν) recall 218 &c.; but the sense is obscure. A post-script refers to D.'s need of some oil.

¹ V. 213.

Ad. 57. (Sg. 1323) P. From the Ramesseum.

Letter from the "humble" Elias to his "dear father," Apa Abel. "As I have heard thou hast a melting-pot (?)¹ which thou art bartering for a sack(?);² if thou art content with the sack, I will make it good (?) to thee,³ likewise the rest of thy transactions (?). And if thou desire the money, send to me and I will send it thee when it (the money) is ready (?). Yet (πλήν) if thou desire the sack, I will make it good to thee to thy heart's content."⁴

¹ Cf. *ouathe*, 465.

² Assuming *talīs* = *thalīs*. So the Scala (Kirch. 136) also with the meaning 'saddle-cloth.' Recurs as here in BP. 9445. A 'sack,' ? a fixed quantity of money or grain; v. 212.

³ Or 'repair, mend it'; cf. 403.

⁴ Cf. 228.

Ad. 63. (S. 27) L. From Karnak. Sayce's copy.

Letter from Frange to Isaac "and all his men," asking him to write his news by the bearer.¹ Vo. (? the same letter). "Concerning the matter of which I have often written thee, look to thyself, for the time (*καίρος*) is very evil."

¹ ? 'the answerer'; some form of *ἀντιλέγω*, the *j* possibly = ξ. Cf. 171.

Ad. 67. (P. 45) P. From "R" (? Ramesseum).

Letter from the "humble" Moses to his "dear father" the priest, Apa Paham. 5 "My heart was very satisfied that, when I asked after thy health, they told me, by God's providence, thou wast well.¹ Still, God knows, I shall not cease to enquire for thy health. Sometimes I am told thou art in the east, then that thou art in the north. Perhaps (*τάχα*) thou hast not been able to² and these dates and the other things. But be so good as to come south that we may meet thee; for we do long for (?) thee.³ Please send me the communion-book⁴ to see and I will return it thee quickly."

¹ Peyron's *log's* unlikely here. Cf. ? *tok*, *tlk*. For *soble* v. 49.

² One expects *oudrh* 'send,' but a mark over *r* shows it to be complete.

³ *jdt* thus BP. 1054 = ÄZ. '85. 72 (sic, not *jdh*). Meaning appears like *geet*.

⁴ ? The Anaphora or, if *fa* here = Easter, something like the modern *Ki'abb el-Bashah*.

83. (F. 2) L. 4 *αφωρισε μηρεσ.* 5 ? *etm* or *mpda*. 6 *τριμη.* 7 ? corr. *ntaf*.

[Should have been placed with the Ecclesiastical Documents above.]

Letter from Victor to the archpriest Patermoute. "I desire¹ that thou excommunicate (*ἀφορίζειν*) the priest Jeremias from doing (?) the service until he pay Papnoute his tremision I indeed² have paid mine many days ago. Do not delay to take it to him. But besides this, I greet thy dear brotherhood."

¹ V. 511.

² Besides the instances in F. Robinson, Copt. Apocr. Gosp. 203, of *mmon* in this sense, v. Pist. Soph. 24, 16, Miss i. 404, ib. iv. 5, Erman Kopt. Volkslitt. 6, 16, Rossi Papiri I. i. 73 and Nuov. Cod. 43.

59. (E. 113) L. Hand A. Ro. effaced.

[Should have been placed with the Legal Documents above.]

Address of a letter from "the humble" Abraham, presumably the bishop, to "the God-fearing Jacob and those with whom we (?) desire to go to law."

Ad. 20. (Sf. 1) P. 5 ? for *nneievaγe* or *mei-*. 8 end ? *ntotk*. 10 or *mmouu*.

[This should have stood beside 169, 406 &c.]

Receipt in form of a letter from Paul, son of Lôch . . . (?),¹ to Moses, son of Elias. "I have received in full from thee the tax (*δημόσιον*) of the ploughed field that has been sown (?) for thee.² I will not sue thee for any further tax on its account, nor (shall) any other representing me (*πρόσωπον*); for I have been paid in full by thee. And thou also"

¹ Abbreviated but very improbable thus.

² Or 'as thou wast informed.'

Ad. 6. (E) L. V. the facsimile, p. 85 (lithogr.).

The beginning of a Greek letter (?). Its interest lies in the script which has a curious resemblance to the initial lines in 11th and 12th cent. pontifical and imperial charters.¹

¹ E.g. Sickel, Mon. graph. i. 17, v. 2, vi. 2, vii. 3 or Pflugk Hartung, Spec. chart. pontif.

MISCELLANEOUS.

487. (E. 151) L. 2 ? for *χοικον*.

Medical recipes.¹ The 1st ends at 3, "... he shall have relief." The 2d contains "dark . . . ; water of . . . , . . . fennel² and honey without bread (?) . . . upon them, they shall cease (i.e. be healed)." The 3d contains "dog's . . . , leaves of . . ." On vo. the use of the name Jesus is recommended in an unintelligible context.

¹ Medical texts on ostraca: BGU. (Kopt.) nos. 27, 28 (v. ÄZ. '78. 20).

² Tattam s.v.

488. (E. 140) L.

Letters; *a* written in the usual cryptogram,¹

¹ V. Gardthausen, Paläogr. 235, ÄZ. xxxiii. 132 &c.

c in one wherein the letters stand alternately for those alphabetically next before and after them.

The transcriptions are given as *b* and *d*.

489. (*E.* 221) P.

Words written in a cryptogram.

490. (*E.* 254) P.

Two palindrome charms, the first imperfect.¹

¹ V. Krall, *Mith. Rain.* v. 120; Heim, *Incant. græcobarb.* 530; *Rec.* xx. 176, and for the Latin origin of the 2d charm, Haverfield in *J. Anthropol. Inst.* xxix. 306.

491. (*E.* 137) L. 2 end, a word. 4 *nnapa* (sic). 5 beg. *hn*, ? *ntafsine*.

Epitaph, presumably copied from or to be copied on to a tombstone. It begins "God, my God," and commemorates "Niharau, son of . . . , of the holy *τόπος* of Apa Stephen,¹ in the town of Ape, who passed away on the 14th (or 16th) of Epiphi of the year . . ."

¹ The sing. verb forbids 'and Apa S.' A church of Apa S. occurs in BP. 89 and (? or monastery) in T. 6. The *τόπος* bequeathed to Stephen in RAC. no. 3 is in Jême and the text prob. later than this.

492. (*C.* 8240) P. Large, epigraphic script.

Epitaph of Chaeremon, monk of Tsê,¹ who died on the 23d Tybi, 7th Indiction. It is called *στήλη*²; cf. **491**.

¹ Prob. a place in the nome of Coptos (BM. or. 4885). Another is in that of Pemje (Amél. Géogr. 530; cf. prob. also ib. 586.)

² Formula similar to the frequent *στήλη τοῦ ΝΝ. ἐβίωσεν ἐτῶν x*. I know no other example in Coptic.

493. (*E.* 202) L.

Cruciform monogram in the style usual on Byzantine seals. I cannot decipher it.

28. (*C.* 8265) P. Large uncials.

"Jonas. Pray for me in charity, every one that shall read this writing." Cf. **278**.

494. (*D.* 4) P. Large uncials.

"The peace of God and His blessing shall be in this place for ever and ever. Amen. Enter, Lord. Blessed"¹

¹ Edinburgh Antiq. Mus. no. 914 is an ostr. invoking Christ's blessing and protection for men and beasts in the monastery. BP. 747 invokes peace for 'this place.'

495. (*C.* 8254) P. Side of a jar. From Kôm Ombo.

Unintelligible inscription, probably referring to the contents of the jar.¹

¹ The words recall the 'water of dates' referred to in Shenoute's rules (*Miss.* iv. 257).

496. (*P.* 29) P. Neck of a jar.

Inscription probably referring to the contents of the jar. The 2d word¹ recurs in **504**.

¹ Cf. ? *teltel*, *tellil* 'drop.'

HOMER.

523. (*D.* 14) P. V. p. 84 (lithogr.), facsimile of ro. 12—14.

Iliad A. 69—82 on ro. and 89—95 on vo. It is, with the next number, the only instance, I believe, of Homeric texts written upon ostraca. They are included here as having been found together with the Coptic ostraca at Dendera.

524. (*D.* 13) P.

(i) Iliad A. 96—103 on ro., 104—114 on vo.; (ii) ib. 115 on ro., 122—124 on vo. The letters *ε* and *ς* appear to mark the 5th and 6th sections.

525. (*D.* 15) P.

Lists of Greek names, many of which may be found in Homer. The 2d list begins at 16 and apparently a 3d at 22.

INDEX

TO THE TRANSLATIONS AND COMMENTARIES.

The numbers here are those of the *pages*. The letter n. = note.

- Aphou, bp. of Oxyrhynchus. 9 n.
 Apocalypse, an. 8.
 Arithmetical tables (?). 46.
 'Ave Maria,' its eastern form. 3 n.
- Basil of Caesarea, *ἐπιτίμια* of. 12 n.
 Begging letters. 14. 47. 49. 50. 51. 64.
 Biblical quotations (liturgical texts excepted). 5.
 6. 7. 13. 14. 15. 16. 50. 51. *ib.* 71. 79.
 Biblical names. 45.
 Bilingual texts. 34.
 Bishop. v. Greek Index, *ἐπίσκοπος*.
 Bishop's sons. 16.
 Blessing. 48 n. 58.
 Blessing sent. 47. 56.
 Blessing on bread. 48.
 Bohairic tendencies. 55.
 Books mentioned. 42. 43. 62. 63.
 Bread blessed. 48.
- Canons. 8.
 Charms. 4.
 Children, dedications of. 7 n.
 Churches. 10 n. 17 n. 18 n. 34 n. V. Index of
 Place names.
- Clergy:
 to sleep in church. 11.
 who quit their diocese. 13.
 expelled. 17. 19.
 as workmen. 31.
- Coinage. 78 n.
- Communion:
 fasting. 14.
 wine and water at. 14.
 at unlawful times. 14.
 forbidden. 16.
- Continence. 9 n.
 Cross. 20 n.
 crosses above names. 55 n.
 crosses as signature. 28 n.
- Cryptograms. 82. 83.
 Curses. 16.
- Deserted monasteries. 60 n.
 Dêr el-Esbeh. 1.
 Disciple of monk. 57 n.
 Dismissal of the congregation. 48.
 Divorce. 13.
- Easter. 18 n.
 Easter Eve. 18 n.
- 'Egypt' (*Kéme*). 73 n.
- Epiphany. 5 n. 12 n.
 Epitaphs. 15 n. 83.
- Eshmunein. 4.
- Excommunication, interdict, expulsion, &c. 11 n.
 12 n. 16 n. 48 n. 75.
- Fasts, fasting. 7 n. 18 n. 41 n.
 Festivals, feasts. 12. 15 n. 16. 18 n. 28. 31. 32.
 ib. 41 n. 51 n. 52. 61.
- Fines. 19. 20. 24 n. 28. 29. 34.

- Formulae, remarkable. 13 n. 15. 18. 21. ib. 30 n. 36 ff. 83 n.
- 'Gnomes' of Nicaea. 7. 9 n.
- Greek nominal instead of verbal forms. 69 n.
- Headman. 23 n.
- Hermopolite nome. 34.
- 'Hill' = monastery. 61 n.
- Homer. 83.
- Indictions. 10. 13. 21. ib. ib. 22. 23. 24. ib. 25. ib. ib. 26. 28. ib. ib. 31. ib. 32. ib. 33. 34. 35. 36 ff. 57. 83.
- Interdict; v. Excommunication.
- Kôm Ombo. 36.
- Lamp. 11. 12 n.
- Learning by heart. 9 ff.
- Lists of words. 1.
- Magistrates. 20 n.
- Marriage, unlawful. 14.
- Measures :
- of land. 22 n. 23 n. 44 n.
 - of coin. 23 n. 26 n (?). ib. ib. 45. 71 n. 76. ib. 77.
 - of grain. 23 n. 25 n. 33 n. 57. 58 n. 61.
 - of wine. 25. ib. 28 n. 41 n. 42. 43. 45. 46. 59 n. ib. 60. 61.
 - of oil. 33. 59.
 - of flax (?). 35.
 - of rope. 44. 65 n. 70.
 - of salt. 59.
 - various. 28 n. 32 n. 40. ib. 43. 68 n.
- Medical recipes. 82.
- Middle Egyptian dialect. 39.
- Monasteries :
- τῶν πατέρων. 7 n.
 - of Pesynthius. 8.
 - of Paul (?). 40.
 - of Moses. 78 n.
- Monastic communities, documents by or to. 19. 32.
- Monetary standards. 70 n.
- Monograms, cruciform. 47. 83.
- Nabornoukios (= Peter the Iberian). 42 n.
- Names with *Apa-*. 52 n.
- in *Kala-*. 67 n.
 - in *Ta-*. 59 n.
 - with article *P-*. 66 n.
 - with article *T-*. 68 n.
 - formed of titles. 53 n.
 - of birds as proper names. 18 n.
- Oaths. 21. 28. ib. 47. 53.
- Obol (?). 41.
- Offerings (προσφορά). 19 n.
- Oil. 11 n.
- Oeconomus, duties of. 14.
- The great oec. 51 n.
- Ordination. 9 ff.
- Ostrakon in St. Petersburg. 2, ostr. in CIG. 4.
- text continued from another ostr. 27. 35. 43. 51 (?). 75.
 - text repeated on 3 ostr. 30.
- Papyrus, new and old. 43 n.
- preferable to ostrakon. 49 n.
- Persian or Syriac names. 73 n.
- 'Physiologus.' 44 n.
- Prisons. 58 n. 79.
- Rent. 23. 34.
- Saints :
- Arsenius and Lucius. 5.
 - Cyriacus (?). 61 n.
 - Faustus. 35.
 - Phoebammon (?). 48 n.
 - Isaiah the Exegete. 74.
 - Leontius. 11.
 - Papnoute. 32.
 - Patermouthius. 31.
 - Peter the Iberian. 42.
 - Shenetôm. 18.
 - Theognosta. 5.
 - Victor. 57 n.
- Shares of sons and daughters in property. 30.
- Soldiers. 21. 37 n.
- Sowing of land. 22.
- Tabir*, sanctuary. 18 n.
- Tailors. 33.
- Taxes. 22. 24. 26 n. 31. 36 ff. 82.
- 'The Daughter of . . .,' a book. 42.

Timothy of Alexandria's 'Responsa.' 9 n.

Tower in monastery. 27 n.

Troubles, political or religious. 6.

Wills. 29. ib. 30. 55.

Writing exercises. 50. 74.

Αναγκη. 61 n.

Δέσμη, δεσμίτια. 35.

Διδασκαλίαι. 6.

Δούξ. 69 n.

Ἐξάγιον. 78 n.

Εὐχέλαιον, τὸ. 35.

Καρὸν, name. 56 n.

Κατήχησις and *καθίγησις.* 42.

Κήρυγμα. 7 n.

Κτήμα. 16 n.

Λέξις. 15.

Μεγάλοι = chief officials of monastery. 53 n.

Ὀρίγανον. 58 n.

Παλαιστή. 44.

Πανάριον of Eriphanius. 52 n.

Πεκύσιος (name). 21 n.

Πήρα. 58 n.

Πήχυν. 44.

Πλάξ and *βλῆ* confused. 60 n. cf. 69 n.

Πλουμαρίζειν. 45 n.

Στίζειν. 64 n.

Συμπόσιον. 20 n. 29 n.

Συνάγειν. 9 n. 14 n. 48 n.

σύναξις. 11 n. v. Communion.

Φόλλις. 23 n.

Φύλαξ. 22 n.

Χαλκολιβάνος. 42 n.

THE OSTRACA CLASSIFIED

ACCORDING TO THE ORIGINAL COLLECTIONS.

LORD AMHERST.

104
394
395

BRUSSELS.

Ad 32—Ad 39

CAIRO.

3
12
13
14
15
16
17
22
23
24
25
27
28
44
68
78
100
101
102
103
111

Cairo—*cont.*

113
116
117
121
132
144
145
146
147
148
149
150
151
152
161
162
163
166
167
168
172
174
180
181
182
186
187
188
189
202
204

Cairo—*cont.*

205
206
207
216
224
227
228
229
230
235
236
243
244
245
252
254
255
256
257
258
259
260
265
268
272
275
284
289
294
298
306

Cairo—*cont.*

314
315
316
319
320
328
329
330
340
341
342
343
344
345
346
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
391
392
396
397
398
399
400
401
403
406
407
408
410
411

Cairo—*cont.*

412
413
414
415
416
417
418
420
421
422
423
424
425
426
445
446
447
452
453
454
455
459
462
467
469
472
492
495
516
521

CAMBRIDGE.
430

DENDERAH (PETRIE).
347
384
405
435
448
449
456

Denderah (Petrie)—*cont.*

480
494
523
524
525

DREWITT.

Ad 4

EGYPT EXPLORATION FUND.

I
2
4
6
7
8
9
10
11
18
20
21
26
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
45
46
47

N

OSTRACA CLASSIFIED ACCORDING TO COLLECTIONS

Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>
48	97	178
49	99	179
50	105	183
51	106	184
52	107	185
53	108	191
54	109	192
55	110	193
56	112	194
57	114	195
58	115	196
59	118	197
60	119	198
61	120	199
62	123	200
63	124	201
64	125	203
65	126	209
66	127	210
67	128	211
69	129	212
70	130	213
71	134	214
72	136	215
73	137	217
74	138	218
75	139	219
76	140	220
77	141	221
79	142	222
80	143	223
81	154	225
82	155	226
85	156	231
86	157	232
87	158	233
88	159	234
89	160	239
90	164	240
91	170	241
92	171	246
93	173	247
94	175	248
95	176	249
96	177	250

OSTRACA CLASSIFIED ACCORDING TO COLLECTIONS

91

Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>	Egypt Exploration Fund— <i>cont.</i>
251	325	450
261	326	451
262	327	457
263	331	458
264	332	460
266	333	461
269	334	463
270	335	464
271	336	465
273	337	466
276	350	468
277	351	470
278	352	471
279	353	473
280	354	474
281	355	475
282	356	476
283	357	477
285	358	478
286	359	481
287	360	482
288	361	483
290	362	484
291	363	485
293	364	486
295	365	487
296	366	488
299	367	489
300	387	490
301	389	491
303	390	493
304	402	511
305	404	512
307	409	513
308	431	514
309	432	515
310	433	517
311	436	518
312	437	519
313	438	520
317	439	Ad 1
321	440	Ad 2
322	441	Ad 3
323	443	Ad 5
324	444	Ad 6

N 2

OSTRACA CLASSIFIED ACCORDING TO COLLECTIONS

FLORENCE.	PETRIE.	SAYCE.
83	237	19
190	238	84
386	388	131
434	426	135
	427	153
	428	165
	479	169
HILTON PRICE.	496	208
522	497 (<i>sic</i>)	339
	498	253
	499	267
LONGMORE.	500	302
133	501	338
242	502	385
348	503	393
	504	419
	505	429
	506	Ad 58—Ad 66
OXFORD (ASHMOLEAN).	507	
Ad 24—Ad 31	508	
	509	STEINDORFF.
	510	Ad 7—Ad 23
	Ad 67	
OXFORD (BODLEIAN).		
122	POLLARD.	STRASSBURG.
274	349	Ad 40—Ad 57 ^b

TABLE OF CORRESPONDENCES

BETWEEN TEXTS AND TRANSLATIONS.

No. of Text.				Page of Translation.	No. of Text.				Page of Translation.
1	...	...	...	1	31	...	...	...	9
2	...	...	...	"	32	...	...	...	10
3	...	...	...	"	33	...	...	...	"
4	...	...	...	2	34	...	...	...	"
5	...	...	...	"	35	...	...	...	"
6	...	...	...	"	36	...	...	...	"
7	...	...	...	"	37	...	...	...	"
8	...	...	...	5	38	...	...	...	11
9	...	...	...	"	39	...	...	...	10
10	...	...	...	"	40	...	...	...	12
11	...	...	...	"	41	...	...	...	11
12	...	...	...	6	42	...	...	...	19
13	...	...	...	"	43	...	...	...	20
14	...	...	...	"	44	...	...	...	19
15	...	...	...	"	45	...	...	...	11
16	...	...	...	7	46	...	...	...	"
17	...	...	...	"	47	...	...	...	17
18	...	...	...	"	48	...	...	...	23
19	...	...	...	1	49	...	...	...	47
20	...	...	...	8	50	...	...	...	"
21	...	...	...	"	51	...	...	...	35
22	...	...	...	"	52	...	...	...	47
23	...	...	...	"	53	...	...	...	15
24	...	...	...	"	54	...	...	...	"
25	...	...	...	"	55	...	...	...	"
26	...	...	...	5	56	...	...	...	"
27	...	...	...	"	57	...	...	...	17
28	...	...	...	83	58	...	...	...	"
29	...	...	...	9	59	...	...	...	82
30	...	...	...	"	60	...	...	...	17

TABLE OF CORRESPONDENCES

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
61	...	...	16	107	...	...	21
62	...	...	17	108	...	...	"
63	...	...	"	109	...	...	"
64	...	...	46	110	...	...	"
65	...	...	17	111	...	...	"
66	...	...	49	112	...	...	"
67	...	...	"	113	...	...	"
68	...	...	46	114	...	...	35
69	...	...	"	115	...	...	52
70	...	...	17	116	...	...	"
71	...	...	13	117	...	...	53
72	...	...	"	118	...	...	"
73	...	...	"	119	...	...	"
74	...	...	14	120	...	...	"
75	...	...	"	121	...	...	"
76	...	...	"	122	...	...	"
77	...	...	16	123	...	...	22
78	...	...	"	124	...	...	54
79	...	...	19	125	...	...	27
80	...	...	16	126	...	...	46
81	...	...	12	127	...	...	54
82	...	...	19	128	...	...	"
83	...	...	82	129	...	...	55
84	...	...	15	130	...	...	"
85	...	...	8	131	...	...	28
86	...	...	20	132	...	...	55
87	...	...	11	133	...	...	56
88	...	...	31	134	...	...	"
89	...	...	"	135	...	...	19
90	...	...	47	136	...	...	56
91	...	...	13	137	...	...	57
92	...	...	12	138	...	...	22
93	...	...	48	139	...	...	23
94	...	...	"	140	...	...	"
95	...	...	51	141	...	...	29
96	...	...	"	142	...	...	30
97	...	...	49	143	...	...	"
98	...	...	48	144	...	...	29
99	...	...	52	145	...	...	"
100	...	...	"	146	...	...	"
101	...	...	"	147	...	...	30
102	...	...	51	148	...	...	"
103	...	...	"	149	...	...	"
104	...	...	49	150	...	...	"
105	...	...	18	151	...	...	"
106	...	...	31	152	...	...	54

TABLE OF CORRESPONDENCES

95

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
153	...	...	24	199	...	...	58
154	...	...	56	200	...	...	30
155	...	...	20	201	...	...	35
156	...	...	25	202	...	...	26
157	...	...	24	203	...	...	57
158	...	...	,	204	...	...	58
159	...	...	31	205	...	...	57
160	...	...	25	206	...	...	22
161	...	...	,	207	...	...	34
162	...	...	,	208	...	...	58
163	...	...	,	209	...	...	,
164	...	...	,	210	...	...	59
165	...	...	,	211	...	...	,
166	...	...	33	212	...	...	,
167	...	...	34	213	...	...	,
168	...	...	,	214	...	...	,
169	...	...	,	215	...	...	27
170	...	...	57	216	...	...	59
171	...	...	,	217	...	...	27
172	...	...	34	218	...	...	31
173	...	...	26	219	...	...	32
174	...	...	70	220	...	...	,
175	...	...	26	221	...	...	,
176	...	...	76	222	...	...	,
177	...	...	,	223	...	...	31
178	...	...	,	224	...	...	59
179	...	...	,	225	...	...	,
180	...	...	77	226	...	...	,
181	...	...	,	227	...	...	60
182	...	...	,	228	...	...	,
183	...	...	,	229	...	...	,
184	...	...	,	230	...	...	33
185	...	...	,	231	...	...	60
186	...	...	75	232	...	...	,
187	...	...	76	233	...	...	,
188	...	...	50	234	...	...	,
189	...	...	77	235	...	...	,
190	...	...	78	236	...	...	,
191	...	...	,	237	...	...	61
192	...	...	40	238	...	...	,
193	...	...	,	239	...	...	,
194	...	...	,	240	...	...	,
195	...	...	57	241	...	...	,
196	...	...	58	242	...	...	62
197	...	...	,	243	...	...	,
198	...	...	,	244	...	...	,

TABLE OF CORRESPONDENCES

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
245	...	...	62	291	...	...	54
246	...	...	"	292	...	...	79
247	...	...	"	293	...	...	46
248	...	...	"	294	...	...	12
249	...	...	"	295	...	...	20
250	...	...	63	296	...	...	24
251	...	...	"	297	...	...	20
252	...	...	"	298	...	...	12
253	...	...	"	299	...	...	32
254	...	...	64	300	...	...	12
255	...	...	"	301	...	...	33
256	...	...	"	302	...	...	"
257	...	...	"	303	...	...	31
258	...	...	50	304	...	...	28
259	...	...	"	305	...	...	27
260	...	...	"	306	...	...	28
261	...	...	"	307	...	...	22
262	...	...	"	308	...	...	23
263	...	...	"	309	...	...	33
264	...	...	"	310	...	...	27
265	...	...	"	311	...	...	24
266	...	...	"	312	...	...	27
267	...	...	"	313	...	...	35
268	...	...	"	314	...	...	57
269	...	...	51	315	...	...	20
270	...	...	"	316	...	...	34
271	...	...	75	317	...	...	79
272	...	...	"	318	...	...	34
273	...	...	"	319	...	...	26
274	...	...	"	320	...	...	40
275	...	...	64	321	...	...	65
276	...	...	"	322	...	...	"
277	...	...	74	323	...	...	"
278	...	...	"	324	...	...	"
279	...	...	"	325	...	...	"
280	...	...	"	326	...	...	"
281	...	...	47	327	...	...	"
282	...	...	"	328	...	...	"
283	...	...	18	329	...	...	66
284	...	...	19	330	...	...	"
285	...	...	47	331	...	...	"
286	...	...	49	332	...	...	"
287	...	...	"	333	...	...	"
288	...	...	48	334	...	...	"
289	...	...	57	335	...	...	"
290	...	...	51	336	...	...	"

TABLE OF CORRESPONDENCES

97

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
337	...	...	66	383	...	...	72
338	...	...	"	384	...	...	"
339	...	...	"	385	...	...	73
340	...	...	67	386	...	...	"
341	...	...	"	387	...	...	"
342	...	...	"	388	...	...	"
343	...	...	"	389	...	...	"
344	...	...	"	390	...	...	57
345	...	...	"	391	...	...	26
346	...	...	"	392	...	...	35
347	...	...	"	393	...	...	33
348	...	...	"	394	...	...	73
349	...	...	68	395	...	...	"
350	...	...	"	396	...	...	74
351	...	...	"	397	...	...	"
352	...	...	33	398	...	...	"
353	...	...	68	399	...	...	"
354	...	...	"	400	...	...	"
355	...	...	"	401	...	...	75
356	...	...	69	402	...	...	74
357	...	...	"	403	...	...	"
358	...	...	"	404	...	...	24
359	...	...	"	405	...	...	35
360	...	...	"	406	...	...	36
361	...	...	"	407	...	...	"
362	...	...	"	408	...	...	"
363	...	...	"	409	...	...	"
364	...	...	70	410	...	...	"
365	...	...	"	411	...	...	"
366	...	...	"	412	...	...	37
367	...	...	"	413	...	...	"
368	...	...	"	414	...	...	38
369	...	...	71	415	...	...	"
370	...	...	"	416	...	...	37
371	...	...	"	417	...	...	38
372	...	...	"	418	...	...	37
373	...	...	"	419	...	...	"
374	...	...	"	420	...	...	"
375	...	...	72	421	...	...	38
376	...	...	"	422	...	...	37
377	...	...	"	423	...	...	"
378	...	...	"	424	...	...	38
379	...	...	"	425	...	...	"
380	...	...	"	426	...	...	"
381	...	...	56	427	...	...	"
382	...	...	53	428	...	...	"

O

TABLE OF CORRESPONDENCES

No. of Text.			Page of Translation.	No. of Text.			Page of Translation.
429	...	...	39	475	...	...	44
430	...	...	"	476	...	...	"
431	...	...	45	477	...	...	45
432	...	...	"	478	...	...	"
433	...	...	"	479	...	...	"
434	...	...	"	480	...	...	46
435	...	...	"	481	...	...	18
436	...	...	74	482	...	...	22
437	...	...	40	483	...	...	35
438	...	...	"	484	...	...	15
439	...	...	"	485	...	...	"
440	...	...	"	486	...	...	48
441	...	...	"	487	...	...	82
442	...	...	v. no 77	488	...	...	"
443	...	...	40	489	...	...	83
444	...	...	"	490	...	...	"
445	...	...	"	491	...	...	"
446	...	...	"	492	...	...	"
447	...	...	"	493	...	...	"
448	...	...	41	494	...	...	"
449	...	...	"	495	...	...	"
450	...	...	"	496	...	...	"
451	...	...	"	497	...	...	45
452	...	...	"	498	...	...	80
453	...	...	"	499	...	...	"
454	...	...	"	500	...	...	39
455	...	...	"	501	...	...	"
456	...	...	42	502	...	...	"
457	...	...	"	503	...	...	"
458	...	...	"	504	...	...	"
459	...	...	"	505	...	...	"
460	...	...	43	506	...	...	"
461	...	...	"	507	...	...	80
462	...	...	"	508	...	...	"
463	...	...	"	509	...	...	46
464	...	...	"	510	...	...	"
465	...	...	"	511	...	...	13
466	...	...	"	512	...	...	1
467	...	...	"	513	...	...	"
468	...	...	44	514	...	...	"
469	...	...	"	515	...	...	"
470	...	...	"	516	...	...	3
471	...	...	"	517	...	...	"
472	...	...	"	518	...	...	"
473	...	...	"	519	...	...	"
474	...	...	"	520	...	...	4

TABLE OF CORRESPONDENCES

99

No. of Text.				Page of Translation.	No. of Text.				Page of Translation.
521	...	...	...	4	Ad. 33	...	...	...	79
522	...	...	...	"	34	...	...	...	80
523	...	...	...	83	35	...	...	...	"
524	...	...	...	"	36	...	...	...	45
525	...	...	...	"	37	...	...	...	37
Ad. 1	...	...	...	14	38	...	...	...	80
2	...	...	...	80	39	...	...	...	4
3	...	...	...	29	40	...	...	...	16
4	...	...	...	30	41	...	...	...	12
5	...	...	...	46	42	...	...	...	28
6	...	...	...	82	43	...	...	...	22
7	...	...	...	10	44	...	...	...	33
8	...	...	...	15	45	...	...	...	47
9	...	...	...	11	46	...	...	...	81
10	...	...	...	18	47	...	...	...	"
11	...	...	...	49	48	...	...	...	35
12	...	...	...	20	49	...	...	...	61
13	...	...	...	75	50	...	...	...	63
14	...	...	...	29	51	...	...	...	78
15	...	...	...	23	52	...	...	...	65
16	...	...	...	26	53	...	...	...	68
17	...	...	...	"	54	...	...	...	70
18	...	...	...	"	55	...	...	...	81
19	...	...	...	75	56	...	...	...	"
20	...	...	...	82	57	...	...	...	"
21	...	...	...	39	57 ^b	...	...	...	46
22	...	...	...	61	58	...	...	...	78
23	...	...	...	43	59	...	...	...	18
24	...	...	...	1	60	...	...	...	54
25	...	...	...	79	61	...	...	...	79
26	...	...	...	23	62	...	...	...	"
27	...	...	...	79	63	...	...	...	82
28	...	...	...	"	64	...	...	...	51
29	...	...	...	35	65	...	...	...	55
30	...	...	...	45	66	...	...	...	39
31	...	...	...	"	67	...	...	...	82
32	...	...	...	79					

II TEXTS

1. ἄγω σαμουήλ: ἀχι
 ρε νρωβ νιμ: ντα
 πχοεῖς χοος ναγ
 ἀχει δε ερραι εεπ
 ρρεμ: ἀνέπρε.
 [N]ππολῖς εἰωρμ N
 ερουνω ερογ ἄγω
 πεχαγ: χετίρη
 νη: τέτεκρη NIE
 ρογν πέτν.
 // ε ετνηγ
 // .ε
 // ?

v. χετίρηνη//
 ταχει εερθηςια
 μπχοεῖς τββο
 τηγτν νταει:
 ντετνεγφρα
 νε νμμαῖ
 μπωογ:
 ἄγω αγτβ
 βο νιεσσαι
 μννεγ:
 γε: αγ
 ταγμ
 ?

2. † ρογρε δε ντερεγγωπτε ἀχει μνπ
 [MNTC] νογούς ἄγω εγνηχ εγούωμ
 πεχε εῖς ναγ ραμην †χω μμοc νητν χεο
 [YH]ογὰ εεβ[ολ] νρηττηγτν
 νμμαῖ παπαρὰ τοῦ μμοι
 τότε αχβωκ νβιογὰ μπμντc νογούc

v. ? γωπτε νεγνηχ μν
 ? ογc μμαθετc
 ? δε πεχαγ ναγ χεραμην
 ? νητν χεούνογὰ
 εβολ νρηττηγτν

3. // .ερεογνοc χε νογο
 εἰω ογεῖνε ἀνρρβα ρνπτε
 // δhr ετβεχεατκενηcτι//
 // εῖνε πλγλoс δε αχχι
 // εγε ναγ εγχω μ[μοc] χε
 // με † ναγ χε ερ//
 // ρναγωπτε ρνογ//
 μνογνοc ν//
 ρμπχοεῖc//
 ?

v. // απε. . ρρμ//
 // ναγκληροc εχ// εν
 // τερεπαγλoс χω μ//
 // ογ +

4. // ? ? κ ναν πχοεῖc.//
 // ε νετ. . ce ? γτρεγγωπτε τη.//
 // γωγτ ναγ πέτ ? τμε εγχοοπ//
 // γωπκαρ N ? νρε ενενcωo//
 // πενταγ†ca ετ ? ρωμε τηρογ. κατα//
 // †c πεχc πνχοεῖc [π]ωορπ μμice νcωντ//
 // πενταγααν νκλοιρονομoc νναι c. n//
 // παττακο πατδνρατγ πατρετρωτγ π//
 // ππαντωκρατωρ χεακτρενcн ογω//
 // ππαι ενταχει επκαρ εcωτμ π//

≡ ΝΕΘΡΟΝΟΣ ΜΜΝΤΧΘΕΙΣ ΝΑΡΧΗ ΜΝ≡
 ≡ ΝΤΟΚ ΠΕΤΟΥΛΕ ΕΡΑΤΟΥ ΕΡΟΚ ΝΘ≡
 ≡ ΕΡΕΣΟΟΥ ΝΤΝΖ ΜΠΟΥΑ ΑΥΩ ΣΟΟΥ Ν≡
 ≡ ΥΡΡΟΤΕ ΕΒΩΥΤ ΕΘΟΥΝ ΘΝΘΙΚΩΝ≡
 ≡ ΝΕΥΟΥΡΗΤΕ ΕΤΒΕΘΟΤΕ≡
 ≡ ΥΧΙΩΚΑΚ ΕΒΟΛ^{ΟΥ}≡
 ≡ Λ ΜΝΟΥΛΑΣ≡
 ≡ Χ ΕΦΟΥΛΑΒ Υ≡
 ≡ ΝΕΥΩ≡
 ≡ ?≡

5. + ΠΧΘΕΙΣ
 ΠΝΟΥΤΕ ΠΔΙΜ
 ΝΟΡΚΟΣ ΜΠΤΗ
 ΡΥ ΠΕΝΤΑΥΣΝΤ
 ΠΡΩΜΕ ΧΝΟΥΜΝΤΑΤΑΤ^Ω
 ΤΑΚΟ ΑΥΩ ΠΜΟΥ ΝΤΑΥΜΕ
 ≡ ΕΠΚΟΣΜΟΣ
 ≡ ΧΜΠΘΝΟΣ ΜΠΑΔΙΑΒΟ
 ≡ ΑΤΑΡΓΕ ΜΜΟΥ ΑΥΩ ΛΙΚ=

= ≡ ΡΟΥΣΙΑ ΝΤΣΑΡΖ Μ. ΜΟΝΟΝ?
 ≡ ΕΖ ΠΚΑΖ ΝΤΕΚ
 ≡ ΤΕΣΤΡΑΤΙΑ ΤΗΡΣ
 ≡ ΖΙΜΝΕΥΕ ΕΥΧΩ
 ≡ ΑΥΩ ΤΕΥΕΙΡΗΝΗ
 ≡ ΟΥΩΥ ΕΚΕΜΕΖ ΝΕΝ
 ≡ Ω ΝΓΤΒΒΟΝ ΕΒΟΛ
 ≡ ΠΑΤΗ ΝΙΜ ΜΝ
 ≡ ΑΥΩ Ν. ΓΓΑΝ
 ≡ ΕΣΟ

6. ♂ ΠΝΟΥΤΕ ΠΕΝΤΑΥΜΕΡΙΤΝ ΕΤΑΡΣ≡
 ΝΑΝ ΜΠΑΖΙΩΜΑ ΝΤΜΝΤΩΗΡΕ ΧΕΚΑΣ ΕΥΕ≡
 ΕΡΟΝ ΧΕΝΩΗΡΕ ΜΠΝΟΥΤΕ ΑΥΩ ΑΝΟΝ ΠΕΝ≡
 ΝΕ. . ΜΕΝ ΝΑΙ ΠΝΟΥΤΕ ΝΩΒΗΡΚΛΗΡΟΝΟΜ≡
 ΜΠΕΧΣ ΡΙΚΕ ΜΠΕΚΜΑΛΛΕ Π ? ΝΓΣΩΤΜ ΕΡΟΝ≡
 ΝΕΤΩΛΧ ΕΠΕΣΗΤ ΝΑΚ ΝΝΑΠΗΥΕ ΑΥΩ ΝΓΠ. .≡
 ΠΗΡΩΜΕ ΕΤΖΙΘΟΥΝ ΚΑΤΑ ΘΕ ΕΤΦΟΥΛΑΒ. . . . ΩΗΡ≡
 ΝΜΟΝΟΓΕΝΗΣ ΠΑΙ ΕΤΝ. ΤΕΝΟΥ ΖΙΤΝ ΝΙΜΥΣΤ≡
 ΕΤΟΥΛΑΒ ΑΥ ? ΝΑΚ ΝΒΙ ΤΠΟΡΝΙΑ ΜΝΗ. . .≡
 ≡ ΤΧΑΖΜ ΕΥΚΟΤΡΙΑ ΑΥΩ ΕΥΠΗΤ ΖΗΤΥ Μ ? Ν≡
 ΠΟΥ ΕΒΟΛ Ν ? ΜΑΡΕΣΠΩΤ ΔΕ ΕΒΟΛ ? ≡
 ΜΝΤΩΜΩΕ Μ. . ΝΟΒ ΜΠΕΘΟΟΥ Ν ? ΕΤ≡
 ΧΑΣΙΖΗΤ. . ΕΤΒΕΠΕΝΤΑΥΘΒΙΟΥ Ε. . . ΜΜΟΥ≡
 ΜΑΡΕΣΠΩΤ ΔΕ ΕΒΟΛ ΜΜΟΝ ΝΒΙ ? ΕΤΒΕ≡
 ≡ ΑΥΩΠΡΙΣΕ. ΕΛΑΤΑ ? ΜΠΕΒ. . . .≡
 ΤΕΡ. . . ΜΑΡΕΣΠΩΤ ΔΕ ΕΒΟΛ ? ΝΒΙ
 ΩΟΥΕΙΤ ΕΦΑΠ ? ΜΠΕΝΤΑΥ ?
 ΜΑΣΤΙΚΟΥ Μ ? ΜΠΑΚΤΟ ?
 ΠΩΠΤΕ ΝΝΓ. . ΜΑΡΟΥΠΩΤ ΔΕ ΕΒ
 ΝΒΙ ΠΕΣΙΘΟΝ
 ΜΝ ?
 ΜΠΝΟ

Ν ? ΝΒΙ ΠΩΩΝΤ ΜΝΤ
 ? ΠΖΗΤ. ΝΒΙ Π≡
 ? ΜΑΡΟΥ≡
 ? ? ?
 ? ΑΥΩ ΕΥΠΗΤ ΖΗΤΥ Μ≡
 ? ΧΑΙΟ ΕΒΟΛ Ν
 ? ΔΑΠΛΩΣ
 ΤΗ ΖΗΤΥ ΜΠΕΝ
 ΘΕ ΖΝΟΥΜΝ.
 ΝΤΟΥΛΑΒ ΕΝΟ
 ΝΨΥΧΗ
 ΑΥΩ ΝΝΜ
 ΟΥ ΝΑΚ
 ?

7. ≡ ΤΕ ΠΑΝΤΩΚΡΑΤΩΡ Π≡
 ≡ ΠΕΤΕΡΕΤΠΕ ΜΠΚΑΡ≡
 ≡ ΜΠΚΑΡ ΠΕΝΤΑΥΚ≡
 ≡ ΤΤΩΩΜ ΝΟΥΟΝ ΝΙ≡
 ≡ ΕΙΝΕ ΜΝΤΕΥΡΙΚ≡
 ≡ ΠΕΤΩΟΟΠ ΝΙ≡
 ≡ ΕΠΕΥ≡

8.
 ‡ ≡ ΑΝΑΥ ΧΕΝΤΕΡΕΠΕΠΡΟΦΗΤΗΣ ΝΠΝ
 ΟΥΤΕ ΔΑΥΕΙΔ ΑΣΦΑΛΜΑ ΝΟΥΚΟΥΙ Ν.Ω.
 ΕΥΜΟΥΤΕ ΡΩ ΕΡΟΥ ΧΕΠΕΙΩΤ ΜΠΕΧΣ Π
 .Ο ΕΤΑΚΕ ΣΑΥΩ ΝΤΒΑ ΝΡΩΜΕ ΩΜΠΛ..
 ΝΟΥΩΟΟΥ ΝΟΥΩΤ ΑΝΑΥ ΔΕ ΟΝ ΧΕΝΤΕΡΕ
 ΠΕΝΤΕΚΟΝΤΑΡΧΟΣ ΣΝΑΥ ΝΕΧΩΑΧΕ ΕΩ
 ..ΩΕ ΝΩΗΛΙΑΣ ΑΠΝΟΥΤΕ ΜΟΟΥΤΟΥ ΜΝ
 ΟΥΚΕΩΕ ΝΡΩΜΕ ΜΠΩΤ:Ο ΕΠΕΙΩΕ ΝΡΩ[ΜΕ]
 [Ε]ΤΒΕΠΕΙΣΝΑΥ ΝΤΑΥΡΝΟΒΕ ΑΝΑΥ ΧΕΑΠΝ
 [Ο]ΥΤΕ ΠΑΤΑΣΣΕ ΝΩΡΠΜΜΙΣΣΕ ΝΙΜ ΝΤΕ ΚΗ
 ΜΕ ΑΥΝΕΧΠΕΥΣΕΕΠΕ ΝΜΤΩ ΩΝΘΑΛΑΣΣΑ
 ΕΤΒΕΦΑΡΑΩ ΧΕΑΥΤΟΥΒΕ ΜΩΥΣΗΣ
 ΕΤΒΕΠΛΙ Ω ΝΑΩΗΡΕ ΜΠΧΟΕΙΣ ΝΑΤΣΟ ΑΝ
 ΩΜΠΕΩΟΟΥ ΕΤΜΜΑΥ ΕΥΔΙΚΛΙΟΣ ΜΝ
 ΟΥΛΣΕΒΗΣ ΑΥΩ ΜΝΝΣΑΝΑΙ ?
 ΟΥ ΜΠΝΑ ΙΣΘΑΝΕ ΟΥΔΕ Μ ?
 ΟΝΝΗΦΕ ΠΝΟΥΤΕ ΠΝΟΥ
 ΤΕ ΠΑΓΑΘΟΣ ΕΤΣΜ
 ΑΜΑΛΤ

9. ≡ ΠΑΛΙΝ ΟΝ ΩΑΡΕΩ ΕΡΩΤΗ ΕΥΡΩΜΕ≡
 [Ε]ΝΑΥ ΑΥΩ ΝΩΟ ΣΝΑΥ ΠΑΙ ΜΕΝ ΕΥΩ≡
 ΩΑΡΤΗΚ ΕΥΩΑΧΕ ΝΜΜΑΚ ΩΩΣ ΕΥΜΕ ΜΜΟΚ
 ΩΑΝΤΩΩΕΤΩΩΤΚ ΜΝΝΕΚΜΕΥΕ ΤΗΡΟΥ ΝΤ[ΟΚ]
 ΜΕΝ ΕΚΩΑΧΕ ΝΜΜΑΩ ΩΝΟΥΜΝΤΩΑΠΛΟΥΣ Ν≡
 ΩΩΩ ΕΥΜΕΩ ΝΚΑΚΙΑ ΩΙΜΟΚΜΕΚ ΕΥΩΩΟΥ ΕΧΩ ΜΠΕΚ
 ΜΥΣΤΗΡΙΟΝ ΕΠΕΚΧΑΧΕ ΠΑΙ ΕΥΑΥΧΟΟΩ ΧΕΕΙ ΜΜΟΚ
 ΜΝΝΩΩΣ ΕΥΩΑΝΒΩΚ ΩΑΡΤΜΠΑΙ ΧΕΤΩΝΩΤΗΙ ΩΑΡ
 [Ο]Κ ΧΕΕΚΚΩ ΝΡΩΚ ΝΤΩΕ ΤΗΡΣ ΕΠΙΧΑΧΕ ΕΥΕΙΡΕ Ν
 ΝΑΙ ΝΑΚ ΜΝΝΩΩΣ ΩΠΕΚΩΑΧΕ ΜΠΑΙ ΝΦΕΙΝΕ ΝΑΚ
 ΜΠΑΠΗ ΩΑΝΤΩΕΙΡΕ ΝΩΕΝΠΩΡΧ ΜΝΩΕΝΜΙΩΕ
 ΑΥΩ ΩΜΠΤΡΕΩΩΑΧΕ ΝΜΜΑΚ ΩΑΥΤΑΡΚΟΙΚ ΧΕΜΠΡΧΩ
 [ΜΠΕΝΤΑ]ΧΟΟΩ ΝΑΚ ΝΛΑΑΥ ΝΡΩΜΕ ΕΥΣΟΟΩΝ ΧΕΟΥ
 ? ΩΜΙΩΕΠΕ ΕΥΧΙΚΡΟΥ ΜΜΟΚ ΕΤΒΕΠΑΙ ΡΩΜΕ
 ΝΙΜ ΕΩΩ Ν.....ΩΟ ΝΩΜΜΟ ΕΠΙΩΤ ΜΝΠΩΗΡ[Ε]
 ΜΝΠΕΠΝΑ ΕΤΟΥΑΑΒ ΩΑΝΤΩΜΕΤΑΝΟΙ ΑΥΩ ΕΡΕ
 ΠΛΑΟΣ Τ[ΗΡΩ] ΧΟΟΩ ΧΕΕΕΩΩΩΠΕ.

10. ‡ ΤΑ ? ΜΠΕΙΑΤΙΚΟΣ ?
 ΑΛΗΘΩΣ ΟΥΩΠΕ ΝΑΙ ΕΧΟΟΩ ΧΕΜΟΝΟΩ,
 ΩΙΔΙΑΚ ΝΟΥΡΩΜΕ ΕΤΩΩ ΤΗΝΝ. ΒΙΧ ΕΧΝΩΙΝΕ
 ΝΡΩΜΕ ΕΤΕΜΝΛΑΑΥ ΝΑ...ΕΒΑΛΟΣ ΜΜΟΥ ΑΝ
 ΘΩΣ ΑΚΚΩΝΣΟΥ ΝΝΕΥΑΓΓΕ... ΜΝΝΕΥΕΝ
 ≡ ΤΟΛΜΕΣΠΩΟΥΝΤ.. ΧΕΕΡΩΑΝΠΕΚ ?
 ≡ Η ΤΕΚΒΙΧ Η ΤΕΚΟΥΡΗΤΕ ΣΚΑΝΔΑΛΙΖΕ
 ΜΜΟΚ ΠΑΡΚΩ Η ΝΓ ? ΠΝΟΥΤ[Ε
 ? ? ?

11. ϣ ρμπραν μπειωτ μμπωηρε
 μμπεππα ετουλαβ ? ϣε
 ουαναγκλιονπε ? ρ
 πμεεγε νητην ? [ε]
 τβεπεισναυ π ?
 ϣεπεουοειωπε ?
 ηλπε μντ ? λ [αγα]
 πη ερουνη ενετνερην ?
 ϣετωληλ τνηστεγε ?
 ρεννοβ' νασκησις ?
 ριτουωκ ? ?
 πτελωννης ?
 ληλ ντοοτκ ?
 ρραι ετπε ?
 ? ϣω μμ[ο]ς ?
 ?

v. τϣω μμοσ νητην ϣεαπαι ει επε
 σντ επεγνι εγτμαεινυ ερουεπηι
 ϣεουον νιμ ετχισε μμοϣ σενα
 [θββιοϣ
 [α]γω πετθββιο μμοϣ σεναχιστϣ
 [αγω ον
 ϣεϣσν ϣεϊς δε μπητσο εβωκ
 [ερατου ν
 ερετ ρμπερπε εϣχισβω ϣεπ-
 [ϣωκ νναι
 τηρουπε πεθββιο.

12. μεινε ετεςβω ερεπνουτε ειρε νητην ρωσ ωηρε
 νιμ γαρ νωηρε πετεμαρεπεεϊωτ πα ?
 μεϣακ ντενεϊκοϣι τενοϣ νρισε τρεπνουτε ... β. ο. εν ?
 παραπτωμα τηρου νηρουνα ρωων μντενταλαιπωρος [μψυχνη]
 εραρε ενεϣκανων τηρου νταϣκαλϣ ερραι ναν ετμπαρβα ?
 ρε νμηϣε ϣεκας εϣναωουωου εϣων νναρρμ πνοϣτε νϣχοο ?
 εις ρνητε ανοκ μννωηρε ντακταλϣ ναι ? αν ρωων ντ ?
 νϣοος ρνοϣπαρρησις ϣενεντακταλϣ ναι .. λοϣμ ?
 εβολ νρητου #

13. απα σενοϣθιος εβολ
 ρνταϊτασκαλια εβ^ε
 τμπωτ ερατου νο^ε
 ννειδαω
 λον
 † νθε γαρ ετεοϣν ραρ μμα^ε
 πηι μπειωτ μπεϣς ου^ε
 να μπρτρενκρине δε^ε
 νενερηνϣ ϣεουνοϣα μεν^ε
 ιμμε εϣραρε εροϣ ετμ^ε
 ρουϣ νννηστια κεοϣα^ε
 νροοϣ νιμ οϣα μεν εϣομπ^ε
 ϣηκ εβολ ντββο νιμ κεοϣ^ε
 ριμε εϣραρε επεϣμα νν^ε
 μντωαϣ νιμ κεοϣ' δε ελ^ε
 ετεϣς ριμε εβολ αν ϣεκ^ε
 . πεττωρϣ μμοϣ ρνοϣτ^ε

v. αλλα ϣεαϣοϣροτ^ε
 εχιρραϣ εροϣ η ερ^ε
 μοναϣος κεοϣα δε ε
 αϣερντ ετμσεκρηπ η
 τμοϣεμαϣ κεοϣα εϣοϣωμ
 ε^ε αλλα ενϣαπατα αν ρνοϣμν
 ε^ε οϣα εαϣϣιπεϣς ϣος αϣοϣαρϣ η
 ε^ε οϣα εαϣρρωβ επκαρ εϣχο εβολ
 ε^ε εινε μμοοϣ ερουνη εβολ ρνηεϣρισε
 ε^ε μεν ριναι κετ δε ντειρε εϣειρε μ
 ε^ε τενϣειρε αν μπβολ ννεγραφη
 ε^ε ρντειρε ετνϣω μμοοϣ
 ε^ε οϣα ποϣα μαρεϣτωτ ρμπεϣ
 ε^ε θον ετϣναωδ' μδομ νλαϣ
 ε^ε ον μπετεμννοβε
 ε^ε ρκα

14. ειρσε δε ρμπαγορισμος ετβεπαι νοϣνοβ νοϣοειω αϣω ειροτρη
 κατα θε νταιϣοος ειουωϣ εβειμε ετετιλ μπειπεθοοϣ λ[ρ]πμεγε
 μπωαϣε ετση ρμπϣωωμε ννεκρητς ϣεϣμπεουοειω ετμμαϣ

ΝΕΡΕΠΟΥΑ ΠΟΥΑ ΕΙΡΕΜΠΕΤΣΟΥΤΩΝ ΝΑΖΡΑΨ ΖΑΜΑ ΔΕ ΟΝ ΑΨΤΑΨΕΤΛΟΙΔΕ
 ΧΕΕΤΒΕΟΥ ΣΕΨΟΟΠ ΝΤΕΙΖΕ ΖΜΠΤΡΕΨΩΡΠΧΟΟΣ ΨΕΖΝΝΕ[ΖΟΥ] ΕΤΜΜΑΨ ΝΕΜΝ-
 -ΡΡΟ ΨΟΟΠ ΖΜΠΙ[ΣΡΑ]ΗΛ ΝΤΕΡΙΡΠΜΕΨΕ ΔΕ [ΝΝ]ΑΙ ΝΤΕΙΖΕ ΔΙΜΕΕΨΕ ΕΠΙ
 ΕΤΒΕΝΕΤΨΟΟΠ ΤΕΝΟΥ ΑΨΩ ΚΑΝ ΕΨΧΕΟΥΖΟΤΕΠΕ ΕΧΟΟΣ ΑΨΩ ΟΨΨΠΗΡΕΠΕ
 ΑΛΛΑ †ΝΑ.Ο. †ΝΑΨ ΓΑΡ ΨΕΟΥΜΕΠΕ ΠΡΩΒ ΨΕΜΗΠΟΤΕ ΝΤΑΠΕΙΝΟΒ ΜΠΩΡΧ
 ΜΗΠΕΙΜΙΨΕ ΕΤΟΨ ΨΩΠΕ ΖΝΝΑΤΕΚΚΛΗΣΙΑ ΕΤΒΕΧΕΑΝΑΘΕΤΕΙ ΜΠΝΟΒ
 ΑΨΩ ΠΟΥΑ ΜΑΨΑΨ ΝΡΡΟ ΜΜΕ ΕΤΕΠΝΟΥΤΕΠΕ ΑΨΩ ΑΝΡΘΕ ΡΩΣ ΕΜΝΡΡΟ ΖΙ-
 -ΧΩΝ ΖΜΠΤΡΕΠΟΥΑ ΣΑΨΩΨ ΕΒΟΛ ΝΤΕΣΒΩ ΜΠΕΝΧΟΕΙΣ ΙΣ ΠΕΧΣ ΝΨΤΑΨΟ
 ΔΕ ΝΑΨ ΒΡΟΟΥ ΜΑΨΑΨ ΝΖΕΝΛΟΓ[ΙΣΜ]ΟΣ ΜΝΖΕΝΤΨΩ ΝΤΕΨΑΨΘΕΝΤΙΑ ΜΜΙΝ
 ΜΜΟΥ ΜΕΨΟΥΨΩ..ΑΡΧΕΙ ΜΑΛΛΟΝ ΘΟΥΒΕΠΟΥΨΩ ΜΠΧΟΕΙΣ Π..ΚΗ.....

15. † ΜΟΥΡΠΕΚΣΩΜΑ ΕΖΟΥΝ ΝΓΨΩΠΕ ΝΨΗΡΕ
 ΜΠΤΟΠΟΣ ΖΜΜΕΚΖΗΤ ΤΗΡΨ ΚΑΙ ΓΑΡ ΝΤΑΨΕΡΗΤ
 ΜΜΟΚ ΜΠΙΤΟΠΟΣ ΚΑΤΑ ΤΑΨΕ ΡΩ ΑΨΩ ΑΠΜΑ
 ΕΙ ΕΖΡΑΙ ΕΡΟΚ ΕΤΡΕΚΔΙΑΚΟΝΕΙ ΝΤΑΠΑΓΓΕΛΟΣ
 ΜΠΤΟΠΟΣ ΨΙΖΜΟΤΕΧΩΚ

v. ΨΑΝΤΚΨΩΠΕ ΖΑΨ ΝΣΟΠ ΕΚΣΡΟΥΤ ΑΜΟΥ
 ΕΖΟΥΝ ΜΗΤΠΡΟΣΦΟΡΑ ΕΤΕΚΧΟΟΥ ΜΜΟΣ ΑΨΩ
 ΝΓΣΒΡΑΨΤ ΖΑΨΤΗ! ΕΤΜΚΩΤΕ ΜΝΡΩΜΕ ΕΨΖΟΟΥ
 ΝΤΕΠΑΨΗΤ ΜΤΟΝ ΕΧΩΚ

16. ≡ ΠΕΨΩΒ
 ≡ ΝΑΨΩΠΕ ΖΝ

≡
 ΟΨΡΩΜΕ ΕΨ
 ΧΙ ΕΒΟΛ ΖΜΠΣΩ
 ΜΑ ΜΗΠΕΣΝΟΥ
 ΜΠΕΧΣ ΝΣΨΨΕΑΝ
 ΕΡΟΥ ΕΧΙΒΟΛ ΑΨΩ Ν
 ΕΤΗΠ ΤΗΡΟΥ ΕΡΟΥ ΖΝ
 ΟΨΜΕ ΑΨΩ ΕΤΜΕ ΕΡΟΥ
 ΜΕΨΧΙΒΟΛ ΠΣΑ ΕΣΤΨΟΥ
 ΕΙΤ ΟΥΟΝ ΟΨΜΟΟΤΕ ΟΨΗΖ
 ΝΣΩΨ ΨΣΟΥΖΟΥΡ ΝΒΙ ΠΡΩΜΕ
 ΕΤΜΕΤΕΧΕ ΕΠΝΟΒΕ ΜΗΤΑΡΕΤΗ
 ΖΙΟΥΣΟΠ ... ΠΕ≡ ΨΩΤΗΡ
 ΟΨΩ ΕΨΧ[Ω]≡

v. ≡ ΜΝΨΒΟΜ ΝΛΑΨΕ ΕΡ
 ΖΜΖΑΛ ΝΧΟΕΙΣ ΣΝΑΨ ΠΕΤ
 ΝΑΡΟΥΝΟΒΕ ΝΤΕΟΥΑΝΑΓΚΗ
 ΜΜΟΥ ΤΑΨΟΥ ΨΜΨΑ
 ΜΠΜΟΥ ΝΤΑΨΤΑΨΟΥ
 ΕΨΑΨΣΟΥΩΝ ΟΨΣΟΙ
 ΜΕ ΕΣΜΟΤΕ ΜΠΝΟΒΕ
 ΖΙΤΝΤΜΝΤΚΑΘΑΡΟΣ
 ΜΠΕΣΟΟ ΨΟΡΠ Ρ≡
 ΕΤΕΚΚΛΗΣΙΑ ΝΨΟΡΠ
 ΜΝΝΣΩΣ ΕΤΤΕΧ
 ΝΗ ΜΠΕΚΩΒ Ν
 ΒΙΧ ΨΕΚΑΣ ΕΡΕ
 ΠΝΟΥΤΕ ΣΜΟΥΕ
 ΝΕΡΒΗΨ ΝΝΕΚ≡

17. ≡ ΟΥΝΟΒΕ ΓΑΡ ΑΝΠΕ ΔΩ ΕΨΣΩΨ ΜΜΟΝ
 ≡ ΠΝΟΒΕ ΤΗΡΨΠΕ ΕΚΨΑΝΤΨΩΒΕ ΜΟΥΣΩ
 [ΨΜ]ΝΟΥΣΩΨ ΕΝΕΟΥΝΟΒΕ ΓΑΡΠΕ ΤΩΟΥΝ
 ≡ ΠΣΩΨ ΖΝΟΥΚΑΡΩΨ ΕΝΕΡΕΠΕΧΣ
 ≡ ΑΝΠΕ ΨΕΠΕΤΝΑΡΑΨΤΚ ΕΤΕΚΟ
 [Ψ]ΝΑΜ ΚΤΟ ΕΡΟΥ ΝΤΚΕΤΕΕΨ.
 ≡ ΝΕΤΨΟΟΠ ΑΝ≡ ΑΡΝΨΝΖ
 ≡ ΣΩΚ ΝΑΨ Ν≡ ≡ Ν≡
 ≡ ΔΕ ΕΚΟ≡

18. † ΝΓΕΡΙΓΜΑ
 ΝΑΠΑ ΤΑΜΙΑΝΟΣ
 ΠΑΡΧΙΕΠΙΣΚΟ
 ΠΟΣ ΝΡΑΚΑΤΕ

+

19. ΤΕΝΔΟΜΟΛΟΓΕΙ ΝΟΥΤΡΙΑΣ
 ΕΣΘΝΟΥΜΝΤΟΥΑ ΕΤΕΠΕΙΩΤΠΕ ΜΗΠΩΗΡΕ ΜΗ
 ΠΕΠΝΑ ΕΤΟΥΑΑΒ ΩΟΜΤΕ ΝΟΥΠΟСТΑCIC ΕΑΤΟΥ
 ΕΙ ΝΟΥΤΟΥ ΧΙCΑΡΧ ΕΤΒΕΠΕΝΟΥΧΑΙ ΕΤΕΠΩΗΡΕ
 ΠΕ ΑΛΛΑ ΟΥΝΤΕΤΟΥΕΙ ΤΟΥΕΙ ΜΗΟΥΠΟCΤΑCIC
 ΘΥΩΒ ΖΑΡΙΖΑΡΟC ΕΥΘΗΝΚΟΟΥΕ ΑΝ ΑΥΩ
 ΠΑΙ ΗΩΟΠ ΟΝΟΥΜΕ ΟΥΜΟΝΑΡΧΙΑ ΝΟΥΩΤ
 ΟΥΜΝΤΠΑΝΤΟΚΡΑΤΩΡ ΝΟΥΩΤ ΟΥΕΟΟΥ Ν
 ΟΥΩΤ ΕΝΩΩΤΡ ΔΕ ΜΗΤΕΙΔΟΞΟΛΟΓΙΑ
 ΝΟΥΕΠΡΑΞΙC ΕΝΑΝΟΥΟΥ ΕΤΒΕΤΟΙΝ
 ΜΑΤΕ ΜΗΕΡΗΤ : †

20. † ωορπ // ΜΗ //
 ΓΟC ΑΤΑΜΑ.
 Ω ΘΕΩΠ...ΕΤ
 ΝΕΩΩΒ ΝΙΜ ΝΤ
 ΑΙCΑΡ † Ε † ΑΥ.
 ΑΥΩ ΟΤCΑΒΩ
 ΝΟΥΤΟΥ ΩΑΩΗ.
 ΕΠΟΥΝ. ΥΑ
 ΑΛΕ ΜΟΥ ΕΝΩΩΒ
 ΕΤΟΤΟΝΝΑΠΟCΤ†
 ΛΟC ΟΙΤΝΠΕΠΝΑ ΕΤΟ
 ΥΑΑΒ ΕΤΑΩΕΟΕΙΩ ΝΤΕ
 ΥΑΝΓΕΛΙΟΝ ΗΑΙ. ΝΤΑΥΟ
 ΤΠΒΡΡΟ ΝΤΑΥΤΑΩ
 . ΜΗCΑΤΤΡΕΒ ΜΟΥ
 ΝΩΩ ΜΗ... Ν
 ΜΕΝΟΥΟΥ
 ? ?

υ. ΜΩΝΑΥ
 ΑΥΩ ΕΥ ? Α
 ΕΕΒΕΠΜΕΝ†
 ΕΡΟΝΠΝΟΥΤΕ Α
 ΥΩ ΕΥΑΜΜΕΝ
 ΑΥ ΝΕΥΠΑΡΑΝ
 ΓΕΛΕ ΜΑΥ ΕΤΜΕΙ
 ΕΒΟΛ ΟΝΘΕΡΟCΑΛ
 ΗΜ ΑΛΛΑ ΕΩ Ε
 ΠΕΡΑΤΗΠΙΩ
 ΤΠΑΜΤΑΤΕ ?
 CΟΤΜΗ ΝΤΟΥ
 ΠΕ ?
 ? ?

21. // ? ?
 // ΨΩΤΜ ΝCΩ //
 // ΝΑΨΕΡΗ ΑΝ //
 // Ν ΕΤΕCΒΩ ΜΠΕ //
 // ΤΝCΩΤΜ ΤΑΧ //
 // ΨΩ ΕΩΡΑΙ ΕΡΟΙ ΟΝΝΟΥ //
 // ΕΥΕΙΤ ΙCIC ΜΗΠΕΥΕΙ //
 // ΝΟΥΠΕ ΜΗΤ ΟΥΤΕ ΕΒΟΛ ΟΝΝ //
 // ΤΝΩΨ ΕΩΡΑΙ ΕΠΕΤΗΡΕΥ† //
 // ΑΚΑΡΙΟC ΤΑΥΕΠΙΩΑΧΕ ΕΥΧ //
 // ΑΤΑΚΕΝΕ ΝΝΟΥΜΑ ΜΠΧΟΕΙ† //
 // ΤΩ ΕΩΡΑΙ ΕΚΩΝΤ ΜΠΩΡ Ν //
 // ΩΝΤΩΒC ΜΜΟΝ ΕΤΡΕΝΩ //

22. ΑΝΤΙΓΡΑΦΟΝ ΝΤΙΠΙCΤΟΛΗ ΜΙC ΠΧC
 ΠΩΗΡΕ ΜΠΝΟΥΤΕ ΕΤΟΝΩ ΕΥCΑΙ
 ΝΑΥΓΑΡΟC ΠΡΡΟ ΝΑΙΔΙCΑ ΧΑΙΡΙΤΕ
 ΝΑΪΤΚ ΑΥΩ ΝΑΙΤC ΝΤΕΚΠΟΛΙC
 [ΤΩ ΕΠΕ
 CΡΑΝΠΕ ΗΔΙCΑ ΕΠΙΔΗ ΟΥΝ ΜΠΕΚ-
 [-ΝΑΥ ΑΚΠΙC-
 ΤΕΥΕ ΚΝΑΧΙ ΚΑΤΑ ΤΕΚΠΙCΤΙC ΑΥΩ
 [ΚΑΤΑ
 ΤΕΚΠΡΟΩΗΡΙCIC ΕΤΝΑΝΟΥC ΝΕΚ-
 [ΨΩΝΕ CΕ
 ΝΑΤΑΛΔΟΥ ΑΥΩ ΕΥΩΠΕ ΑΚΡΟΥ //
 [ΝΟΒΕ ΩC
 ΡΩΜΕ CΘΝΑΚΟΥ ΝΑΚ ΕΒΟΛ ΑΥΩ
 [ΑΙΔΙCΑ
 ΤΕΚΠΟΛΙC ΝΑΨΩΠΕ ΕCCΜΑΜΑΤ
 [ΨΑ ΕΝΕ
 Ω ΑΥΩ ΤΠΙCΤΙC ΜΗΤΑΓΑΠΗ ΝΑΡΟΥ-
 [ΟΤΟΕΙΝ

[Ϟ]ΝΕΣΠΛΑΤΕΑ ΑΝΟΚ ΙϞ ΑΝΟΚ ΠΕΤΡΩΝ [ΑΥΩ]
ΑΝΟΚ ΠΕΤΩΑΧΕ ΕΒΟΛ ΧΕΑΚΜΕ ΕΜΑΤΕ
ΣΕΝΑΚΩ ΝΠΕΚΡΑΝ ΕΥ[ΡΠ]

[Μ]ΕΥΕ ΨΑΕΝΕΞ ΝΓΕΝΕΑ
ΕΤΝΗΥ ΜΝΝΣΩΚ ΖΡΑΙ [ϞΝ]
ΤΕ[ΚΠΑΤ]ΡΙΑ ΑΥΩ ΣΕΝΑΣ[ΟΤ]
[Μ]ΕΥ [ΨΑ]ΑΡΗΧΥ ΜΠΙΚΑΖ ΑΝ
? ? ΕΠΙϞΤ
? ΜΜΙΝ ΕΜ
? ? ΕΤΟΥ
? ΗΤΥ ΝΒΟΛ Ν
? ΥΝΣΖ

24. ΕΣΝΑΥ ΝΘΡΟΝΟϞ ΖΗΤΠΕ ΕΡ[Ε]
ΝΡΡΟ ΖΜΟϞ ΖΙΧΩΟΥ ΕΡΕΟΥΑ
ΝΡΩΜΕ ΕϞΟΝΝΟΕΙΝ ΣΟΥΤΩ[Ν]
ΕΒΟΛ ΕΣΡΖΟΙΒΕ ΕΚΥΡΙΛΛΟϞ
ΣΩΤΜ ΕΥΣΜΗ ΖΗΤΠΕ ΧΕΜΗ
ΠΕΘΟΟΥ ΝΑΜΟΥ ΝΤΕΚΥΡΙΛΛ[ΟϞ]
Ο ΝΕΠΙϞΚ ΝΕΝΤΑΙΝΑΥ ΕΡΟΟΥ
ΝΕ ? ?

25. ΑΠΑ ΠΕΣΥΝΘΙΟϞ ΠΕΠΙϞΚΥ ΝΤΕΝΨΥΧΗ ΜΝΠΕΝΣΩΜΑ

26. ϞΙΑΚΩΒ..ΣΟΥΧΟΥΤΣΑΨΥΕ ΝΘΩΘ
ΑΡΣΕΝΙΟϞ ΛΟΥΚΙΟϞ ΣΟΥΜΝΤΑΣΕ ΝΚ[ΟΙΑΖΚ]
ΘΕΟΓΝΩΣΤΑ ΣΟΥ ΙΖ ΝΘΩΘ
..ΘΑΝΑ [Μ]ΝΝΕΥΜΑΘΗΤ, ΣΟΥ Κ ΜΦΑΩ
ΔΑ..ΑΥ ΜΝ[Δ]ΑΝΙΗΛ ΜΝΖΩΙΛΟϞ
ΜΝ.ΑΝΝΑ ΣΟΥΧΟΥΤΣΝΟΟΥϞ ΝΚΟ[Ι]
ΑΖΚ ΜΑΡΙΑ ΜΝΣΟΦΙΑ ΜΝΜΕΥΣΝ
ΝΨΗΡΕ ΣΟΥ ΚΑ
ΝΚΟΙΑΖΚ

28. ϞΙΩΝΑΣ ΨΛΗΛ Ε
ΧΩΙ ΝΑΓΑΠΗ
ΟΥΟΝ ΝΙΜ ΕΤ
ΝΑΨΨ ΝΝΕΙ
ΣΖΑΙ,

23. ≡ΠΟΛΥΚΑΡΠΟϞ ΔΕ≡
≡ΟΥΜΟΝΟΝ ΧΕΑΨΥ≡
≡ΘΗΤΗΣ ΝΝΑΠΟϞΤ≡
ΑΥΡΠΚΕΩΝΖ ΖΗΖΑ≡
ΤΑΥΝΑΥ ΕΠΧΟΕΙϞ:ΑΛ≡
ΤΟΟΥ ΝΑΠΟϞΤΟΛΟϞ ΑΥ≡
ΚΙΜΑΖΕ ΜΜΟϞ ΑΥΤΑΝ
ΖΟΥΤΥ ΕΤΕΚΚΛΗΣΙΑ
ΝΣΜΥΡΝΑ ΜΗ
ΤΑΣΙΑ ΕΑΥ
ΚΑΑΨ ΝΠΙϞ
ΚΟΠΟϞ

ν. ≡ΓΑΡ ΕΜΑΤΕ
≡ΚΟϞΜΟϞ ΝΕΨΤϞ
[ΒΩ Γ]ΑΡ ΖΗΝΕΝΤΑΨΤΣΑ
[ΒΟΨ]ΕΡΟΟΥ ΕΒΟΛ ΖΙΤΗΝΑ
[Π]ΟϞΤΟΛΟϞ: ΕΑΨΤΑΨΖΩ
ΟϞ ΕΤΟΟΤΟΥ ΝΝΕΚ
ΚΛΗΣΙΑ ΝΑΙ ΕΤΟΥ
ΡΜΗΤΡΕ ΜΜΟΟΥ
[Ϟ]ΗΝΕΚΚΛΗΣΙΑ
ΤΗΡΟΥ:

27. ≡ΠΕ≡
≡ΠΕΠΝΣΑ≡
≡ΨΑΕΜΠΧΟΕΙϞ≡
≡ΨΑΕ ΠΨΑΕΝΤΥΒΙ≡
≡ΝΨΑΕ ΠΨΑΕΝΤΕΘΕΩ≡
≡.ΟΥ ΝΖΟΟΥ ΝΨΑΕ ΠΨΑΕ≡
≡ΕΒΟΛ ΨΟΜΗΤ ΝΖΟΟΥ
≡ΕΣΟΥΣΑΨΥ ΜΠΑΡΜΟΥ
≡ΥΖΟΟΥ ΣΟΥΣΑΨΕΥ ΜΠΑΛ
ΠΕ'ΟΥΖΟΟΥ ΠΕΤΕΡΕΠΕΨΕΒΟΤ
ΨΑΤ ΝΖΟΟΥ ΝΡΗΤΕ ΝΕΨΝΑΜΟϞ
ΖΜΠΒΩΛ ΕΒΟΛ ΠΕΠΕΠ
ΠΕΠΤΟΥΟΝ ΝΤΑΨΨΩΠΕ
ΖΗΤΕΝΜΗΤΕ
ΜΝΜΕΡΗΥ
+

29. ἔΑΝΟΚ [ς]ΑΜΟΥΗΛ ΜΗΙΑΚΩΒ
 ΜΝΑΡΩΝ Ν[ς]ΑΙ ΜΠΕΝΕΙΩΤ ΕΤ
 ΟΥΑΑΒ ΑΠΑ ΑΒΡΑΖΑΜ ΠΕΠΙΣΚΥ
 ΧΕΕΠΕΙΔΗ ΑΝΠΑΡΑΚΑΛΕΙ ΝΤΕ
 ΚΜΗΤΕΙΩΤ ΕΤΡΕΚΧΕΙΡΟΔΟΝΕΙ ΜΜ
 ΟΝ ΝΑΙΑΚΥ ΤΝΟ ΝΖΕΤΟΙΜΩΣ ΝΤΝΖΑ
 ΡΕΖ ΕΝΕΝΤΟΛΗ ΜΗΝΚΑΝΩΝ ΑΥΩ Ν
 ΤΗΣΩΤΜ ΝΣΑΝΝΟΒ ΕΡΟΝ ΑΥΩ ΝΤΝΖ
 ΥΠΟΤΑΣΕ ΝΝΟΒ ΑΥΩ ΝΤΝΡΟΕΙΣ Ε
 ΠΕΝΜΑ ΝΗΚΟΤΚ ΖΗΝΕΖΟΥ Ν
 ΣΥΝΑΓΕ ΑΥΩ ΝΤΝΧΩΡ ΠΕΥΑΓ
 ΓΕΛΙΟΝ ΝΚΑΤΑ ΙΩΡΑΝΝΗΣ
 ΝΤΝΑΠΟСТΗΘΙΖΕ

ν: ΜΜΟϞ ΨΑΠΧΩΚ ΜΠΤΑΙΟΥ
 ΕΝΤΜΑΠΟСТΗΘΙΖΕ ΜΜΟϞ ΝΤΝ
 ΚΑΑϞ ΝΤΟΟΤΝ ΝΤΝΜΕΛΕΤΑ Μ
 ΜΟϞ ΜΝΒΙΧ ΖΙΧΩΝ ΑΥΩ ΝΝΕΝΡΕ
 ΨΩΤ ΝΝΕΝΧΙΜΗΣΕ ΑΥΩ ΜΑΝΒΩΚ
 ΕΠΨΜΜΟ ΑΧΝΨΙΝΕ ΑΝΟΚ ΖΗΜΑΙ ΜΝ
 [ΑΠΑ ΙΑΚΩΒ

ΝΙΩΒ ΤΝΨΤΩΡΕ ΝΣΑΜΟΥΗΛ ΑΝΟΚ ΣΥ-
 [ΜΕΩΝ Μ
 ΝΑΤΡΕ ΤΝΨΤΩΡΕ ΝΙΑΚΩΒ ΑΝΟΙΚ ΠΑΘΕΡ
 ≡ΓΡΕΣΒ, ΜΗΜΩΥΗΣ ΜΗΛΑССΑ ΤΝΨΤΩ
 ΡΕ ΝΖΑΡΩΝ

30. † ΑΝΟΚ ΠΑΠΑΣ Π.
 ΠΨΗΡΕ ΝΑΒΡΑΖΑΜ
 ΕΨςΑΙ ΝΠΕΝΙΩΤ ΕΤ[ΟΥ]
 ΛΑΒ ΑΠΑ ΑΒΡΑΖΑΜ ΠΕΠΙΣ
 ΚΟΠΟΣ ΧΕΕΠΕΙΔΗ ΑΙΠΑΛ[Α]
 ΓΑΛΕΙ ΝΜΟΚ ΑΚΧΕ[ΡΟΔ]ΟΝΕΙ Ν
 ΜΜΟΙ ΝΑΙΑΚΥ ΕΠΤΟΠΟΣ ΝΦΑ
 ΓΙΟΣ ΑΠΑ ΒΙΚΤΩΡ †ΝΟΥ †Ο Ν
 ΖΑΙΤΙΜΟΣ ΕΤΡΑΖΑΡΕΖ ΕΝΕΝ
 ΤΟΛΗ ΜΗΝΚΑΝΩΝ
 ΜΗΝΕΠΙСТΗΜΗ

ΠΑΤΕΡΜΟΥΤΕ ΠΕΙΕΛΑΧ, ΜΠΡΕ
 ΑΥΑΙΤΙ ΜΜΟΙ ΑΙςΑΙ ΠΙΠ
 ΛΑΞ [ΑΥΩ] †Ο ΜΜ ?

ν: [ΑΥ]Ω ΝΤΑΧΕΙ ΠΕΥΑΝ
 [ΓΓ]ΕΛΙΟΝ ΝΓΑΤΑ ΙΩΡΑΝ
 ΝΗΣ ΝΑΠΟСТΗΘΟΣ ΝΣΝΑΥ
 ΝΕΒΟΤ ΝΤΑΕΙ ΕΖΟΥΝ ΝΤΑ
 ΤΑΟΟϞ ΕΤΟΟΤΚ ΝΤΑΑΜΑΖ
 ΤΕ ΝΜΟϞ ΝΤΑΡΖΜΕ ΝΖΟΥ
 ΕΙΝΗΣΤΕΥΕ ΝΤΑΡΖΜΕ Ν
 ΖΟΥ ΕΙΡΟΕΙΣ ΕΠΑΜΑΝΝΚΟ
 ΤΚ ΑΥΩ ΝΖΟΥ ΝΣΕΝΑΓΕ ΕΤ
 ΤΗΨ ΕΤΡΑΖΑΡΕΖ ΕΡΟΥ
 ΕΠΑΜΑ ΝΗΚΟΤΚ ΑΥΩ ΝΝΕΙ
 ΒΩΚ ΕΜΑ ΕΧΝΨΙΝΕ
 ΑΝΟΚ ΠΑΠΑΣ ΠΑΙΑ †ΣΤ
 ΧΕ!

31. † ΑΝΟΚ ΑΒΡΑΖΑΜ ΠΕΕΛ
 ΑΧ, ΝΑΝΑΓ, ΝΤΕΚΚΥ ΝΘΕ Ε.
 ΣΑΙ ΜΠΧΟΕΙΣ ΝΕΙΩΤ ΕΤΟ
 ΥΑΑΒ ΑΠΑ ΑΒΡΑΖΑΜ ΠΕΠΙΣΚΥ ΧΕΕ
 ΠΕΙΔΗ ΑΙΠΑΡΑΚΑΛΕΙ ΝΤΕΚΜΗΤΕΙ
 ΩΤ ΖΙΤΝΖΕΝΡΩΜΕ ΕΤΕΒΙΚΤΩΡΠΕ
 [ΜΝΣΑΒΙ
 ΝΟΣ ΖΩΣΤΕ ΔΕ ΕΤΡΕΥΧΙΤΟΥΠΑΡΑΚΛΗ
 ΣΙΣ ΕΤΡΕΚΧΙΡΟΔΟΝΕΙ ΝΤΑΜΗΤΕΛΑΧ
 ΝΑΙΑΚΥ ΕΤΕΚΚΥ ΝΤΡΕ ΑΣΡΑΝΑΙ Ν[ΤΕ]
 ΚΜΗΤΕΙΩΤ ΕΤΡΕΚΧΙ†ΑΣΦΑΛΙΑ ΝΤ
 ΕΙςΑΙ ΕΙΧΡΕΩΣΤΕ ΕΤΡΑΠΡΟΣΖΕ¹²
 Ε ΕΤΕΚΥ ΝΠΕΖΟΥ ΜΗΤΕΥΨΗ ΑΥΩ[Ε]
 ΣΩΤΜ ΝΣΩΚ ΑΥΩ ΝΣΑΝΝΟΒ Ε.
 ≡ΚΑΤΑ ΝΚΑΝΩΝ ΑΥΩ ΝΤΑΖΥ
 [ΠΟ]ΤΑΣΕ ΕΝ[ΝΟΒ] ΑΥΩ ΝΤΑ.
 ≡ΕΑΥ ?

ν: ΤΟΥΑΑΒ ?
 .ΨΕ ΕΖΟΥΝ..
 ΨΛΗΛ ΜΠΕΖΟΥ≡
 ΨΗ..ΝΤΑΧΩΡ Π≡
 ΤΟΥΑΒ ΝΚΑΤΑ ΜΑΘΘΑΙΟΣ ΕΤΑ
 ΡΖΜΕ ΝΖΟΥ ΝΗΝΣΤΕΥΕ ΨΑΡΟΥΖΕ
 ΜΗΗΝΕ ΑΥΩ ΝΤΑΤΒΒΟ Ν ?

ΥΝΑΓΕ ΠΕΥΑΓΓΕΛΙΟΝ ΔΕ ΝΤΑΜ ?
 ΜΜΟΥ ΝΗΛΥ ΝΙΜ ΧΟΥ ?
 [α] Χ ρίχωι λγω ννηστια νσε ?
 ΜΗΝ. λγω νταραρεζ επαμα ?
 ρηνεροου νσυναγε ανοκ σαβ[ινοσ]
 ΜΗΠΑΝΑΥ ΤΗΡΟΜΟΛΟΓΕΙ ΕΝΩΥΤΟΡ[Ε Ν]
 [αβ] ραζαμ παιακ ετοοτγ ε
 ΝΤΕΚΜΝΤΕΙΩΤ ΕΤΡΕΥΖΑΡΕΖ ?
 ΝΙΜ ΕΛΥΣΑΡΥ ΕΠΙΠΛΑΞ † ?
 ? ΠΙΕΛΑΧ, . . ΝΑΓ. ?
 † στυχ ? λγω
 ρωβ ΝΙΜ ?
 λγω ΝΗΙΒΩ ?
 ΕΜΑ ΔΧ[Ν]
 ωιν[ε]
 ΑΝΟΚ ΣΑΒΙΝΟΣ ΜΗ
 ΠΑΝΑΥ ΠΕΥΣΝΟΥ Ν
 ? ?

32.

† ΑΝΟΚ ΓΕΩΡΓΙΟΣ ΙΩΣΗΦΙΟΥ ΕΤΣΑΙ ΝΑΠΑ
 ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ ΧΕΕΠΕΙΔΗ ΑΠΑΔΕΙΩΤ
 ΠΑΡΑΚΑΛΕΙ ΜΜΟ[Κ] ΕΤΡΕΚΧΕΙΡΟΔΟΝΕΙ Μ-
 ΜΟΙ ΝΑΙΑΚ ΕΜΑ ΝΠΡΑΓΙΟΣ ΓΕΩΡΓΙ[ΟΣ]
 ΤΕΝΟΥ † Ο ΝΡΕΤΟΙΜΟΣ ΕΤΡΑΡΟΕΙΣ ΕΝΕΝ-
 -ΤΟΛΟΥΕ ΤΕΚΝΑΤΑΛΥ ΕΤΟΟΤ ΚΑΤΑ
 ΤΑΘΟΜ ΛΥΩ ΟΝ ΠΕΘΥΣΙΑΣΤΗΡΙΟΝ ΜΠ-
 -ΝΟΥΤΕ ΕΤΡΑΠΡΟΣΕΧΕ ΕΡΟΥ ΚΑΤΑ
 ΝΕΝΤΟΛΟΟΥΕ ΜΠΝΟΥΤΕ ΑΝΟΚ ΓΕΩΡ-
 -ΓΙΟΣ ΙΩΣΗΦΙΟΥ † ΣΤΟΙΧΕΙ ΕΠΕΙΠΛΑΞ
 ΑΝΟΚ ΙΩΑΝ ΝΗΣ ΠΑΙΑΚ † ΩΤΩΡΕ ΝΜΟΥ

33. † ΑΝΟΚ Β[ασι]λιος
 ΠΩΗΡΕ
 ΞΙΣΑΙ ΜΠΕΝΕΙΩΤ ΕΤΟΥΑ
 ΑΒ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ
 ΧΕΕΠΕΙΔΗ ΑΠΑΡΑΚΑΛΕΙ Μ
 ΜΟΚ ΕΤΡΕΚΧΙΡΟΔΟΝΕΙ ΜΜΟ
 Ι ΝΑΙΑΚ ΕΤΕΚΚΛΥ ΩΗΜ † ΝΟΥ
 † ΩΠΤΩΡΕ ΕΤΟΟΤγ ΜΠΕΝΕΙΩ
 ΠΕΠΙΣΚΥ ΕΤΡΑΕΙΡΕ ΚΑΤΑ ΝΕΝ
 ΤΟΛΗ ΝΤΜΝΤΟΥΗΗΒ ΛΥΩ ΚΑΤ
 Α ΝΚΑΝΩΝ ρΗΟΥΡΟΤΕ ΝΤΕ [Π]
 ΝΟΥΤΕ ΜΜΟΥΘΒΒΟ ΛΥ
 Ω ρΗΟΥΕΠΙΣΤΗΜ[Η]

υ ΝΤΑΤΜΡΑΤΣΩΤΜ ΧΕΝ
 ΝΕΙΒΩΚ ΕΛΑΛΥ ΜΜΑ Μ
 ΠΙΩΙΝΕ ΛΥΩ ΝΤΑΡΑΡΕΖ ΕΠΑ
 ΜΑ ΝΗΚΟΤΚ ρΗΝΕΡΟΟΥ ΝΣ
 ΥΝΑΓΕ ΛΥΩ ΟΝ ΝΤΑΡΩΕ ΝΣΟ
 Π ΝΩΛΗΛ ΜΜΗΚΝΕ ΑΝΟΚ ΒΑ
 ΣΙΛΙΟΣ ΠΑΙΑΚ † ΣΤΟΙΧΕ ΕΝΙΩ
 ΛΧΕ ΕΤΡΑΡΑΡΕΖ ΕΡΟΥ: †

34. ΑΝΟΚ ΙΑΚΩΒ ΠΩΗΡΕ ΝΚΑΛΛΙΝΙΚΥ
 ΧΕΕΠΙΔΗ ΑΠΑΡΑΚΑΛΕΙ ΜΠΕΝΠΕ
 ΤΟΥΑΒ ΝΕΙΩΤ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ
 ΕΤΡΕΥΧΙΡΟΔΟΝΕΙ ΜΜΟΙ ΝΑΙΑΚΩΝ ΑΝΟΚ
 ρΩΤ ΕΤΡΑΡΑΡΕΖ ΕΝΕΝΤΟΛΗ ΕΤΚΝΑ
 ρΟΝΟΥ ΕΤΟΟΤ ΕΤΕΠΑΜΑ ΜΗΚΟΤΚ
 ΠΕ ΝΤΑΡΟΕΙΣ ΕΡΟΥ ρΗΝΕΡΟΟΥ ΝΩΑ
 ΛΥΩ ΟΥΕΥΑΓΓΕΛΙΟΝ Μ ΛΥΩ
 ΞΛΗΛ ΕΤΚΝΑΤΑΛΥ ΜΗ

≡ ΕΠΙΣΤΗΜΗ ΝΤ... ΚΛΗΡΙΚΟΣ
[Λ]ΥΩ ΝΕΝΤΟΛΗ [ΒΤ]ΚΗΝΑΤΑΛΥ
[Ε]ΤΟΟΤ ΧΕΕΝ... ΤΣΩ
ΤΜ ΝΣΩΟΥ ΘΝΛΑΛΥ Ν
ΘΩΒ ΟΥΔΕ ΝΝΕΙ
ΒΩΚ Ε

ν. ΜΑ ΕΥ
ΟΥΗΥ ΑΧΝΩΙΝΕ
ΑΝΟΚ ΙΑΚΩΒ †ΣΤΟΙΧΕΙ ΕΝΕΙ
ΕΝΤΟΛΗ ΜΗΝΚΑΝΩΝ ΤΗΡΟΥ
ΝΤΕΚΚΛΗΣΙΑ ΑΝΟΚ ΑΒΡ[Α]
ΑΜ ΠΙΕΛΑΧ, ΜΠΡΕΣΒ, ΑΥΠΑΡΑΚΑ
ΛΕΙΜΜΟΙ ΔΙΣΘΑΙ ΘΑΡΟΦ ΝΣΟΥ
ΣΝΑΥ ΜΠΑΥΘΟΝΣ ΝΕΚΤΗ ::

35. † ΑΝΟΚ ΦΙΛΟΘ ?
ΠΑΙΔΑΥ ΕΤΣΘΑΙ ?
ΑΑΒ ΑΠΑ ΑΒΡΑΘ[ΑΜ]
ΧΕΕΙΠΕΙΔΗ ΔΙΠΑΡ ?
? ? ?
? ΜΟΥΤ[Ε] ?
ΡΕ ΘΕΝΝ ? ?
ΝΕ ?
ΠΕ ?

ν. ΤΟΟΤΚ ΝΤΑΛΜΑΘΤΕ
ΜΜΟΦ ΝΤΑΡΘΜΕ ΝΘΟΟΥ
ΕΙΝΗΣΤΕΥΕ ΕΝΤΑΡΘΜΕ
ΝΘΟΟΥ ΕΙΡΟΕΙΣ ΕΠΑΜΑ ΜΗΚΟ
ΤΚ ΛΥΩ ΝΘΟΟΥ ΝΣΕΝΑΓΕ ΕΤΤΗΥ
ΕΤΡΑΘΑΡΕΘ ΕΡΟΟΥ ΕΠΑΜΑ ΜΗΚΟΤΚ
.. ΕΝΘ.Β ΑΧΝΩΙΝΕ ΑΝΟΚ
[ΦΙΛ]ΘΘΕΟΣ ΠΑΙΔΑΥ †ΣΤΥΧΕΙ
ΑΝΟΚ ΦΕΥ ΠΙΕΛΑΧ, ΜΑΙΔΑΥ
†ΣΤΟΙΧΕΙ ΕΝΕΙ[ΩΔΧΕ]

36. † ΑΝΟΚ ΙΩΘΑΝΝΗΣ ΠΠΡΕΣΒΥ.
ΝΤΚΩΜΗ ΜΠΙΩΘΕ ΜΝΔΑΔ
ΠΣΑΧΩ Ν†ΚΩΜΗ ΝΟΥΩΤΕ
ΜΝΣΕΜΕΩΝ ΠΡΑΝΑΓΝΩΣΤΗ[Σ]
ΘΝ†ΚΩΜΗ ΝΟΥΩΤΕ ΕΝΠΑ
ΡΑΚΑΛΕΙ ΜΠΕΝΕΙΩΤ ΠΕΠΙΣ
ΚΟΠΟΣ ΕΤΡΕΥΧΙΡΩΤΟΝΕ
ΝΙΣΑΚ ΜΠΠΡ ΝΑΝ ΕΤΕΚ
ΚΛΗΣΙΑ ΝΘΑΓΙΑ ΜΑΡΙΑ
ΜΠΙΩΘΕ ΧΕΠΜΑΡΧ
ΡΙΑ ΝΑΥ ΤΝΩΤΩ
ΡΕ ΜΜΟΦ ΘΝ
ΘΩΒ ΝΙΜ Ν≡
Τ≡

ν. ΤΜΝΤΟΥΗΒ ΕΤΜΚΑΤΑΦ[Φ]
ΝΕ...Υ ΑΛΛΑ ΕΤΡΕΥΠΡΟ
ΣΕΧΕ ΕΠΕΥΘΥΣΙΑΣΤΗΡΙΟΝ
ΚΑΛΩΣ ΘΝΘΩΒ ΝΙΜ ΝΤΕΤΜ
ΝΘΥΗΒ ΑΝΟΚ ΙΩΘΑΝΝΗ[Σ]
ΠΠΡ ΜΝΔΑΥΕΙΑ ΠΣΑΧ
Ω ΜΝΣΕΜΕΩΝ ΠΡΑΝ
ΝΑΓΝΩΣΤΗΣ ΤΝ
ΨΤΩΡΕ ΜΜΟΦ ΛΥ[Ω]
ΠΕΥΚΡΙΜΑ ΘΙΧΩΝ
ΑΥΩ ΟΝ ΤΝΣΤΟ
!ΧΕ ΕΝΙΩΔ
ΧΕ ΤΗ[ΡΟΥ]

37. † ΑΝΟΚ ΘΕΜΑΙ Π ?
ΕΙΣΘΑΙ ΝΑΠ ?
ΙΝΟΥΤΕ ΑΒΡΑΘΑΜ Π[ΕΠΙΣ]
ΚΟΠΟΣ ΜΜΑΙΝΟΥ
ΤΕ ΔΙΠΑΡΑΚΑΛ[ΕΙ] ?
ΑΚΠΑΥΝΕΥ ΝΑΙ Τ ?
†ΩΩΡΕ ΜΜΟΦ ?
ΝΤΕΚΑΚΑΓΗ ΧΕ ?
ΣΘΑΙ ΠΕΥΑΝ ?
ΠΗΝΚΑΙΩΘ[ΑΝ]
ΝΗΣ ΝΑΥ
ΝΦΧΟΡ ?

38. [Λ]ΝΟΚ ΔΙΟΣ ΠΠΡ
[ΕΤ]ΣΘΑΙ ΕΤΨΤΩΡΕ ΕΤ
[ΟΟΤ]Ψ ΠΕΝΕΙΩΤ ΠΕΠΙΣΚΥ
≡ ΛΩΗΡΕ ΧΕΨΑΥΡ†ΛΙΤΟ
[ΥΡΓ]ΙΑ ΝΠΕΘΥΣΙΑΣΤΗΡ
[ΙΟΝ] ΝΣΕΠΡΟΣΕΧΕ ΕΡΟΦ Ν
≡ ΚΡΙΜΑ ΘΙΧΩΙ ΕΥΩΔ
≡ ΩΤΜ ΝΣΩΙ †ΝΗΥ
ΝΤΑΧΟΟΣ
ΝΑΚ
ν. ΝΓΑΠΟΤΑΣΣΕ
ΝΤΕΦΟΥΣΙΑ ΕΡ
† ΑΝΟΚ ΔΙΟΣ ΠΡ≡

39. † ΑΝΟΚ ΜΗΝΑΣ ΠΩΗΝΑΝΑΝΙΑΣ
ΠΙΕΛΑΧ ΜΠΡΕΣΒ, ΕΤΣΡΑΙ ΝΑΠΑ Α
ΒΡΑΔΑΜ ΠΕΠΙΣΚΥ ΧΕΡΜΠΟΥΩ
ΜΠΝΟΥΤΕ ΑΧΝΑΝΑΓΚΗ ΕΙΩΑΝ
ΤΜΑΠΟСТΗΘΙΖΕ ΜΠΕΥΑΓΓΕ[ΛΙΟΝ]
ΩΑΘΑΥΤ ΤΗΡΩ ΝΤΑΤΑΥΟΩ †
ΝΑΠΟΚΛΗΡΟΣ

41. † ΑΝΟΚ ΩΛΛΟ ΕΙΣΡΑΙ Ε ?
ΝΤΟΤΩ ΜΠΕΝΕΙΩΤ [ΑΒ]
ΡΑΡΑΜ ΠΕΠΙΣΚΥ ΧΕΑ ? Ν]
ΚΟΤΚ ΕΤΕΚΚΛΗΣΙΑ Η [Α]
ΝΟΚ Η ΠΑΕΙΩΤ ΤΑΛΩ
ΧΚ ΠΕΥΕΝΒΟ ΧΙΝΡΟΥ[Ε]
ΩΑΡΤΟΟΥΕ ΝΤΑΡΝΕΞ
ΣΩΟΥΕ ΤΑΚΩ Ε ?
ΤΟΙ ΕΩΡΑΙ

ν. ΕΙΩΑΝΚΑΤΑΦΡΟΝΕΙ
ΤΑΤΜΝΚΟΤΚ ΩΡΑΙ ΜΜΑΥ
[Α]ΝΟΚ Η ΠΑΕΙΩΤ ΝΕΛΩΧΚ Π
[ΩΗΒ]Σ ΝΕΡΝΣΩΟΥΕ ΩΙΡΟΥΩ
[Ω]ΩΤΟΟΥΕ ΝΕΡΙΒΟΛ ΜΠΩΑ
ΑΝΟΚ ΩΛΛΟ ΤΗΨΤΟΙΧΕ
ΕΠΙΠΛΑΞ

43. ≡ Α ΠΩΗΝΗΛΙΑΣ ΠΑΙ ΕΤΗΠ
≡ ΛΕ ΕΥΣΡΑΙ ΕΤΟΟΤΩ Μ
≡ Π]ΕΠΙΣΚΥ ΑΠΑ ΑΒΡΑΔΑΜ
≡ ΩΚ ΕΠΩΠ ΜΝ
≡ ΠΕΤΗΝΥ Ε
[ΒΟ]Λ ΝΤΑΤΜΩΩΝ ΕΡΟΩ † ΝΩΕΤΕΙΜΟ
[ΣΗ]ΤΑ† ΣΟΟΥ ΝΩΟΛΟΚ ΜΠΑΡΧΩΝ ΝΤ
[ΑΩ]ΩΝ ΕΠΩΠ ΕΤΜΜΑΥ ΟΝ ΑΝΟΚ
[Μ]ΗΝΑ†ΣΤΟΙΧΕΙ ΔΑΝΙΗΛ
? ?

44. † ΑΝΟΚ ΕΖΕΚΙΑΣ ΠΙΕΛΑ[Χ]
ΝΔΙΑΚ ΠΩΗΡΕ ΝΙΩΑΝΝΗΣ ΕΙΣΡΑ[Ι]
ΝΠΑΧΟΕΙΣ ΝΕΙΩΤ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ
[Χ]ΕΕΠΕΙΑΝ ΑΚΝΟΥΧ ΠΑΣΟΝ ΕΒΩΝΧ ΕΒΟΛ Ν[ΤΕΚ]
[Κ]ΛΗΣΙΑ ΜΠΩΟΝΤ ΝΟΙΚΟΝΟΜΟΣ ΤΕΝΟΥ ΜΝΤΑΙ[Α]
[ΑΨ Ν]ΩΒ ΝΜΜΑΚ ΩΑΡΟΩ ΑΥΩ ΟΥΚ ΕΞΕΣΤΙ ΝΑΙ ΕΤΡΑ
† ΤΩΝ ΝΜΜΑΩ ΩΝΛΑΛΥ ΝΩΒ ΕΙΩΑΝΤΟΛΜΑ Δ[Ε]
[ΤΑ]ΝΚΑΛΕΙ ΝΑΩ ΩΝΛΑΛΥ ΝΩΒ † ΝΕΤΟΙΜΩΣ Ε†
ΟΥΟΓΓΙΑ ΝΝΟΥΒ ΝΤΑΕΙ ΕΡΟΩΝ ΝΤΑΩΩΝ ΕΝΕΙΣΥΜ
[Φ]ΩΝΟΝ ΑΝΟΚ ΕΖΕΚΙΑΣ ΠΑΙΑΚ †ΣΤΟΙΧΕΙ ΕΝΕΙ
[Σ]ΥΜΦΩΝΙΝ

40. ΑΝΟΚ ΙΩΩΑΝΝΗΣ
[Π]ΕΛΑΧ ΜΠΡ ΕΙΣΡΑΙ ΝΑΠΑΕΙΩΤ ΑΠΑ
ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ ΧΕΕΠΕΙΑΝ ΛΙΚΩ
ΠΑΤΩΩ ΝΩΩΙ ΛΙΒΩΚ ΕΚΕΤΩΩ ΠΑΡΑΝ
ΚΑΝΩΝ ΕΤΟΥΑΒ ΛΙΨΠΑΡΑΚΑΛΕΙ ΝΤΕΚ
ΜΝΕΙΩΤ ΕΤΟΥΑΒ ΕΤΡΕΚΝΤ ΕΡΟΩΝ ΤΕ
ΝΟΥ ΟΥΚ ΕΞΕΣΤΙ ΝΑΙ ΕΒΩΚ ΕΚΕΤΩΩ ΕΙ
ΜΗΤΙ ΕΦΩΩΝ ΕΙΩΑΝΒΩΚ ΜΠΤΩΩ ΝΡΜΟ
ΝΤ ΝΤΑΟΥΩΩ ΜΠΕΥΒΟΛ ΜΝΟΙΧ ΩΙΩ
ΩΙ ΑΝΟΚ ΙΩΩΑΝΝΗΣ ΠΡΕΣΒ, ΠΩΩ ΤΕΣΤ
ΧΕ[†Β]ΛΧΕ ΑΝΟΚ ΠΑΤΕΡΜΟΥΤΕ
? ΠΕΛΑΧ, ΜΠΡΕΣΒ, ΑΥΑΙΤΙ ΜΜΟΙ
[Α]ΙΣΡΑΙ †ΒΛΧΕ ΩΝΣΟΥ ΧΟΥ
ΤΩΟΜΤΕ ΜΠΕΒΟΤ ΜΕΧΕΙΡ
[Τ]ΗΣ ΤΡΙΤΗΣ ΙΝΔΙΚΥ ΑΥΩ † Μ
ΜΑΡΤΥΡΟΣ

42. ΑΝΟΚ
ΑΒΡΑΔΑ[ΜΠ]
ΤΙΑΚ ΕΙΣΡΑΙ
ΧΕ†Ο ΝΩΕΤΕΜΟ[Σ]
ΝΤΑΩΩΝ ΕΠΩΠ [Π]
ΕΤΗΝΥ ΕΒΟΛ ΕΤΜ
ΩΑΝ †ΝΑΚΩΒ ΠΟΣΕ
ΝΤΑΙ †
ΑΝΟΚ ΑΒΡΑΔΑΜ ΠΑΙ
†ΣΤΙΧΗ ΕΠΕΙΠΛΑΞ †

ν. ΑΥΩ ΕΙΣ
ΩΑΙ ΕΙ†ΩΤΩΡΕ
ΕΡΟΙ ΕΤΟΟΤΩ ΝΑ
ΒΡΑΔΑΜ ΠΗΠΙΣ
ΚΟΠΟΣ ΘΙΤΜΩΩΝ
ΕΠΩΠ ΜΝΣΤΑΥΡΟΣ
ΝΤΟΟΤ ΩΜΜΑ ΝΙΜ
ΕΝΑΒΩΚ ΕΡΟΩ

45. † ΑΝΟΚ ΖΑΧΑΡΙΑΣ ΠΩΗΡΕ
 ΝΚΙ!...Σ ΜΝΑΝΘΑΝΑΣΙΟΣ
 ΠΩΗΡΕ Ν... ΕΝΣΖΑΙ ΕΝΩΤ
 ΩΡΕ ΕΤΟΟΤΥ ΜΠΕΝΕΙΩΤ ΕΤΟΥΛΒ
 ΠΕΠΙΣΚΥ ΑΠΑ ΑΒΡΑΖΑΜ Ν...
 ΝΟΜΗ...ΕΙΕΖΕΚΙΗΛ ΠΑΙΑΚΥ
 ΕΤΡΕΥΠΡΟΣΕΧΕ ΕΤΕΚΚ
 ΛΗΣΙΑ ΝΑΠΑ ΜΗΝΑ Α
 ΧΝΛΑΛΥ ΝΚΑΤΑΦ
 ΡΟΝΗΣΙΣ ΜΟΙΝΤΟΙ
 ΓΕ ΕΝΩΑΝΝΑ
 ΥΕ

ν. ΝΚΑΤΑΦΡΟΝΗΣΙΣ ΝΤΟΥ
 ΕΙΤΕ ΖΑΠΩΗΒΕ ΕΙΤΕ ΩΝΤΕ
 ΘΥΣΙΑ ΝΤΗΤΜΧΟΟΣ ΝΑΚ
 ΠΕΥΚΡΙΜΑ ΝΑΩΩΠΕ
 ΖΙΧΩΝ
 ΑΝΟΚ ΖΑΧΑΡΙΑΣ ΜΝΑΝΘ
 ΑΝΑΣΙΟΣ †ΣΤΟΙΧΕ Ε†ΑΓΓΙ
 Α...ΤΗ...ΕΤΙ ΠΑΙΑΚΥ
 ΖΙΤΟΟΤΥ ΜΠΕΝΕΙΩΤ
 ΠΕΠΙΣΚΥ †

46. ≡ΩΧΗ≡
 ≡ΑΝΑΓ, ΝΑΠΑ Α!
 ≡ΡΕ ΠΡΑΝΑΓ, ΝΑΠΑ
 ≡ΟΣ ΜΝΣΑΝΣΝΩ ΠΡΑΝΑ
 ≡ΙΑΚΩΒ ΠΡΑΝΑΓ, ΝΑΠΑ
 ≡ΡΗΣ ΜΠ†ΙΜΕ ΕΝΣΖΑΙ
 ≡ΠΕΤΟΥΛΒ ΝΕΙΩΤΑΠΑ
 [ΑΒΡΑΖΑΜ] ΠΕΠΙΣΚΟΠΟΣ ΧΕΧΙΝ
 ≡ΒΟΛ ΕΤΕΣΟΥ ΧΟΥΤΣΑΥΧΕ
 ≡ΕΤΝΟ ΝΓΕΤΟΙΜΟΣ ΕΤΡΕΥ
 ≡ΕΙ ΕΝΕΚΚΛΗΣΙΑ ΕΤΝ
 ≡ΥΝ ΤΗΡΝ ΕΥΣΥ
 ≡Ν...ΥΟΥΝ
 ? ?

ν. ΝΟΥΩ!≡
 ΝΖΟΟΥ≡
 ΚΥΡΙΑΚΗ≡
 ΥΑΒ ΕΝΩΑΝ≡
 ΝΜ ΝΓΟΝΜΝ≡
 ΝΚΛΗΡΙΚΟΣ Α≡
 ΖΕΝΛΑΙΚΟΣ Α≡
 ΙΚΟΣ ΝΤΑΝΡΩΟΡ[Π≡
 ΣΤΟΙΧΕ ΕΠΕΙΠΛΑ[Σ]
 ΑΝΟΚ ΠΑΤΕΡΜΟΥΤΕ Π≡
 ΠΕΙΕΛΑΧ, ΜΠΡΕΣΒ, †Ο≡

47. † ΑΝΟΚ ΔΑΥΕΙΔ≡
 ΑΝ. ΠΠΡ ΕΤΣΖΑ!
 ΝΑΠΕΝΕΙΩΤ ΕΤΟΥΛΒ≡
 ≡ΒΡΑΖΑΜ ΠΕΠΙΣΚΥ ΧΕ≡
 ≡ΑΙΤΟΛΜΑ ΖΙΤΕΚΕΠΙΣΚΟΠΗ?
 ΤΙΖΕ ΝΓΕΝΩΗΡΕΩΗΜ Α?
 ΙΤΟΟΤΝ ΑΚΚΑΙ ΖΙΒΟΛ ΑΙΠΑ[ΡΑΚ]
 ΑΛΕΙ ΝΤΕΚΜΝΤΧΟΕΙΣ Α?
 ΣΖΑΙ ΠΕΙΒΓΓΡΑΦΟΝ?
 ...Κ

48. † ΑΝΟΚ Π[ΕΣΥΝ]ΤΕ Ν
 ΚΟΜΕΣ ΕΤ[ΣΖ]ΑΙ Ν
 ΠΕΤΟΥΛΒ ΝΙΩΤ ΑΠΑ ΑΡΒΕΖΑΜ
 ΠΕΠΙΣΚΟΠΟΣ ΧΕΠΙΤΕ ΑΙΠΑΡΑΚΑΛΕΙ
 ΜΜΟΚΑΚΩΤΩΡΕ ΜΜΟΚ ΕΤΟΤΕΥ Ν
 ΠΙΑΚΩΒ ΜΝΝΕΥΚΛΗΡΟΝΟΜΟΣ
 ΥΛΟΥΜΕΜΝΤΣΝΟΟΥΣ ΝΕΝΕΠΕΠ
 ΕΝΤΑΙ ΕΡΗΣ ΧΕΜΑΝΤΑΠΟΔΕΚ
 .ΜΥΟΥ ΕΩΟΠ
 ΜΜΟΝ

49. ΚΩ ΝΑΙ ΕΒΟΛ ΧΕΜΠΙΩΝΧΑΡΤΗΣ
 † ΩΟΡΠ ΜΕΝ ΜΠΩΑΧΕ †ΩΙΝΕ ΕΤΕ[ΚΜΝΤ]
 ΕΙΩΤ ΜΝΝΕΤΝΜΜΑΚ ΤΗΡΟΥ Ν.
 ΠΠΡΕΣΒΥΤ, ΒΙΚΤΩΡ ΑΡΙ ΠΝΑ ΝΓΤΗΝΝΟΥ
 ΠΕΚΟΥΧΑΙ ΝΑΝ ΧΕΟΥΠΕΝΤΑΚΤΑΥΗ
 ΜΝΠΛΑΨΑΝΕ ΜΜΟΝ ΠΕΝΕΡΗΤ ΜΟΚΕ
 ΨΑΝΤΕΠΝΟΥΤΕ ΣΟΒΤΕ ΝΤΕΤΝΤΩ...Υ
 ΖΩΒ ΑΡΙ ΠΝΑ ΝΓΤΗΝΝΟΟΥ ΤΑΠΟΚΡΙΣ Ν.
 ΒΩΛΕ ΝΑΙ ΧΕΝΤΑΚΤΩΨΟΥ ΝΜΜΑΥ

ν. †Ο ΝΓΕΤΟΙΜΟΣ ΝΤΑ†Ο
 ΥΖΟΛΟΚΥ ΝΑΚ ΜΝ†ΟΥ ΝΛΙ.Ν
 ΝΖΟΜΕΤ ΑΥΩ †ΟΡΚ ΝΑΚ ΜΠΝΟΥ^{ικ}
 Ε ΠΕΠΑΝΤΩΚΡΑΤΩΡ ΧΕΝΕΒΟ
 ΤΕΠΡΟΘΕΣΜΙΑ ΕΩΟΠΕ ΜΠΑΤΑ
 ΕΙ ΑΝΟΚ ΠΕΣΥΝΤΕ ΝΚΟΜΕΣ
 †ΣΤΟΙΧΕΙ Ε†ΒΕΛΧΕ †
 ΑΝΟΚ ΠΧΟΥΙ †Ο Μ≡
 ? ?

50.

χ, π ? ?
 ΕΧΗΠΑ ? ΟΥΩΥΤ Ν ?
 ΙΟΝ ΝΝΟΥΡΗΤΕ ΝΤΕΚΜΝΤ ?
 ΤΕ ΠΛΕΙΩΤ ΕΤΟΥΑΒ ΕΤΦΟΡΙ ΜΠΕΧΣ ρ[Η]
 ΟΥΜΕ ΑΥΩ ΨΩΙΝΕ ΕΠΑΜΕΡΙΤ ΝΣΟΝ
 ≡ ΠΡΕΣΒ ΑΠΑ ΒΙΚΤΩΡ ρΗΠΧΩΚ ΤΗΡϣ
 ≡ ΧΗΠΕΙΔΗ ΑΠΑΣΟΝ ΚΟΜΕΣ ΠΑΡΑΓΕ
 ≡ Ι ΑΥΧΟΟΣ ΧΕΑΙΑΠΑΝΤΑ ΕΤΕΚΜΝΕΙ
 ≡ Ν ≡ ΑΠΑ ΜΩΥΣΗΣ ΑΤΕΚ
 ≡ ΜΜΟΙ ΧΕΚΜΟΤΝ
 ≡ ΕΡΕΕΙ ΕΡΗΣ ΑΝΑ
 ≡ ΜΜΟΙ ΕΤΡΑ
 ≡ ΕΙΣ ρΗΤΕ ΟΥΝ
 ≡ ΕΡΟΙ

ν ? ?
 ? ΤΡΕΚΡΠΝΑ ΝΜΜ
 ? ΝΕΚ
 ? ΑΠΑ ΑΒΡΑΔΑΜ
 [ΠΕΠΙΣ]ΚΟΠΟΣ Ν...ΝΟΥΙΕ ρΗ.
 ? ΙΩΑΝΝΗΣ ΠΕΙΚΩΗΡ[Ε ΝΕ]ΛΑ
 ΧΙΣΤΟΣ ΝΠΤΟΠΟΣ ΝΑΠΑ

52.

† ? ΕΚ ? ΕΙ ΜΠΕΙ
 ΧΝΟΣ ΝΗ...ΝΝΟΥΕΡ
 ΗΤΕ ΜΠΑΧΟΕΙΣ ΝΕΙΩ
 ΕΤΤ,ΗΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ
 ΑΥΩ ΨΩ[ΙΝΕ] ΕΠΑΜΕΡΙΤ
 ΝΣΟΝ ΕΨΜΕ ΜΜΟϣ ρΝΟΥ
 ΜΕ ΝΑΤΟΥΩ ΑΠΑ ΒΙΚΥ ΠΠΡ
 ΑΡΙ ΠΝΑ ΜΗΠΕΤΝΟΜΕΑΛ
 ΑΠΑ ΙΑΚΩΒ ΕΤΒΕΠΝΟΥΤΕ
 ΚΑΙ ΓΑΡ ΕΥΣΗϣ ΧΕΝΕΝΡΩ
 ΟΥ ΜΠΙΗΛ ΝΝΡΩΟΥ ΗΤΕ
 ΠΝΑΝΕ ΟΥΧΑΙ ΠΑΧΟ
 ΕΙΣ ΝΕΙΩ ΑΠΑ ΑΒΡΑ
 ΔΑΜ ΠΕΠΙΣΚΥ ΠΕΚ
 ΩΗΡΕ ΝΕΛΑΧ, †

54.

† ϣΟΡΠ ΜΕΝ ΨΩ
 ΙΝΕ ΕΤΕΚΜΝΤΩ
 [Η]ΡΕ ΠΧΟΙΣ ΕΥΕΣΜ
 [Ο]Υ ΕΡΟΚ ΕΙΣ ΠΑΠ
 ΝΟΥΤΕ ΠΠΡ ρΙ
 ΒΟΛ ΜΠΩΑ ΜΝ
 ΙΩΑΝΝΗΣ Ν
 ΤΣΑΥΩ

51. † ΑΝΟΚ ?

ΚΕΛ ?
 ΤΟΥΑΑΒ ΑΠΑ ΑΒΡΑΔΑΜ [ΠΕΠΙ]
 ΣΚΟΠΟΣ ΧΕΕΠΕΙΔΗ ΑΙ ?
 ΥΡΑΤΕΚΡΑΙΒΕΣ ΑΙΡΡΑ ?
 ΕΑΔ ΠΕΙΚΩΗΡΕ †ΝΟΥ ΕΙ ?
 .ΙΕΙ ΕΒΟΧ ρΙΤΟΟΤΚ ?
 ΛΑΑΥ ΝΤΟΟΤΚ ΑΛ≡
 ΜΟΡΤ ΜΠΑΒΕΚΕ≡
 [Λ]ΑΑΥ ΝΩΒ Ν≡
 [Α]ΝΟΚ ρΛΛΟ≡
 ≡ ΙΧ≡

ν. [Α]ΝΟΚ ΠΕΤΡΟΣ ΠΩΗΡΕ Ν
 [Σ]ΑΒΙΝΟΣ †Ο ΜΜΑΡΤΥΡΟΣ
 [Α]ΝΟΚ ΕΑΛΩΜ ΠΟΙΚΟΝΟΜΟΣ
 ΝΑΠΑ ΦΑΥΣΤΟΣ †Ο ΜΜΑ≡
 ≡ ΑΙΣΡΑΙ ΠΕΠΛΑΞ
 [ΝΣ]ΟΥ ΧΟΥΤΣΝ≡
 ≡ Ε ΝΡ≡
 ΚΟΥ.≡

53.

† ϣΟΡΠ ΜΕΝ ΨΩΙΝΕ ΕΤΕΚ
 ΜΗΤΩΗΡΕ ΠΧΟΕΙΣ Εϣ
 ΕΣΜΟΥ ΕΡΟΚ ΑΡΙ ΤΑΡΑΠΗ ΝΓ
 †ΡΙΣΕ ΝΑΚ ΝΓΒΩΚ ΕΡΟΥΝ Ε
 ΤΗΝΚΕ ΝΓΡΕΥΑ ΕΚΤΜΒΩΚ
 ΚΡΙΒΟΛ ΜΠΩΑ ΤΑΣ Ν
 ΑΝΘΑΝΑΣΙΟΣ ΠΠΡ

ν. ρΙΤΝΑΒΡΑΔΑΜ
 ΠΕΠΙΣΚΟΠΟΣ

ν. ΤΑΣ ΜΠΑΥ
 ΗΡΕ ΠΠΑΡΧΗΠ
 ΠΡ ΨΑΙ ρΙΤΝΑ
 ΒΡΑΔΑΜ ΠΕ
 ΠΙΣΚΥ †

55. ψορπ μεν τωινε ?
 ες πατηρμουτ[ε ?
 ω ναποκληρος ω[αν]
 τευβωκ επρ ?
 ανης μν. .λοκος τα[α]
 с мпπρ "παιω[αν] ανης
 ριτναβρα[ραν]
 πεπισκ

56. † ντοκ δε αν[ε] υ. :: ο ναποκλη
 λλξ ερουν[ε] :: αρωλ нммак
 мпρбω нωо[ε] :: ριβολ мпωλ
 :: ριτναβρα
 [ραν πεπ]ισκοπος†
 κοπ[ε]
 ανοκ[ε]

57. † ψορп μεν τωινε [ετεκμνητων]
 ρε εις ? ?
 нтекк мпкωλ. . нου αρι πνα
 † ρτηк енкатаφρον[ηсис] ?
 . мпма етммау нгкωλ ρ μμοу
 λλξ... ? нтоу ет[ρ]
 мооуе ρηθоте мпноуτε
 аратсωтм де нсωк ρηη
 κληρικος мнлаикос
 ριβол мпωλ ωαν
 ? ?

υ. † ρβ
 αγω εις πογροου τ
 ρ... βωк еκωλннλγ ека
 тафронηсис нроуη мпма етм[м]
 λγ ηρωβωк επεуκpимα нλωω[пe]
 [ρ]ιχωк ριπβηма мпноуτε
 таас мпωηηре ппρ[ε]
 ωβ ριτнаβρα[ραν]
 πεπισκ

58. πλην αρι απατοτк е†
 сβω нλγ αγω εις πογροо
 γω τηρ ριχωк еκωλнн
 λγ екатафронηсис нроу
 η мпма етммау ηρωβωк е
 πεуκpимα нλωωпe ριχ
 ωк ριпβηма мпноуτε
 таас мпωηηре апa βик
 τωρ παιακ ριτнаβ
 ρα[ραν] πεπισκ

59. таас
 нпρεуρροте ιακωβ
 мннρωме етепoуωγ ехи
 ρап нммау ρиτнаβра
 ρам пeиeλax,

60. † :: † ει
 с[ρ]αι нλωλ мнiωснф
 херпωλ ερουν ερнтооу
 ермпωλω нθe нтатетηλγ
 ερουν εрнтооуе ρмпωλ
 ωηм мпоусотмет † нoу εις
 ρηте сeо напoкλнρ
 таас мпеклнρoс
 τηργ

υ. ριτнаβρα[ραν] пeи
 еλax, мпeπισк

61. † ψορп μεν τωι[νε] ететη]
 мнτωηре пxοeиc е[φeсm]
 οу еρωтн † ρωпηре мμωтн
 хематнeωпe ρηтγ ηρωме
 хeλпρωме нeхптскγλмoс
 αφει нαι ραταгапη хeвчнaс
 ωт eвол атетнбoпγ † нoу εις
 пωλ cωт eп[т]иme τηργ αγω
 пeтнaβaптизe ρмпeиωλ
 ρивол мпωλ αγω ηρωме е[т]
 нaтωλ ρмп[т]иme τηργ
 ωантоу† пe[ε]
 .ωм[ε]

υ. ηρωме нλγ eωωпe тeтнa
 ωпe ρηтγ ηρωме ан тннa

χοοϋ ε†πολις μητέρωμε παρα
γε μμον νκεσσι εωωπε θε
τε ται και γαρ μαθότε νδερω
με παρατε μμον αλλα τε†
ναρχρια νρωμε ζωττηγτην
ταας μπωηρε νρεγροτ[ε]
πесυντε πλαω, ριτν αβ
ραγαμ πειελαχ, †

62. †ωορπ μεν †ωινε ε[†]
ετμμντωηρε πχοεις εγ[ε]
сμοу еρωτн επειδн α ?
οοу ннтн χенου ρι†.
ω εβολ ναπκαλε μη
πсωω †нооу ουω ?
νтетнβωк нтѡ
≡ανανιας ππρ
μνισακ εν
тнноу

ν: πτωω εβολ ναυ επαυκα
ιον μπνουτε αγω ετμаре
[ε]κε νοуон нгнтоу мп
снαу. αγω μπρκαλυ επ
[α]ραге μμωтн ωанте
тнноу εβολ εтмт
ρεнβωк тетнρiBo
λ μπωα таас н
ананiас ππ[ρ]
μνισακ
ρiτн
αβραγαμ πεπισκοπος †

63. πμα ετμμλγ ηγοβ
ωк επευκριμα ναωωπε
ριχωк ριβнма μπно
υτε таас μπωηρε
[βικ]†ωρ ριτναβραγαμ
πεπισκy

64. † †ωινε
ετεκμντωηρε
πχοεις εγесмоу ер[ок]
αεπειδн α†ωηρε ρ
? ?

65. ≡μεν †ω^{ne}ε еρωтн
≡πеснтει нгнт а†аγѡ
≡εтвемннас
≡επкнрос коулоуλ
≡ει†ι μμοι χεμαρεγρ
≡нмннас αει†ι
≡†ραπ ерооу мнпа
≡с ρнте а†ει еркс
≡μαγ αλλα а†та.
μ]ннас χω μοс
≡с ммау прос
≡νειωт па
≡ο^{ne} н†оклн
≡ωβ

ν: αγω нтаеуχαριста н
тотк таас μπωηρε ρиста
ριτнаβραγαμ

66. νων≡
н†ρλλω αγω
нтетн†псmω
нас ка†а ρотε м
прѡ: таас наау
εiδ мнаβραγαμ
ριτнаβραγαμ
πεπισκy

ν: таас ππαω
ηρε α†α iωανннс
ριτнаβрааμ πεπισκοп[ος]

67. †ωορπ μεν †ωινε^{sic}
πχοεις егесмоу е
рок ари пна нг
ωω πiπлаχ епа
тнρμοуτε нг
παραγαλι
[mm]οу

68. ΝΨΟΡ[Π] ΝC
 ΝΤΝΟΥΩΨ ΕΡΩΔΝ
 ΒΛ[ΧΕ ΤΑ]ΡΟΚ ΒΩΚ Ε
 ΥΝ ΕΜΑ ΝΙΩΔΑΝ
 ΗC ΝΨΕΝΡΩΜΕ ΝΓ
 ΧΙ CΘΟΥ ΝCΘΕΙΩ Ν
 ΚΕΡΕΑ ΑΥΩ ΝΤΟΚΘΩΚ
 ΝΓΝ CΘΟΥ ΝCΘΕΙΩ Ν
 ΘΒΟC ΝΑΙ ΜΗΝΚΕΡΕΑ
 ΤΑΚΧΙΤΟΥ ΝΓΤΝΗΘΟΥ
 CΟΥ ΘΙΤΝΠΕΤΝΑΝ †ΒΛ
 ΧΕ ΝΑΚ: ΤΑΛC ΝΚΩC
 [Τ]ΑΝΤΙΝΟC ΘΙΤΝ ΑΒΑ
 [Θ]ΑΜ ΠΕΠΙCΚΟΠ]ΟC

70. †ΨΟΡΠ ΜΕΝ †ΨΙΝ
 Ε ΕΡΟΚ ΟΥΩΨ ΝΓΑΟΚΙ
 ΜΑΖΕ ΜΠΩΒ ΝΝΕΡΩ
 ΜΕ ΠΕΝΤΑΨCΩΨ
 ΝΨΟΡΠ ΧΟΟΥ ΝΑ
 Ι ΧΕΝΙΜΠΕ

ν. ΕΚΤΜΑΙΚΙΜΑΖ
 [Ε]ΘΩΚ ΚΡΙΒΟΛ ΜΠ
 ΨΑ ΤΑΛC ΝΜΙCΑΗΛ
 ΠΠΡ ΘΙΤΝΑΒΡΑΑΜ Π
 ΕΠΙCΚΟΠΟC †

ν. ΜΠΕΤΡΙΤΟΥΩΨ ΨΡΙΒΟΛ
 ΜΠΨΑ ΑΥΩ ΟΝ ΕΨΤΝΤΩΝ ΕΖΑΜΒΡΕΞ
 ΞΕΤΒCΧΟΕΙC ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΡΙΤΟΥΩΨ [ΨΡΙΒΟΛ]
 ΜΠΨΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΞΙΕΡΟΒΟΔΜ ΠΕΝΤΑΨ
 ΠΙΗΛ ΡΝΟΒΕ ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΡΙΤΟΥΩΨ ΨΡΙΒΟΛ
 ΜΠΨΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΝΕΝΤΑΨ†ΨΤΟΥΗΤ ΕΔΑΝΗ[Λ]
 ΠΕΠΡΟΦΗΤΗC ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΡΙΤΟΥΩΨ ΨΡΙΒΟΛ Μ
 ΠΨΑ ΑΥΩ ΟΝ ΕΨΤΝΤΩΝ ΕΝΕΝΤΑΨ†ΨΤΟΥΗΤ ΝCΘ[Υ]
 CΑΝΝΑ ΠΕΤΜΑΥΛΙΖΕ ΔΕ ΜΠΕΤΡΙΤΟΥΩΨ ΨΡΙΒΟΛ Μ
 ΠΨΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΝΡΩΜΕ ΝΤΑΥΑΨΚΑΚ Ε
 ΒΟΛ ΧΕΠΕΨCΝΟΥ ΘΙΧΩΝ ΜΗΝΕΝΨΗΡΕ ΠΡΩ

69. ΞΩΤΞ
 Π[Χ]ΘΕΙC ΕΨΕCΜ[ΟΥ]
 ΕΡΩΤΝ ΜΗΠΕΤΨ[ΟΟ]
 Π: ΝΗΤΝ ΤΗΡΨ: ΜΝ[Ν]
 CΩC †ΠΑΡΑΚΑΛΕΙ [Μ]
 ΜΩΤΝ ΕΤΡΕΤΨCΩΤΜ Π
 [Ε]CΝΘΙΟC: ΠΡΕCΒ,
 ΜΗ†ΟCΚΟΡΟ[C]
 ΠΑΡΧΗΠΡΕCΒΞ
 ΒΕΠΘΩΒΞ! Ν.Ξ
 C: ΕΠΞ

ν. ΞΑΠΛ! Ξ
 ΞC ΠΡΕCΒΗ[ΤΕΡ]
 ΟC ΘΙΤΝΑΒ[ΡΑ]
 ΘΑΜ: ΠΕΠΙC[ΚΟ]
 ΠΟC †

71. †ΕΠΕΙΑΝ ΑΥΤΑΜΟΙ ΧΕΕ. ΨΑΤΕ ΜΑΥΛΙΖΕ ΜΗ
 ΘΗΚΕ ΑΥΩ ΑΥΧΟΟΥ ΕΡΟΥΝ ΝΑΙ ΧΕΕΨΜΑΥΛΙΖΕ Μ
 ΜΟΝ... ΑΝ ΝΡΗΚΕ ΑΥΩ ΝΕΒΙΗΝ ΠΕΤΜΑΥΛΙΖΕ ΜΠ
 ΕΤΡΙΤΟΥΩΨ [ΨΡΙ]ΒΟΛ ΜΠΨΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΙΟΨΑ
 ΑC ΠΕΝΤΑΨΤΩΟΥΝ ΘΜ[ΠΔ]ΙΠΝΟΝ ΜΗΠΕΨΧΟΕΙC ΕΨ
 ΠΑΡΑΔΙΔΟΥ ΜΜΟΨ ΚΑΤΑ ΠΕΤCΗΘ [ΧΕ]ΠΕΤΟΥΩΜ
 ΜΠΑΘΕΙΚ ΑΨΨΙ ΜΠΕΨ†ΒC ΕΨΡΑΙ ΕΧΩΙ [ΠΕ]ΤΜΑΥ
 ΛΙΖΕ ΜΠΕΤΡΙΤΟΥΩΨ ΨΡΙΒΟΛ ΜΠΨΑ ΑΥΩ ΕΨ[ΤΝ]
 ΤΩΝ ΕΠΡΩΜΕ ΝΤΑΙC ΧΟΟC ΝΑΨ ΧΕΝΑΝΟΥC ΝΑΨ
 Ε[Ν]Ε ΜΠΟΥΧΠΟΨ ΕΤΕΙΟΥΔΑCΠΕ ΠΕΤΜΑΥΛΙΖΕ
 ΜΠΕΤ[ΡΙ]ΤΟΥΩΨ ΨΡΙΒΟΛ ΜΠΨΑ ΑΥΩ ΕΨΤΝΤΩΝ
 ΕΝΕΝΤΑΨΝΕΧΠΔCΕ ΕΡΟΥΝ ΘΜΠΕΨΘΟ ΑΥΩ ΑΨ†
 ΚΛΨ ΕΧΩΨ ΠΕΤΜΑΥΛΙΖΕ ΜΠΕΤΡΙΤΟΥΩΨ ΨΡΙ
 ΒΟΛ ΜΠΨΑ ΑΥΩ ΕΨΤΝΤΩΝ ΕΒΕΕΙCΕΙ ΠΕΝΤ
 [Α]ΠCΩΒΘ ΝΑΙΜΑΝ ΤΩΔΕ ΕΡΟΨ ΜΗΠΕΨ
 CΠΕΡΜΑ ΠΡΩΜΕ ΕΤΜΑΥΛΙΖΕ Μ
 [ΠΕΤ]ΡΙΤΟΥΩΨ ΨΡΙΒΟΛ ΜΠ
 [ΨΑ] ΕΨΤΝΤΩΝ ΕΚΛΕΙΝ
 [ΠΡΕ]ΨΘΕΤΒCΟΝ
 [ΠΡ]ΩΜΕ ΕΤΜ
 [Α]ΥΛΙΖΕ

ΜΕ ΕΤΜΑΧΥΛΙΖΕ ΜΠΕΤΡΙΤΟΥΩΥ ΗΡΙΒΟΛ ΜΠ
[ω]Α ΛΥΩ ΟΝ ΕΓΓΗΝΤΩΝ ΕΜΜΑΤΟΙ ΝΤΑΥΧΟΟ[Ε]
ΧΕ ΑΧΙΣ ΧΕΝΕΥΜΑΘΗΤΗΣΝΕ ΝΤΑΥΕ[Ι]
.ΕΝΤΕΥΩΗ ΕΥΓΙΤΥ ΝΧΙΟΥΕ ΕΝΝΚΟΤΚ

72. † ΕΠΕΙΔΗ ΑΥΤΑΜΟΙ ΟΝ ΧΕΟΥΝ
ΖΟΕΙΝΕ ΝΟΥΧΕ ΕΒΟΛ ΝΝΕΥ
ΕΡΙΜΕ ΧΝΩΑΧΕ ΜΠΟΡΝΙΑ ΕΥΣΗ[Ε]
Ν†ΡΕ ΧΕΟΥΟΝ ΝΙΜ ΕΤΝΑΝΕΧΤΕΥΣ
ΙΜΕ ΕΒΟΛ ΝΗΓΜΟΟΣ ΜΝΚΕΕΙ ΟΥΕΙ
ΕΦΟ ΝΝΟΕΙΚ ΑΥΩ ΠΕΤΝΑΖΜΟΣ
ΜΝΟΥΕΕΙ ΕΛΠΕΣΖΑΙ ΝΟΧΣ ΕΒΟΛ
ΥΟ ΝΝΟΕΙΚ †ΝΟΥ ΠΡΩΜΕ ΕΤΝΑΝ[Ε]
ΧΤΕΥΣΡΙΜΕ ΕΒΟΛ ΕΧΝΩΑΧΕ [ΜΠΟ]
ΡΝΙΑ ΗΡΙΒΟΛ ΜΠΩΑ ΑΥΩ ΤΣ[Ε]
ΜΕ ΕΤΝΑΚΩΠΕΣΖΑΙ ΝΩΩΣ ΝΣΟΜ[Ο]
ΟΣ ΜΝΚΕΟΥΑ ΣΡΙΒΟΛ ΜΠΩΑ Α[Υ]
Ω ΠΡΩΜΕ ΕΤΝ†ΩΑΤ ΝΑΥ ΕΥ
ΣΟΟΥ[Ν] ΜΠΕΥΕΩΒ ΗΕ[Ι]
[ΒΟΛ] ΜΠΩΑ

ν. ΑΥΩ ΠΡΩΜΕ ΕΤΝΑΣΖΑ
ΙΑΠΟΣΕ? ΝΑΥ ΝΗΠΟΡΧΟΥ ΜΝ
ΜΕΥΕΡΗΥ ΟΥΚΛΗΡΙΚΟΣΠΕ ΗΡΙΒΟ
Λ ΜΠΩΑ ΟΥΛΑΙΚΟΣΠΕ ΗΡΙΒΟΛ ΜΠ
ΩΑ ΝΟΥΙ ΑΝΝΕ ΝΙΩΑΧΕ ΑΛΛΑ ΝΑ
ΠΝΟΥΤΕΝΕ ΕΝΕΠΕΤΟΥΕΩ ΠΟΥΧΑΙ
ΝΤΕΥΨΥΧΗ ΜΑΡΕΚΖΑΡΕΕ
ΕΡΟΟΥ

73. ? ΠΕΥΣΟΝ Η ΤΩΕ ΝΤΕΥΣΩΝ[Ε]
? ΕΙΤΕ ΕΦΟΝΘ ΕΙΤΕ ΕΥΜΟΟΥΤ?
? ΝΤΕΥΜΑΛΛΥ Η ΠΕΤΝΑΧΙΩΝΕ ΣΗΤ[Ε]
? ΟΟΥ ΠΑΡΑ Π. .ΩΝΕΝΝΕ ΕΥΣΗ? ?
? ΝΟΥΧ ΕΒΟΛ ΝΤΕΥΣΡΙΜΕ ΑΧΝΩΑΧΕ ΜΠΟΡ[Ν]
? ΑΥΩ ΠΕΤΝΑΖΜΟΟΣ ΖΗΝΟΥΕΙ Ε[Ε]
? ΝΝΟΕΙΚ ΑΥΩ ΝΤΟΣ ΖΩΣ ΕΣΩΛΝΚΑ?
? ΝΚΕΟΥΑ ΥΟ ΝΝΟΕΙΚ ΝΟΥΙ ΑΝΝΕ ?
? ΠΝΟ[ΥΤΕ ΠΕΝΤΑΥΤΑΥΟΟΥ ΝΤΕΥΤΑΠΡΟ ΑΥ[Ω]
? ΟΤ ΩΑ ΕΝΕΕ ΠΕΤΟ ΝΧΑΧΕ ΜΠΕΤΡ
[ΙΤΟΥΩΥ] ΕΥΣΥΝΑΓΕ ΑΝ ΠΕΤΠΟΡΝΕΥΕ ΜΝΟΥΣ
[ΙΜΕ] ΕΥΣΥΝΑΓΕ ΑΝ ΠΕΤΒΙΝΧΟΝΣ ΗΣΥΝΑΓΕ Α[Ν]
[ΝΟΥΙ ΑΝΝΕ ΝΙΩΑΧΕ ΑΛΛΑ ΝΑΙΩΣ[Α]
ΝΗΣ ΠΑΠΟΣΤΟΛΟΣ

ν. ΝΕ ΠΕΧΑΥ ΧΕΣΙΝΘΟΝΣ ΝΙΜ ΟΥΝΟΒΕΠΕ ΑΥΩ
ΝΟΒΕΠΕ ΕΥΧΙ ΕΡΟΥΝ ΕΠΜΟΥ ΚΑΙ ΓΑΡ ΕΥΣΗΖ Ν†ΡΕ ΧΕ
ΑΥΩ ΠΕΤΕΝΥΤΑΥΟ ΑΝ ΝΤΜΕ ΝΟΥΧΡΙΣΤΙΑΝΟΣ ΑΝΠΕ ΑΥ
ΟΝ ΧΕΟΝΤΩΣ ΤΜΕ ΝΑΡΤΗΥΤΝ ΝΡΜΖΕ ΑΥΩ ΟΝ ΟΥΟ
ΟΥ ΝΣΥΝΑΓΕ ΕΠΛΛΟΣ ΤΗΡΥ ΣΟΟΥΝ ΧΕΩΑΥΣΥΝΑ
[†] ΝΖΗΤΥ ΜΑΡΟΥΣΥΝΑΓΕ ΜΠΑΤΟΥΩΜ ΠΕΤΝΑΟΥΩΜ
Ε[Υ]ΝΑΓΕ ΣΕΡΙΒΟΛ ΜΠΩΑ

74. ΕΡΩΑΝΠΕΚΛΗΡΟΣ
Ε.ΩΡΚ ΤΚΡΑΤΗΡ ΗΠΕ
†ΝΑΤΟΥΥ ΠΡΟΣ ΩΟΜΝΤ
[†]ΗΡΠ ΜΝΟΥΑ ΜΜΟΟΥ
ΝΤΕΚΕΟΥΑ ΤΟΛΜΑ ΕΒΩΚ

ν. ΚΑΤΑ ΠΕΤΣΗΖ ΧΕ
ΠΝΟΥΤΕ ΑΝΩΤΜ ΖΗ
ΝΕΝΜΑΧΕ ΝΕΝ
[Ε]ΙΟΤΕ ΑΥΤΑΜΟΝ
ΕΦΩΒ ΝΤΑΚΑΛΥ

ΚΕΜΟΥ ΕΡΟΣ ΠΡΟΣ ΘΕ
 ΝΤΑΝΕΝΕΙΟΤΕ ΘΟΡΙΖΕ ΜΜΟΣ
 [γ]ριβολ ΜΠΩΛ ΜΝ
 ΝΗΙ ΤΗΡΥ ΑΝΟΚΑΝ
 ΠΕΝΤΑΥΤΑΥΕ
 ΝΙΩΑΧΕ ΑΛΛΑ ΠΕ
 ΠΝΑ ΕΤΟΥΑΑ[Β]
 ΠΕΝΤΑΥ ΕΤ

ΘΝΝΕΥΘΟΥ ΘΝ
 ΝΕΥΘΟΥ ΘΝ
 ΝΕΘΟΥ ΝΩΟΡΠ

75. † ΝΩΟΡΠ Μ[ΕΝ †]ΩΙΝΕ
 ΕΡΟΚ ΠΡΩΜΕ ΝΡΕΥΡΘ
 ΤΕ ΑΥΩ ΝΡΕΥΜΩΕ
 ΝΟΥΤΕ ΠΧΟΕΙΣ ΕΥΕΣΜΟΥ Ε
 ΡΟΚ ΜΗΠΕΤΩΟΠ ΝΑΚ
 ΤΗΡΥ ΝΡΩΜΕ ΜΝΤΒΝΟ
 ΟΥΕ ΑΡΕ ΤΑΓΑΠΗ
 ΝΓΡΟΥΝΑ ΜΗΠΕ
 ΘΗΚΕ ΤΑΑΣ ΜΝΑΠΑ
 ΒΙΚΤΩΡ ΘΙΤΝΙΩΡΑ
 ΝΗΣ

ν. † ΟΑΝ ΝΘΕ
 ΟΥΩΕ ΡΩΑΝΤΒΛ
 ΧΕ ΤΑ ΘΙΤΝΤΗΥΤΗ
 ΤΕΤΝΩ ΝΝΑΠΩΚΛΕ
 ΡΟΣ ΧΕΑΤΕΤΝΡΠΩ
 ΘΙΡΟΥΘΕ ΝΤΚΥΡΕ
 ΑΚΗ

76. † ΤΩΙΝΕ ΕΤΕΤΝ
 ΠΧΟΕΙΣ ΕΥΕΣΜΟ
 ΟΙΚΟΝΟΜΟΣ ΕΤΝΑ
 ΣΑΒΒΑΤΟΝ ΜΝΤΚ
 .ΥΤΟΠΟΣ ΕΒΟΛ ΝΑΤ
 ΕΥΩΙΝΕ ΥΟ ΝΑΠΟΚ
 ΕΤΝΑΡΩΑ ΕΠΕΥΤΟΠ
 ΑΠΟΚΛΗΡΟΣ Ν†ΩΠΕΡΩ
 ΨΕ ΕΒΟΛ ΑΝ ΑΛΛΑ ΕΙΩΙΝΕ
 ΙΗΚΗΣΙΣ ΝΗΤΟΠΟΣ ΜΝ
 Θ ΝΝΕΤΝΨΥΧΗ ΑΥΩ ΟΝ
 ΤΕ ΟΥΝΤΥ ΝΑΕΝΤΟΛΗ
 ΤΖΑΡΕΘ ΕΡΘΟΥ

77. † ΑΝΟΚ
 ΒΙΚΤΩΡ.
 ΑΝΟΚ ΠΕΣΥΝΘ
 ΑΝΟΚ ΚΟΣΤΑΝΤΙΝ
 ΑΝΟΚ ΑΜΕΡ.Ρ.
 ΑΝΟΚ ΙΑΚΩΒ

ν. † ΠΕΤΝΑΠΛΑΝΑ
 ΕΥΩΑΝΣΤΗΚΙ.
 ΒΟΛ: ΜΠΩΛ Θ.
 ΜΗΠΕΤΝΗ: Π
 ΝΩΟΥΠΛΑΝΑ
 ΜΠΝΟΥΤΕ Σ

ν. ?
 ?
 ΧΩ
 ΜΕΥ
 ΠΕΤΝ
 ΠΟΚΛΗΡ
 ΟΜΟΣ ΜΠ
 ΑΜΑΕΙΕ
 ΚΟΠΟΣ Μ
 ΤΕ ΟΥΧ[ΑΙ ΘΜΠ]
 ΧΟΕΙ[Σ]

78. † ΚΗ ΖΑΧΑΡΙΔΕ
 ΠΕΥΗΙ ΝΥΒΟΤΥΕ
 ΠΣΑΘΟΥ ΝΠΤΕΥΤΕΡΟΝΟ
 ΝΒΩΚ ΕΘΟΥΝ ΕΠΕΥΗΙ ΝΥΒΟΤΥ
 ΕΒΟΛ ΝΤΕΝΣΑΘΟΥ ΤΗΡΟΥ Ν
 ΤΕΓΡΑΦΗ ΕΙ ΕΘΡΑΙ ΕΧΩΥ ΝΥΒΟ
 ΤΥ ΕΒΟΛ ΠΕΤΝΑΡΘΟΤΕ ΘΗΤΥ Μ
 ΠΑΦΟΡΙΣΜΟΣ ΝΥΘΟΝΘΟΥ Ε
 ΒΟΛ ΕΡΕΠΝΟΥΤΕ [Ε]ΜΟΥ ΕΡΟΥ
 ΝΥΚΩ ΝΑΥ ΕΒΟΛ +

79. † ἀνοκ τ ?
 νππετοϋ ?
 πεπισκ α ?
 ρα νπβολ η ?
 νπωλε-εισα ?
 ποϋχι νταψυχη ?
 παπας ππρεσβ, χην ?
 ετεφαρμουθιπε ρη ?
 ειωανβωκ ουν ετκμ ?
 σατρανωε ειτσανου ?
 νπετρος πακτο αρεικ ?
 ≡ κητ, ειτε ραλογορ ?
 ειτε ραλαιτ, ε ? τι ?
 ντεφωβ ρατδομ ερε ?
 νδτμοϋορστ ντορ ?
 †ο ναποκληρος ?
 αυω ον νκη οϋα ?
 μνηματοι ε ?
 ειμητι ει ?
 αιδμ ?

81. † ἀνοκ ἀβρααμ πρεσβ
 επιτη απαρακαλει μπα[ειωτ]
 πεπισκοποϋ αϋοϋαρστ
 πωλ ἀνοκ ιερημιας μνημνηλ
 μνηρον μνηπατερμουτε
 τνωτωρε ντικνωμη ναβρααμ
 πρεσβ// ετμτρεϋχιοϋα νκεσ[ση]
 αυω εϋωανχι νδεσσι γο ν
 αποικληρος αυω ν
 τνει ντηνοϋ να[κ]
 ετδκτϋ

82. [α]νοκ μνηας †ο μμν
 τρε χαπεσντε χοοϋ
 χαανχνοϋϋ ετβετρε
 μηρ αϋχοοσ χε†ο ν
 διακρ αν αυω μαiei
 ρε ενεϋ αϋχοοσ χε
 ≡ ρ. γεωργιος μμα
 ≡ τμε νεiωαχε
 ≡ ηντε ουν αϋ
 ≡ ναποκλη
 ≡ αυ

84. αυω πρωμε ειτε ππρ
 ειδε διακ, ειτε ραναρ, νϋ
 επνωαχε χερενλααϋε
 νε νϋ†μ†ετνϋ εροϋϋ ερε

ν. π ριπωμμο ετβετανακ
 νε ειωανχωκμ δεϋνομον
 ντεκγνωμη †ο ναποκληρος
 ἀνοκ παπας ππρεσβ, †στοι
 χει ε†ομολ[ογια]
 νταισμντς να
 τεκμντειωτ εϋ
 ορϋ...ειπχοε
 χεεϋ ? μοϋ ε ?
 χε ντ ?
 ναϋ ε ?
 νταϋ ?

80. † ≡ [†ωι]
 νε ετεκμντωρηε πχο
 εις εϋεσμοϋ εροκ εις πωη
 νπετρος αϋει αϋχοοσ
 ναι χεαψαν νοστ ριβολ
 μπωλ αυω αυταλτ ετοο
 τϋ νηλαϋνιϋ εϋχω μ
 μοσ χεκειρε ντλιτο
 ϋργια αν μπεθυσι
 αστηριον †[νο]ϋ ο[ϋ]
 ωϋ

ν. αυω τνστεχοι ε
 πιπλαζ ?
 αβρααμ πρεσβ//

83. ταλε μπεϋλαβηστατ
 πατερμουτε παρχηπρ[εσ]
 βυτερος βικτωρ πιελ
 οϋωϋε ον νγαφωρις
 βητερος ειερημιας ριβολ
 ερλιτοϋργια ωαντεϋ†π†
 σιον μπαπνοϋτε ναϋ ωωπεροϋ εϋ
 κοτ εροι μμον αι†πωι ες οϋμνηϋ
 νροϋ χεντα†πωι ναϋ μπερ
 κω νατξιτϋ ναϋ περξοϋο δε ν
 ναι †ασπασε ντετνφιλεστατος
 νσον

ν. νϋκω πϋ
 τεϋειρην[η]
 ντεπετχηϋ ϋ
 χενταϋσωτμ αν εαϋ...βω

ΠΕΥΚΡΙΜΑ ΝΑΨΩΠΕ ΣΙΧΩ
 ΠΕΤΝΑΩΤΜ ΔΕ ΕΡΟΟΥ ΑΥΩ
 ΝΥΖΑΡΕΖ ΕΠΝΟΥΤΕ ΝΑΖΑ
 ΡΕΖ ΕΡΟΥ ΕΠΕΘΟΥ Ν
 ΙΜ ΝΥΛΥΞΑΝΕ Μ
 ΜΟΥ ΣΜΠΕΤΝΑΝΟ
 ΥΥ ΝΙΜ

85. ϣ ΝΑΙΝΕ ΝΚΑΝΩΝ ΜΠΕΝ[ΕΙΩΤ ΕΤΟΥ]
 ΛΒ ΑΠΑ ΑΝΑΝΙΑΣ ΠΕΠΙΣΚΟΠΟ[Σ ΝΡΜΟ]
 ΝΤ ΠΡΩΜΕ ΕΤΦΟΡΕΙ Μ ?
 ΠΕΠΝΕΥΜΑΤΟΦΟΡΟΣ ΠΩΗΡΕ [ΝΝΑΠΟΣ]
 ΤΟΛΟΣ ΑΥΩ ΠΡΩΜΕ ΝΨΟΥΑΨΥ Ν ?
 ΑΝΙΗΛ ΝΤΑΥΤΑΨΥ ΕΤΟΟΤΟΥ Ν ?
 ΕΚΚΛΗΣΙΑ ΕΤΡΕΥΖΑΡΕΖ ΕΡΟΟΥ

87. ϣ ΝΟΧ
 ϣ ΛΒ ΛΙ.
 ϣ ΨΑΥΠΙΣ
 ϣ ΚΕΤΡΕΚ
 ϣ ΣΜΠΤΟΠΟΣ ΕΤΟΥΛΒ ΑΥ
 ϣ ΨΤΩΡΕ ΜΜΟ ?
 ϣ ΑΤΑΦΡΟΝΕΙ ?
 ϣ ΝΡΟΥΝ ΜΠΤΟΠΟΣ ΑΥ
 ϣ ΟΥΗΗΒ ΑΛΛΑ ΝΤΑΦΙΛ
 ϣ ΛΟΚΑΛΙΑ ΝΙΜ ?
 ϣ ΕΠΑΡΑΓΕ ΝΡΟΥΝ ΜΠΗΙ
 ϣ ΚΟΣ Η ΨΩΣ ΟΙΚΟΝΟΜ
 ϣ ΝΥΠΑΡΑΓΕ ΝΠΜΑ Ε
 ϣ ΤΑΙΣΡΑΙ ΝΤΠΕ ΕΙ
 ϣ ΝΕΝΚΟΤΚ ΝΡΟ
 ϣ ΩΜΑ ΖΕ
 ϣ ΟΝ ΝΘΕ

89. ϣ Ε ΠΡΜΑΝ
 ϣ ΙΛΕΣΤΑΤΟΣ
 ϣ ΟΜΟΣ ΝΑΠΑ
 ϣ Η ΑΚΘΝΟΙ Ε
 ϣ Λ ΜΠΤΟΠΟΣ
 ϣ ΜΠΟΥΩΨ Μ
 ϣ ΩΨ ΑΣΗ
 ϣ ΤΑΠΡΟ
 ϣ ΜΝΟΥ
 ϣ ΟΥΤΕ

ν. ΣΟΥΨΙΣ
 ΜΟΥΤΕ Ν
 ΚΑΤΗΣ
 ΓΙΟΣ Π
 ΑΝΡΙ
 ΜΙ

ΑΛΛΑ ΝΤΑΨΕΙΡΕ ΜΠΡΟ. . ΠΑΙ
 ΝΑΨΩΠΕ ΕΝΑΙΑΤΥ ΖΡΑΙ ΣΜΠΕΥ
 ΖΩΒ

86. ϣ ΑΝ[ΟΚ ?] ΠΩΗΡΕ Ν
 ΖΑΜ ΕΙΣΡΑΙ ΜΠΝΕ
 ΠΕΠΙΣΚΥ ΕΙΩΤΩΡΕ Ε
 ΤΟΤΚ ΝΙΩΖΑΝΝΗΣ ΕΤΡΕ
 ΥΒΩΚ ΕΠΖΑΠ ΜΝΖΑΤΡΕ
 ΠΣΟΝ ΜΠΕΨΩΤ ΖΑΠΣΕΜ
 ΠΟΔΙΟΝ ΕΤΝΡΟΥΝ ΤΕΣΤΟΥ
 ΑΖ ΕΤΟΥΔΙΚΑΖΕ ΕΧΩΥ
 ΑΥΩ ΠΕΤΝΗΥ ΕΒΟΛ ΖΕ
 ΠΖΑΠ ΚΑΝ ΑΥΡΠΑΙΩΖΑ
 ΝΝΗΣ ΚΑΝ ΑΥΡΠΑΖΑΤΡΕ
 .ΕΠ. . . ΕΒΟΛ ΤΗΡΥ †
 Ω ΝΡΕΨΤΕΜΟΣ]ΕΙΡΕ
 ΚΑΤΑΡΟΥ ΑΝΟΚ ΙΑΚΩΒ
 † ΣΤΥΤΟΙΧΕΙ †
 .ΕΙΤΜΕΙΣ ΤΕΩ ΝΡΕ
 ΤΕΜΟΣ ? ΕΒΟΛ.
 ΝΚΑΤΑ ? ΑΕΙΕ.
 ? ΩΝΕΠΡΟ
 ΑΠΑ ΙΑΚΩΒ

88. ϣ ΟΘ.
 ϣ ΝΟΜΟΣ Ν
 ϣ Η ΑΚΘΝΟΙ Ε
 ϣ ΤΟΠΟΣ † ΝΟΥ †
 ϣ ΥΤΕ ΕΤΡΑ
 [ΠΡΩΞΕΧΕ ΕΡΟΥ
 ϣ Ω]ΤΜ ΝΩ
 ϣ ΜΟΥ

ν. ΤΑΒΩΚ ΝΑΙ
 ΒΕΚΕ ΝΤΑΡΖ
 ΧΙΝΜΠΟΥ
 ΠΑΘΕΡΜΟΥ
 ΠΕΙΣΡΑΙ ΟΡΧ
 ΖΕ ΜΜΟΥ Ν
 ΕΠΕΙΣΡΑΙ Α
 † ΜΜΑΡ
 ΝΖΑΚ

90. ΠΡΟ ΠΑΝΤΩΝ ΤΑΜΗΤΕΛΑΧΥ ΠΡΟΣΚΥ
 [ΝΕΙ] ΑΥΩ ΣΑΣΠΑΖΕ ΜΠΕΙΧΝΟΣ ΜΠΡΥΠ
 ΟΠΟΔΙΟΝ ΝΝΟΥΕΡΗΤΕ ΝΤΕΚΑΓΙΩΣΥΝΗ Ν
 ΕΙΩ ΕΤΤΑΙΝΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΑΥΩ † ΨΙΝΕ
 ΕΠΑΣΟΝ ΒΙΚΤΩΡ ΠΠΡ ΜΝΝΕΤΗΜΜΑΚ ΤΗΡ
 ΟΥ ΑΥΩ ΝΕΣΝΗΥ ΠΡΟΣΚΥΝΕΙ ΝΗΤΝ ΕΙΣ
 ΝΕΙΟΕΙΚ ΑΙΤΝΝΟΥΣΟΥ ΝΤΕΤΝΜΗΤΕΙΩ
 ΑΡΙ ΠΝΑ ΝΤΕΤΝΣΜΡΥ] ΕΡΟΟΥ ΝΑΝ ΤΑΡΕ

ΠΕΤΝΣΜΟΥ ΨΩΠΕ ΖΙΧΩΟΥ ΕΡΨΑΝ
ΠΧΟΕΙΣ ΤΟΥΤ ΝΤΑΤΑΡΟ Ν[ΤΑ]ΝΗΥ ΕΝΘΗΤ
ΖΜΠΟΥΨ ΝΤΜΗΤΕ Ν. [Ν]ΤΑΠΡΟΚΥΝΕΙ
ΝΤΕΚΜΝΤΕΙΩ ΟΥΧΑΙ ΤΑΑΣ ΜΠΑΜΕΡΙΤ
ΝΕΙΩ ΠΕΠΙСК, ΖΙΤΝΙΩΑΝΝΗΣ
? [ΠΕΙ Ε]ΛΑΧ,

92. ΑΝΟΚ ΠΠΡ. ΖΕΡ:
ΕΤΝΗ ΕΤΣΑΙ ΕΤΨ:
ΝΠΕΤΡΟΣ ΜΝΑΒΡΑΔΑΜ:
ΚΥ ΧΕΨΑΥΤΣΑΝΟ ΠСКΥΝ:
ΝΑΠΑ ΖΑΗΛ ΨΑΠΨΑ ΝΤΑ:
Ε ΛΥΩ †ΚΙΝΔΕΝΕΥΕ ΖΑΡ
[Ο]ΟΥ: ΑΝΟΚ ΠΕΤΡΟΣ †Κ
ΙΝΔΕΝΕΥΕ ΟΝ ΖΑ:
ΖΗΒC
†

93. † ΠΡΟ ΠΑΝΤΩΝ ΤΙ
ΠΡΟСКΥ, ΜΠΡΥΠΟΠΟ
ΔΙΟΝ ΝΝΟΥΡΕΤΕ ΝΤΕΤΝΜΝΤ
ΧΟΕΙΣ ΝΕΙΩ ΕΤΤΑΕΙΝΥ ΚΑΤΑ
СМОТ ΝΙМ ΤΗΤΑΜΩΟΥ ΝΝΤΕΤΝ
ΑΓΙΩСΗΝΗ ΧΕΑΝΑΡΑΜΟΥΡ Ε
ΖΟΥΝ ΜΝΠΑΙΔ, ΜΠΕΨΘΝΤΥΠΟΣ
ΝΝΕΙ ΕΡΟΥΝ ΝΨΠΡΟСКΥ, ΝΤΕΤΝΑ
ΓΙΩСΗΝΗ ΚΑΙ ΓΑΡ ΑΝΤΗΝΝΟΥ ΨΑ
ΤΕΤΝΑΓΑΠΗ ΝΚΟΥСΟΠ ΕΤΒΕΝΖΑ
ΞΙΤΕ ΝΤΕΨСΖΙΜΕ ΝΤΑΥΨΙΤΟΥ
[ΑΡ]Ι ΠΝΑ ΝΓΠΛΕΥΕ ΝΓΧΙΤΟΥ
ΞΙΒΟΛ ΜΠΞ

94. † ΠΡΟ ΠΑΝΤΩΝ †ΠΡΟСΓΗΝΕΙ
ΝΤΕΚΜΝΤΕΙΩΤ ΕΤΟΥΛΑΒ ΛΥΩ †ΠΡΟС
[Γ]ΥΝΕΙ ΜΠΡΥΠΟΠΟΔΙΟΝ ΝΝΕΚΟΥΕ
ΡΗΤΕ ΕΤΟΥΛΑΒ ΕΠΙΔΗ ΑΤΕΚΜΝΤ
ΕΙΩΤ ΕΤΟΥΛΑΒ СЗАΙ ΝΑΙ ΧΕΑΚΒΩΛ
ТЕККΛΗΣΙΑ ΑΒΟΛ ΚΑΙ ΓΑΡ МЕСТА
ΖΟΙ ΑΒΩΛ ΕΚΚΛΗΣΙΑ ΑΒΟΛ ΚΑΙ
ΓΑΡ ΕΝΤΑΨΕΙ ΝΑΚ ΕΨΧΙΒΟΛ ΕΡΟΙ
ΚΩ ΝΑΙ ΕΒΟΛ ΧΕΕΙΨΩΝΕ ΝΓΗΤ ΕΡΟΥΝ
ΕΠΨΑΕ ΧΕΕΙΨΩΝΕ ΕΠΝΟΥΤΕ ΤΨΨ
ΝΤΑΚΒΑΒ †ΝΗΥ ΑΡΟΥΝ ΝΑΤΕΚΜΝΤ
ΕΙΩΤ ΕΨΩΠΕ ΤΕΖΑΛΕ †ΝΑ†ΠΑΚΑ...
ΑΙΚΗ ΚΑΙ ΓΑΡ ΜΠΕΙΡΑΤCΩΤМ ΝCΩ.
ΝΡΩΒ ΧΕΕΙΛΕΙΡΕ ΜΠΕCΟΠ ΚΩ. ΝΑΙ [ΕΒΟΛ]
ΠΑΕΙΩΤ ΕΤΟΥΛΑΒ ΑΡΙ ΤΑΚΑΠΗ
ΜΗΠΕΙΖΗΚΕ ΑΝΟΚ ΙCΜΑΗΛ ΠΕΙ ?
†ΠΡΟСКΥΝΕΙ ΜΠΑΕΙΩΤ ΕΤΟ[ΥΛΑΒ] =

91. ΨΑ ΨΩ:
ΠΨΑ ΑΑΠΑ ΚΟΥ
ΧΕΑΤΕΤΝΜΝ
ΥΕ ΕΤΡΕΥΨΑ
ΖΜΠΕΨΜΑ ΧΙΝ
ΨΑΤΕΝΟΥ ΑΠΑ ΙΩΖΑΝ
ΩΡΚ ΝΗΤΗ ΜΠΝΟΥΤΕ
ΧΕΤΟΥΡΗΤΕ ΜΠΕМ
ΝΟΥΟΕΙΨ ΑΠΑ ΙΩ
CΟΟΥΝ ΛΥΩ Ν
Ψ ΜΟΟΥΕ ?
ΝΘΗΤ ΑΡΙ ?
ΑΝ ΝΑΙΨ
ΨΛ ?

υ. ?
?
?
?
?
ΤΑΠΟΚΡΙC ?
ΕΒΟΛ ΜΠΕ ?
ΠΕΧΑΨ ΜΜΑΙΘΝΤΥΠ[ΟC]
ΑΝΟΚ ΠΕΤΝΘΜΖΑΛ ΛΥΩ ΠΕ
ΤΝΨΗΡΕ ΜΝΔΙΟC
†ΠΡΟСКΥ, ΜΠΨΑΕΙΨ ΝΝΕ
ΟΥΡΕΤΕ ΕΤΟΥΑΒ †ΠΕМ
ΠΡΟC, ΝΕΙΩ ΖΙΤΝΝΕΙΕΛ
ΑΧΙCΤΞ

= ΠΕΠΙСК, ΜΝΠΑΕΙΩΤ ΒΙΚΤΩ[Ρ]
ΞΥΑΑ ΙΝΔ Ι ΝΤΕ
ΞΝ

95. † ΑΡΙ ΠΝΑ ΝΓCΠΟΥ
ΥΑΑΖΕ ΑΡΗΥ ΤΕΤΝ
ΑΘΝΤΥΠΟC ΝΤΕΤΝ
ΡΨΨΕ ΝΟΒ ΝΨΤΑ
ΝΤΕΤΝΑΛΨ ΜΠΡ
ΧΕΝΤΗΧΟΟΥ
ΝΚΑΜΑΥΛΕ
ΝCΕ

96. † ΕΠΕΔΗ ΛΗΣΘΑΙ ΜΑΚ
 ΝΟΥΣΟΠ ΛΥΩ ΣΝΑΥ
 ΕΙΠΑΡΑΚΑΛΕΙ ΜΜΟΚ
 ΚΑΤΑ ΠΝΟΥΤΕ ΘΝΘΕΝ
 ΝΟΒ ΝΘΒΒΙΟ ΘΩΣ ΨΗΡ
 [Ε] ΧΕΒΩΚ ΝΓΡΩΑ ΕΠΤ
 [Θ]ΠΟΣ ΛΥΩ ΝΓΡΕΙΡΗ[ΗΗ]
 ΠΕΚΣΟΝ ΚΑΤΑ
 ΧΕΚΩ Ε

98. † ΨΟΡΠ ΜΕΝ † Π
 ΡΟΚΥΝΕΙ ΝΤΕΚ
 ΜΝΤΕΙΩΤ ΕΤΤΑΕΙ
 ΗΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ
 ΑΡΙ ΠΝΑ ΕΙΠΑΡΑΚΑ
 ΛΕΙ ΜΜΟΚ ΝΓΤΝΝΟΥ
 .ΕΖΕΚΙΗΛ ΠΡΕΣΒ,
 ΝΓΣΗΝΑΓΕ ΜΜΟΙ
 ΜΠΟΟΥ ΜΜΟΝ ΤΕ
 ΡΟΜΠΕ ΜΓΑΕΙΩΤ
 ΑΠΑ ΦΟΙΒΑΜΩΝ
 .ΤΕ ΛΥΩ ΝΤΑΠΡΕΣ
 Β, ΝΤΑΙΨΕΕΠ
 ΧΟ ΜΑΘ ΕΠΑ
 ΜΕΡΙΤ ΝΕΙΩΤ
 .ΣΠΕΙ
 .../

100. ΠΑΥΛΟΣ
 ΠΑΥΛΟΣ ΖΙΤΝΘΗΛΙΑΣ
 ΕΙΤΝΝΟΥ ΠΑΥΛΟΣ.
 ΕΤΒΕΤΣΥΝΤΕ ΝΛΩΤΙΣ Λ
 ΛΙΕΥΧΑΡΙΣΤΑ ΝΤΟΤΚ ΕΜΑ
 ΜΠΕΥΚΑΤΑΦΡΟΝΕΙ † ΝΟΥ ΑΡΙ
 ΑΙΤΝΝΟΥΥ ΝΑΚ ΟΥΩΨ ΝΓ
 ΝΠΡΗΨ ΝΑΙ ΜΝΘΛΙΤΕ ΚΑΜΗΛΥ
 ΠΑΝΑΡΕ ΚΝΑΘΕ Ε†ΣΥΝΤΕ ΝΚ
 ΚΙΘΕ... ΕΘΕΝΑΥΤΒ. Ρ

ν: ΚΕΦΥΑ: ΕΣΧΙΚΙ ΘΕΝ.
 ΝΓΤΝΝΟΥΥ ΝΤΟΟΤΥ ΑΡΙ Π
 ΕΙ ΕΘΟΥΝ ΝΓΡΠΠΑΣΧΑ ΘΑΘΤΝ †
 ΖΗΠΧΟΕΙΣ †

97. ΘΕΙΣ
 ΕΕΙ ΘΝ
 ΑΡΤΗΣ ΕΠΕΙΑΝ
 ΑΙ ΕΦΧΩ ΜΜΟΣ ΧΕ
 ΝΕ ΑΡΙ ΤΑΓΑΠΗ ΝΤΕΤΝ
 ΕΤΗΣΘΑΙ ΜΠΠΡΕΣΒ, ΔΙΟΣ
 ΝΓΡΩΑ ΕΝΤΟΠΟΣ ΨΑΝΤΕ
 [Υ]ΛΟ ΘΜΠΕΨΩΩΝΕ Η ΠΠΡΕΣΒ,
 ΔΙΟΣ Η ΚΕΟΥΑ ΘΑΠΛΩΣ ΑΡΙ ΤΑΓΑΠΗ
 ΝΓΚΕΛΕΥΕ ΝΟΥΑ ΝΑΥ ΧΕΤΕΧΡΕΙΑΤΕ
 .ΒΟΛ ΝΛΑΥΗΡΑ † ΠΡΟΚΥΝΕΙ
 ΔΕ ΛΥΩ † ΑΣΠΑΖΕ ΜΠΡΥΠΟΠΟΔΙΟΝ
 ΝΟΥΕΡΗΤΕ ΕΤΟΥΛΑΒ ΝΤΕΤΝ
 ΜΝΤΧΟΕΙΣ ΝΕΙΩΤ ΕΤΤΑΙΝΥ
 ΜΝΠΕΥΛΑΒ, ΝΕΙΩΤ ΑΠΑ ΒΙΚΤΩΡ
 ΠΑΧΟΕΙΣ ΝΕΙΩΤ ΕΤΟΥΛΑΒ
 ΠΕΠΙΣΚΟΠΟΣ ΑΝΑΝΙΑΣ
 ΠΙΕΛΑΧ, ΕΙΣ ΧΟΥΩΤΕ
 ΜΜΡΕ ΝΑΒ ΑΙΤΝΝΟΥΥΣΟΥ

99. ?
 ΠΝΟΥΤΕΠΕ ΨΑΙΕΙ
 ΘΟΥΝ ΝΡΑΣΤΕ ΝΤΑ
 ΠΡΟΚΙΝΕΙ ΝΤΕΚΜΗ[Τ]
 ΙΩΤ ΕΤΣΜΑΛΤ ΟΥΧΑΙ Θ[Ν]
 ΠΧΟΕΙΣ ΤΑΑΣ ΜΠΡΕΣΒ
 ΑΠΑ ΒΙΚΤΩΡ ΖΙΤΝΠ.
 ΛΑΧ, ΙΩΘΑΝΝΗΣ
 ΑΠΨΑ ΜΠΒΩΛ ΑΒΟΛ ΨΩΠΕ
 ΖΙΠΛΥΨΕ ΜΠΝΟΥΤΕ

101. † ΠΕΛΛΑΧΙΣΤΟΣ ΘΗΛΙΑΣ ΕΦΘΡΑΙ Μ
 ΠΕΨΜΕΡΙΤ ΝΣΟΝ . . ΡΗΤ ΑΡΙΤΑ[ΓΑ]
 ΠΗ ΝΓΒ. . ΑΙ ΜΠΨΟΡΠ ΝΘΟΥ[ΘΜΠ]
 ΟΥΩΨ ΜΠΝΟΥΤΕ ΤΗΝΣΤ[ΙΑ]
 ΨΩΠΕ ΧΕΚΝΑΒΩΚ ΜΠ
 ΘΟΥ ΕΠΤΟΥ ΝΘΩ... Ο
 ΠΕΚΝΗΥ ΑΝ ΜΠΑΤΕΝ[Η]
 ΤΙΑ ΨΩΠΕ ΜΠΡΕ
 ΘΝΤΑΝΕ
 Β
 ?

ν: † ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ † † †

102. ΠΙΕΛΑΧ: ΘΗΛΙΑΣ ΕΦΘΡΑΙ Ν
 ΤΕ ΝΣΟΝ ΑΠΑ ΜΑΚΑΡΕ ΠΔ
 ΠΝΟΥΤΕ: ΘΑΘΗ ΜΕΝ ΜΠΨΑΧΕ
 ΡΩΤΗ: ΑΡΙ ΤΑΓΑΠΗ ΑΜΗΙΤΝ
 ΝΤΕΤΝΧΙΠΨΑ ΧΕΜΠΕΙΘΝ
 ΕΙ ΕΘΡ[ΛΙ]

103. † ΝΩΟΡΠ ΜΕΝ † ΠΡΟΣΚΥ
 ΝΕΙ ΝΤΕΤΝΜΝΤΕΙΩΤ
 ΕΤΤΑΕΝΥ ΕΠΕΙΔΗ
 ΛΙΕΙ ΕΞΟΥΝ ΝΡΟΥΘΕ ΕΙΠΑ
 Ρ^κΛΕΙ ΜΜΟΚ ΧΕΜ
 ΠΡΡΩΑ ΨΑΝΤΗΡΩΑ
 ΙΣΤΗΛΟ. ΠΩΡΩ Μ
 ΠΕΙΡΩΜΕ ΕΙΣΖΗΤΕ
 ΕΙΣ ΠΛΑΟΣ ΑΥΤΗΛ ΕΡΟΚ
 ΜΗΠΚΛΗΡΟΣ ΤΗΡΩ
 ΑΥΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
 ΧΕΕΡΠΝΑ ΝΓΚΑΛΗ
 ΝΕΡΩΑ ΜΠΟΟΥ ΧΕ
 ΠΡΟΟΥ ΝΝΡΩΜΕ ΝΤΑΥ
 ΜΟΥΤΟΥ ΠΕΤΝ[Α]
 ΒΩΚ ΕΞΟΥΝ ΝΩΑΡ.≡
 ΡΑΣΤΕ ΝΤΝ.≡
 ΜΜΜ.≡
 ΝΓ.≡

104. † ΤΑΜΝΤΕΛΑΧ, ΠΡΟΣΚΥ ΝΤΕΚΜΝΤΕΙΩ ΕΤΟΥ
 ΑΒ ΑΥΩ ΕΤΤΑΙΝΥ ΜΝΠΑΣΟΝ ΠΑΙΑΚ ΒΙΚΤΩΡ
 ΜΗΝΕΤΝ^κΜΜΑΚ ΤΗΡΟΥ ΚΑΤΑ ΝΕΥΡΑΝ ΚΑΤΑ
 [ΘΕ] ΝΤΑΤΕΚΜΝΤΕΙΩΤ ΕΤΟΥΑΒ ΧΟΟΣ ΝΑΙ ΧΕ
 ΧΟΟΥ ΝΤΑΤ^κΘΝΑΥ ΝΗΡΠ ΝΑΚ ΝΓΡΩΑ ΝΖΗΤΕ
 ΖΗΝΤΕΙΠΑΣΧΑ ΤΕΝΟΥ ΕΙΣ ΠΣΟΝ ΖΥΚΗ
 ΛΙΧΟΟΥΓ ΑΡΙ ΠΝΑ ΝΓΤΑΑΣ ΠΑΥ
 ΠΚΕΦΑΛΛΙΟΝ ΔΕ ΑΡΙ ΠΝΑ ΝΓΡ
 ΠΕΝΜΕΒΥΕ ΖΗΝΕΚ
 ΨΛΗΛ ΕΤΟΥΑΒ
 ΖΗΝΤΕΙΠΑΣΧΑ

ν: ΝΤ[Η]ΝΟΥΖΜ
 ΕΠΙΡΑΣΜΟΣ
 ΟΥΧΑΙ ΠΑΕΙΩΤ
 ΕΤΤΟΥΑΒ ΑΥΩ ΕΤΤΑΙΝΥ
 ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΖΙΤΝΠΕΥ
 ΨΗΡΕ ΝΕΛΑΧΙΣΤΟΣ ΑΥΩ ΝΡΕΥΡ
 ΝΟΒΕ †

105. † ΝΩΟΡΠ ΜΕΝ † ΨΙΝΕ
 ΕΤΕΤΝΜΝΤΨΗΡΕ ΠΧΟ
 ΕΙΣ ΕΥΕΣΜΟΥ ΕΡΩΤΗΝ ΕΙΣ
 ΙΩΘΑΝΝΗΣ ΜΝΚΟΝΑ
 ΡΙΟΣ Ν. ΛΙΤΩΟΥ
 ΞΥΡΩΑ ΕΠΜΑ ΝΑΠΑ ΨΕ]
 ΝΕΤΩΜ ΝΣΕΧΙ Π.≡
 ΚΑΝΟΝ

ν: ΤΒΕΠΚΑΝΟΝ ΖΙΤΝΑΠΑ
 ΣΕΝΕΤΩΜ ΕΥΝΑΤΑΥ
 ΕΥΚΗΒ. ΟΥ. . . ΝΑΝ
 . ΜΝΝΩ. ΕΙ ΝΟΕΙΚ
 . ΤΕΤΝΑΚΡ[ΙΝ]Ε ΜΜΟΥ Ν
 ΖΟΥΝ ΜΠΕΛΓΙΟΣ ΑΠΑΘΕΟ
 [Δ]ΩΡΟΣ: ΤΑΑΣ ΝΑΠΑ ΙΩ
 [Ζ]ΑΝΝΗΣ ΠΡ,

106. ΑΝΟΚ ΜΑΡΚΟΣ ΠΨΗΡΕ≡
 ΜΠΕΛΑΧ ΝΑΙΑΚ ΕΥΣΘΑΙ ΜΠΑΠΡΟΣΤΑΤΗΣ
 ΝΕΙΩΤ ΕΤΟΥΑΒ ΑΥΩ ΝΝΑΙΗΤ ΠΑΕΙΩΤ ΒΙΚΤΩΡ ΠΑΙΑΚ
 ΧΕΖΜΠΟΥΩ ΜΠΝΟΥΤΕ ΜΗΝΨΛΗΛ ΝΝΕΤΟΥΑΒ †Ω
 ΝΖΕΤΟΙΜΟΣ ΝΤΑΡΘΕΙΣ ΝΕΝΤΟΛΗ ΕΤΟΥΑΒ ΝΤΑΚΤΑΥ ΕΤΟΟΤ
 ΑΥΩ ΝΤΑΡΩΒ ΝΙΜ ΝΕΡΓΑΣΙΑ ΝΩΒ ΝΤΕΧΝΙΤΗΣ
 ΝΤΑΕΙ ΝΑΚ ΕΠΕΙΤΟΟΥ ΜΦΙΣΟΝ ΝΟΥΕΒΟΤ ΝΝΖΟΟΥ
 ΕΠΣΟΠ ΝΤΑΡΤΛΙΤΟΥΡΓΙΑ ΜΠΜΑ ΖΗΝΟΥΣ[ΠΟΥΔ]Η
 ΖΗΝΟΥΝΟΒ ΝΟΥΡΟΤ ΑΥΩ ΖΗΠΑΜ ?
 ΕΝΕΙΨΠΑΡΑΒΑ ΝΤΕΙΘΟΜΟΛ[ΟΓΙΑ]
 ΑΝΟΚ ΜΑΡΚΟΣ ΠΑΙΑΚ †ΣΤΟ[ΙΧΕΙ]
 ΕΩΒ ΝΙΜ ΕΥΣΘΗΖ
 ΕΠΕΙ[ΠΛ]ΑΖ

107. † ΕΙΣ ΠΛΟΓΟΣ ΜΠΜΟΥΤ[Ε]
 ΝΤΟΟΤΚ ΝΤΟΚ ΜΗΝΑ ΝΓΕΙ ΝΤΑΨΑΧΕ
 ΝΜΜΑΚ ΕΙ ΜΕΝ ΑΠΩΒ ΑΡΙΣΚΕ ΝΑΚ ΑΨΑΡΙΣ
 ΚΕ ΕΨΩΠΕ ΔΕ ΜΜΟΝ ΝΓΒΩΚ ΝΑΚ
 ΜΕΤΑ ΚΑΛΟΥ ΑΝΟΚ ΣΟΥΑΙ ΠΛΑΨ,
 ΤΙΣΤΟΙΧΗ ΕΠΙΛΟΓΟΣ ΑΝΟΚ ΝΙΖΑΡΑΥ ΠΙΕΛΑ[Χ] =

= ΝΑΙΑΚ ΛΙΣΜΗΠΙΛΟΓΟΣ ΝΤΑΨΙΧ
 ΚΑΤΑ ΤΕΨΑΙΤΕΣΙΣ

108. † ΕΣ ΠΛΩΓΟΣ ΜΠΝΟΥΤΕ ΝΤΟΟΤΚ ΝΤΟΚ
 ΜΑΡΚΟΣ ΜΝΤΕΚΣΙΜΕ ΜΝΠΕΚΩΗΡΕ
 ΝΓΕΙ ΕΘΩΝ ΕΠΕΚΗΙ ΝΓΒΩΚ ΕΝΘΗΤ
 [Ν]ΓΒΩΚ ΕΡΗΣ ΧΕΕΝΕΝΣΝΧΩΡΕ Ν
 ΝΠΕΘΟΟΥ ΕΤΑΒΟΚ ΑΥΩ ΧΕ
 ΚΕΛΑΥΕ ΘΝΤΕΙΡΟΜΠΕ
 Η ΝΤΕΡΜΗΝΣΙΟΝ ΕΥΩΡΧ
 ΑΠΙΛΟΓΟΣ ΕΘΟΡΧ ΘΝΣΟΥ
 ΕΕΒΤΩ. .ΕΝΔΙΚ
 ΟΥΤΕ ΠΛΑΨΑΝΕ †ΣΤΥΧΗ
 ΠΩΝ ΝΕΛΙΣΑΙΟΣ
 ΣΑΙ ΠΙΛΩΓΟΣ
 ΠΜΙΝΟΥΤ

ν. † ΑΥΩ ΕΙΩΑΝ ΠΑΡΑΒΑ ΜΠΙΛΩΓΟΣ
 ΕΠΝΟΥΤΕ ΝΑ ΠΑΡΑΒΑ ΜΜΟΙ

111. † ΕΙΣ ΠΛΟΓΟΣ
 ΜΠΝΟΥΤΕ ΝΤΟΟΤΚ
 ΝΤΟΚ ΠΕΤΡΟΣ ΝΓΕΙ
 ΕΘΟΥΝ ΕΠΕΚΗΙ ΝΓΤΑΚΟΝΕΙ
 ΧΕΕΝΕΝΣΥΓΧΩΡΕΙ ΝΛΑΥΕ
 ΝΡΩΜΕ ΕΠΑΡΕΛΘΕ ΜΜΟΚ
 ΘΑΒΕΛΑΥΕ ΘΝΤΡΟΜΠΕ ΟΥΔΕ
 ΘΑΒΕΛΑΥΕ ΝΠΡΑΓΜΑ ΧΕ
 ΕΝΕΚΑΜΦΙΒΑΛΕ ΑΙΘΥΠΟΓΡ
 ΕΠΙΛΟΓΟΣ † ΕΓΡ ΕΠΙΦ ΚΓ
 ΙΝΔΙΚ ΔΕΚΑΤΗΣ ΠΕΚΩΥ
 ΠΛΑΨΑΝΕ †ΣΤΟΙΧΕΙ

113. † ΕΙΣ ΤΠΛΟΓΟΣ
 ΜΠΝΟΥΤΕ ΤΟΟΤΚ
 ΝΤΟΚ ΜΑΘΙΟΣ
 ΝΓΟΥΩΝΘ Ε
 ΒΟΛ ΝΓΚΩΤΕ
 ΝΓΧΙ ΠΕΚΜΕΡΟΣ
 ΝΝΟΥΒ ΧΕΕΝ
 ΕΠΑΡΑΓΕ ΜΜΟΚ
 † ΚΟΛΛΟΥΘΟΣ
 ΠΜΑΤΟΙ †ΣΤ^χ

114. † ΤΛΑΣ ΝΠΣΟΝ ΒΙΚΤΩΡ
 ΘΙΤΝΠΕΚΩΥ ΠΛΑΨΑΝΕ
 ΜΑΝΑΥ ΠΩΕ ΘΜΕ ΝΜΕ.
 ΜΜΑΘΕ ΝΣΑΜΟΥΗΛ ΝΑΙ
 ΕΤΝΑΘΡΕ ΕΒΟΛ ΝΤΑΥ
 ΜΑΥΑΛΥ †

109. † ΕΙΣ ΠΛ
 ΝΤΟΟΤΚ
 ΝΓΕΙ ΕΘΟΥ[Ν
 ΚΝΑΥ ΚΕΛ
 . ΘΝΤΕΙΡΟΜ[ΠΕ
 Χ ΕΓΡΑΦ
 ΑΥΩ ΕΙΩΡΚ
 ΤΟΥΚΡΑΤΩΡ
 ΝΠΕΙΛΟΓΟΣ
 ΡΕ ΝΛ
 ?

110. [ΕΙΣ ΠΛΟΓΟΣ Ν
 ΤΕ ΝΤΟΟΤΚ ΝΤΟΚ
 [ΠΑ]ΤΕΡΜΟΥΤΕ ΝΤΑΠΗΥ
 ΓΕΙ ΕΒΟΛ ΕΠΕΚΗΙ ΝΓ
 ΘΜΟΟΣ ΧΕΕΝΕΛΑΥΕ
 ΝΠΕΘΟΟΥ ΠΑΡΑΓΕ Μ
 ΜΟΘΚ ΝΤΡΟΜΠΕ
 ΠΡΟΣΤΗ ΧΕΕΝΕΚΑΜ
 ΑΙΘΥΠΟΓΡΑΦ.
 ΕΠΙΣΤΟΛΗ ΤΑΞΗΛ
 ΓΡ ΤΥΒΙ Θ ΙΝΔ
 ΙΣΑΚ ΠΙΜ. .Ν
 †ΣΤΟΙΧΕΙ Ε

112. ΡΩΜΕ ΕΠΑΡΑΓΕ ΜΜΟΚ ΕΥΩΡΧ Ο
 [ΥΝ ΛΙΣΜ] ΝΠΙΛΟΓΟΣ ΝΑΚ ΕΘΟΡΧ
 ΘΜΜΑ ΝΙΜ ΕΥΝΑΜΦΑ
 ΝΣΗΝΘ ΟΣ ΠΡΟΚ † ΛΜΟΚ
 ΠΑΖΑΜ ΠΛΑ
 ΛΟΓΟΣ ΠΡΟΣ
 . ΙΝΔ ΙΑ
 ΤΟΥ ΣΩ
 ΛΟΓΟΥ
 ?

115. ΝΚΥΡΙΑΚΟΣ
 ΝΤΑΥ ΓΑΡ ΑΛΛΑ
 ΒΙΤΥ ΕΙΣ ΘΗΤΕ ΣΕΧΙ ΜΜΟ
 ΑΛΛΑ ΜΑΡΕ ΠΕΚΜΝΤΕΙΩΤ
 ΕΤΟΥΑΛΒ ΔΙΩΚΕ ΜΜΟΘ ΜΗ
 ΠΟΤΕ ΝΤΕΟΥΩΤΟΡΤΡ ΩΩ
 ΠΕ ΜΜΟΝ ΑΥΡΠΡΩΨΕ
 ΝΠΕΘΟΟΥ
 ΕΠΤΕΙΕΚΩΑΝΚΑΛΥ Ν
 ΘΟΥΝ ΝΠΕΚΜΑΝΩΩΠΕ
 ΝΤΕΝΚΟΥΙ ΕΙ ΕΘΟΥΝ

[ΗΤΕΟΥΗ]ΙΡΑΣΜΟΣ ΨΩΠΕ
 ≍η.ΤΕΙΤ

υ. ρΙΤΝ
 ΙΩΑΝΝΗΣ
 ΠΛΑΨΑΝΕ
 ΜΗΠΤΙΜΕ
 ΤΗΡ[Υ]

117. † ΤΑΣ ΝΠΑΣΟΝ ΜΑ
 [Θ]ΙΟΣ ρΙΤΝΙΩΣΗΦ
 ΠΛΑΨ, ΝΧΗΜΕ ΝΩΟ
 ΡΠ ΜΗ ΝΠΨΑΧΕ †ΨΙΝΕ
 ΕΤΕΚΜΗΤΤΕΟΝ ΜΗΝ
 ΜΗΤΗ ΤΗΡΟΥ ΚΑΤΑ
 ΜΗΣΩΣ †ΤΑ[ΜΟ]
 ΤΣΟΝ ΘΑΜΑ
 ΓΕΡΜΑΝΟΣ ΝΚ
 ΤΗΝΟΟΥΣ ΝΑΥ Χ
 ΜΑΥΤΕ ΜΟΥ ρΟΤ
 ≍ΝΑΙΛΦΟΡ

υ. ΑΝΟΚ ΙΕΡΗΜΙΑΣ
 †ΨΙΝΕ ΕΡΟΚ

119. † ΑΝΟΚ ΠΑΥ[ΛΟΣ]
 ΕΥΣΖΑΙ ΝΠΛΑΨΑΝΕ ΣΑΜΟΥΗΛ
 ΧΕΛΩΒΩΚ ΕΡΟΝ ΎΠΕΜΑ ΜΠΝΑ
 ΘΗΡΩΜΕ ΑΥΠΙΛΑΡΓΑΛΙ Μ
 ΜΟΙ ΘΑΜΑ ΝΑΝΘΗΝΑΣ
 [Ι]ΟΣ ΑΙΓΩΛΘ ΝΕΜΑΥ ΜΜ
 ΤΙΩΒ ΝΗΗΜΑΚ ρΑ
 ? ?
 ? ?
 ΟΥ ΑΡΙ ΤΑΓΑ

υ. ≍Υ ΝΑΝ Η..ΓΙΑ
 ≍ΘΝΠΧΟΕΙΣ ΤΑΣ
 ΜΠΛΨΑΝΕ ΣΑΜΟΥ
 ΗΛ ρΙΤΗΠΑΥΛΟΣ ΠΩΗΡΕ
 ΝΙΩΣΗΦ ΠΡΜΧΕΜΕ

121. ≍ΡΗΛΙΐΑΣ ΠΙΕΛΑΧ ΕΥΣΖ[ΑΙ]
 ≍Ε ΝΣΟΝ ΚΟΜΕΣ ΠΛΑΨΑΝΕ ΜΗΣΑ
 ≍ΜΗΜΗΘΗΡΩΜΕ ΤΗΡΟΥ Ν
 ≍ΚΑΤΑ ΝΕΥΡΑΝ †ΠΑΡΑΚ[ΑΛΕΙ
 [Μ]ΜΩΤΗ ΕΤΡΕΤΕΤΗΣΠ[ΟΥ]
 [Δ]ΑΞΕ ΘΜΟΥΔΕΠΗ ΝΤΕΤΗ
 ≍ΟΟΥ ΕΤΜΟΝΑΖΕΙ ΝΑΠ

116. † ΚΑΤΑ ΤΗ
 ΑΙΤΗΣΙΣ ΑΝΣΩΤΜ
 ΠΩΒ ΝΣΟΥΡΟΥΣ ΜΗΛΑ
 ΡΑΣΙΟΣ ΕΑΝΨΙΝΕ ρΙΤΗΡΗΛΙΑΣ ΝΚΑΛΑΠΗΣ
 ΑΝΗ ΕΕΤΑΣΦ, ΝΜΑΡΙΝΟΣ ΕΣΟΥΗΡ ΝΕΨΩ ΕΨΩ
 ΩΝΕ ΝΤΟΥ ρΗΛΙΑΣ ΝΠΕΨΘΗΘΕ ΝΕΜΦΑΝΙΣΘΑΙ Μ
 ΜΟΣ ΕΡΨΑΝΤΕΡΕ ΝΑΣ ΘΜΘΟΜ ΨΑΨΕΜΦΑΝΙΣΘΑΙ
 ΜΜΟΣ ΝΤΗΘΗΠΨΩΚ ΝΠΩΒ ΑΝΩ ΠΩΒ ΨΑΝ
 ΤΕΡΗΛΙΑΣ ΤΩΟΥΝ ΕΡΡΑΙ ΑΠΑΡΑΣΙΟΣ ΑΜΦΙΒΟΛΕ ΕΨ
 ΧΩ ΜΜΟΣ ΧΕΡΑΜ..ΤΜΗΤΡΕ ΕΑΣΟΥΡΟΥΣ ΒΙ ρΕΝΣΟΙΩ
 ΜΝΟΥΕΨΩ ΜΜ.Ε ΑΥΩ ΟΝ ΑΠΑΡΑΣΙΟΣ ΠΙΣΤΕΥΕ ΝΣΟ
 ΥΡΟΥΣ ΕΤΡΕΨΩΡΚ ΑΝΑΨ ΕΧΗΝΣΟΙ ΕΤΜΜΑΥ ΜΗΤΕ
 ΨΩ ΠΡΟΣΘΕ ΝΤΑΨΕΙ ΝΑΡΡΑΙ ΕΝΘΟΣΟΝ ΑΨΙΣΤΕΥΕ
 ΝΣΟΥΡΟΥΣ ΠΑΙΚΑΙΟΝΠΕ ΝΤΕΣΟΥΡΟΥΣ ΠΛΗΡΟΦΟΡΕΙ
 ΜΜΟΥ ρΝΟΥΤΟΠΟΣ ΕΨΟΥΑΒ ΠΡΟΣΘΕ ΕΤΕΨΜΑΘΜΘΟΜ
 ΝΩΡΚ ΕΨΨΑΝΩΡΚ ΧΕΝΤΑΙΒΙΤΟΥ ρΑΠΟΣΕ ΝΤΜΟΥ
 Ε ΝΤΟΥ ΕΤΣΟΟΥΝ ΕΨΨΑΝΩΡΚ ΝΘΕΤΡΟΠΟΣ ΕΝΘΟΣ
 ΟΝ ΝΤΟΥ ΕΤΩΡΚ ΝΤΟΥ ΟΝ ΝΤΑΨΠΙΣΤΕΥΕ ΝΑΨ ΤΑΙ
 ΤΕ ΘΕ ΝΤΑΨΤΩ ρ ΜΗΝΕΥΕΡΗΥ
 ΤΑΣ ΜΠΑΣΟΝ ΑΒΡΑΑΜ ρΙΤΗ
 ΙΩΑΝΝΗΣ ΠΛΑΨ[ΑΝΕ]

118. † ΤΑΛ[Σ] ΜΠΤΙΜ[ΙΩ]ΤΑΤΟΣ Ν
 ΖΑΧΑΡΙΑΣ ΠΛΑΨ, ρΙΤΗ
 ΠΕΙΕΛΑΧ, ΕΤΒΕΦΩΒ
 ΝΑΠΑ ΑΝΑΝΙΑΣ ΑΡΙ Π
 [Ν]ΓΤΡΕΥΗΤΕΥΡ
 ≍ΕΧΩΚ ΝΓΕΙ

υ. [ΟΥ]ΧΑΙ ρΜΠΧΟΕΙΣ †

120. ΝΑΒ ≍Β
 ΗΛΧΕ †ΠΤΕΡ
 ΜΗΣΘΟΝ ΜΗΝΑ
 ΜΠΑΚΟΥΧΕ ΜΠΡ
 ΘΩ ΝΨΟΥΤΑΛΑΥ ΝΑΥ
 ΤΑΣ ΜΠΩΛ ΜΗΠΑ
 ΥΛΟΣ ΛΑΨΗΙΟΥ ρΙΤΗΤΕ
 ΡΘΟΥΝΟΥΟΣ ΠΑΙ
 Κ

υ. ? ΤΝΟΥΩ ?
 ? ? ΣΧΟΟΥΕ ?
 ? ΒΑΡΣΕ ΝΣ ?
 ρΙΩΩΨ ? ΑΥΒΙΣΝΑΥ.Ν
 ? ΜΟΥΛ ΝΤ ?

≡ ΝΕ ΝΥΟΥΩΡ ΡΩ
≡ ΧΙΟΟΡ

122. † ΤΑΛΣ ΝΣΤΡΑΤΙ ΓΕ
ΠΛΑΨ, ΘΙΤΝΑΖΑΡΙΛΣ ΠΕΨΣΟΝ
ΟΥΨΩ ΟΥΝ ΝΓΡΠΜΝΤΣΟΝ ΝΓ
ΧΟΟΥ ΜΜΑΡΚΟΣ ΠΙΝΛ ΝΥΡΠΡΩΒ
ΧΕ... ΝΕΨΨΙΣΑΡΑΠΙΩΝ ΕΠΡΕ
ΩΒ ΜΜΟΝ ΝΕΨΨΒΗΡ ΨΩΝΕ ΕΨ
ΚΑΠΜΑ ΕΒΟΛ ΕΥΑΝΤΑΚΟΣ
ΕΠΝΟΥΤΕ ΤΨΩΟΥ ΔΙΕΙ
ΕΡΡΑΙ ΝΤΑΤΑΥΟ ΠΡΩΒ
ΕΠΑΕΙΩΤ ΕΤΒΗΝΤΨ ΑΥ
Ω ΝΓΡΠΡΩΒ ΝΓΧΙΠΕΨ
ΠΡΗΨ ΝΑΨ ΕΙΕΙ ΕΡΡΑΙ
ΟΥΑΙΤΨΩ ΠΕΨΨΩΒ
ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ

125. [ΑΝ]ΟΚ ΘΟΡΒΙΝ ΠΨΗΡΕ ΝΔ
≡ ΧΕΔΑΤΕΙ ΠΡΑΣΙΣ ΕΤΝΤΩΤΕΚ Δ
ΝΤΑΣΡΑΙ ΝΕΚ ΘΑΡΟΟΥ ΕΝΟΥΡΟ
ΘΑΡΟΟΥ ΕΝΕΘ ΟΥΔΕ ΑΝΟΚ ΟΥ
ΨΗΡΕ ΝΨΗΡΕ ΟΥ ΛΑΛΥ ΝΡΩ
≡ ΡΩΜΕ ΕΨΑΨΣΟΟΥ
≡ ΝΤ ΕΤΕΙΘΗ
≡ ?

126. [Ψ]ΟΡΠ ΜΕΝ
[†Ψ]ΝΕ ΕΡΟΚ:
[Π]ΧΟΕΙΣ ΕΨΕΣΜΟΥ
ΕΡΟΚ ΑΡΙ ΤΑΓΑΠΗ
ΝΓΣΡΑΙ ΟΥΕΠΙΣ
ΤΟΛΗ: ΝΑΖΕΡ
ΟΥΒΙΝ: ΠΔΙΑ
ΚΟΝΟΣ: ΝΣΝΕΘΠΡΙΝ
ΜΠΑΕΙΩΤ: ΠΑΠΑΣ:
ΤΑΡΕΠΧΟΙΣ ΣΜΟΥ
ΕΡΟΚ ΤΑΛΣ
? ?

v. ≡ ΠΕΠΙΣΚ
ΑΡΙ ΠΝΑΣΘ
ΛΙ ΠΕΚΨΙΝΕ
ΝΑΝ ΤΑΡΗ
ΕΙΜΕ: ΕΠΕΚ
ΟΥΧΑΙ
+

123. † ΕΣ ΠΛΟΓΟΙΣ
ΝΤΟΚ ΙΑΚΚ[ΩΒ]
ΕΠΕΚΗΙ ΝΓ
ΓΕ ΝΜΟΚ
ΕΠΕΚΚ
ΤΗΡΟΥ
ΓΕ ΤΝ

124. † ΠΑΧΟΕΙΣ ΝΙΩΤ
ΑΠΑ ΒΙΚΤΩΡ ΑΒΡΑ
ΑΜ ΠΕΤΝΣΟΝ ΕΙΣ ΤΕ
ΠΡΑΣΙΣ ΕΝΘΙΡΟΥΘΕΔΙ
ΣΜΝΤΣ ΝΤΕΡΕΙΜΙΨΕ ΜΝΤΜ
ΝΤΑΘΗΤ ΜΠΑΠΝΟΥΤΕ
ΑΥΩΛΙΨΑΧΕ ΜΝΠΨΗΡΕ
ΨΗΜ ΝΤΛΙΣΜΝ ΠΑΨΡΙΑ ΝΑΚ
ΕΤΒΕΠΗΙ ΔΙΑΡΧΗ ΜΠΙΘΕ
ΜΜΟΥ ΑΥΩ †ΑΣΠΑΖΕ
ΜΜΩΤΗ ΔΕΣΠΩΤΑ †

127. † ΨΟΡΠ ΜΕΝ [ΝΕ]ΩΒ
ΣΟΝ ΕΤΤΑΕΙΝΥ ΘΜΠ
ΑΥΩΤΝΨΛΗΛ ΚΑΤΑ ΠΟ
ΠΧΟΕΙΣ ΠΝΟΥΤΕ ΘΑΡΕΘ
ΚΕ ΤΗΡΨ ΤΝΤΑΜΟ ΔΕ ΝΤΕΤ
ΕΤΒΕΠΕΙΨΗΡΕ ΨΗΜ ?
ΑΒΡΑΔΑΜ ΝΤΑΨ ΝΚ ?
ΕΨΕΡΟΥΝ ΘΑΘΛΙ[ΒΣ Ν]
ΤΕΚΑΓΙ[ΩΣΥΝΗ]

v.

≡ ΝΤΑ
≡ ΘΝΤΟΙΜΑΜ ?
≡ ΒΙΤΟΥ ΕΡΟΥΝ ΕΤ
≡ ΜΠΑΝΚΛΗΛΑΟΝ Ε
... Π]ΑΡΑΚΑΛΕΙ ΝΤΕΚΜΝΤ
≡ ΜΗΤΕ ΝΓΧΙΤΑΠΟΛΟΓΙΑ ΘΑΡΟ
≡, ΟΒΡΥΖΟΣ ΚΑΝ ΜΑ ΜΠΕΨ
≡ ΗΤΗ ΑΝΡΜΠΑΝΚΑΛΗ
≡ ΕΙΚ ΝΑΝ ΑΡΙ ΤΑΓΑΠΗ
≡ ΡΩΒ ΝΓΧΙΤΟΥ
≡ ? ?

128. † ΚΑΤΑ ΘΕ ΝΤΑΙΕΙ ΕΒΟΛ ΘΙΤΩΤΣ Ν
ΤΕΤΝΑΓΑΠΗ ΝΡΟΥΘΕ ΔΙΨΑΧΕ ΜΝ
ΣΤΕΦΑΝΟΣ ΑΥΩΛΨΤΟΙΧΕΙ ΕΡΩΒ ΝΙΜ
ΕΛΤΕΚΜΝΤΕΙΩΤ ΧΟ[Ο] ΝΑΙ ΕΝΘΟΣΟΝ
ΕΙΨΑΧΕ ΜΜΜΑΨ ΧΕΕ[Α]ΝΗΝΥ ΕΡΟΥΝ
ΑΝΛΑΨΗΝΥ ΝΤΑΝΤΗΝΝΟΟΥ ΟΥΕΠΙΣ

ΤΟΛΗ ΝΑΥ ΜΗΓΙΣΙΤ ΕΤΜΜΑΥ ΑΥΧΟΟΥ
ΟΥΝ ΧΕΚΑΝ ΜΑΡΗΝΑΥ ΧΕΤΗΝΝΠΟΛΩ
ΝΜΜΑΥ ΝΤΗΝΩ ΝΡΩΜΕ ΕΒΟΛ ΠΛΗΝ
ΕΥΩΑΝΠΟΛΩ ΚΑΝ ΜΠΕΥΠΟΛΩ ΤΗ
ΝΑΚΟ ΝΡΩΜΕ ΕΒΟΛ ΖΙΤΗΤΕ.

ΖΩΗ ΕΡΩΑΝ ΦΩΒ ΕΙΕΒΟΛ ΟΝ ΧΑ.

ΧΙΝΤΗΝΗΤΙΔ ΕΥΡΑΙ ΚΑΝ

.ΑΣΤ. .† ΝΝΑ ΝΤΑ

ΠΟΚΡΙΣ ΝΗΤΗ

130.

† ΣΜΟΥ ΕΡΟΙ

[Α]ΡΙ ΤΑΓΑΠΗ ΠΑΧΟΕΙΣ ΝΙΩΤ

≡ Ε ΖΗΝΕΚΩΛΗΛ ΕΤΟΥΑΒ ΩΑ

≡ ΕΛΑΚ, ΝΓΝΟΙ ΤΑΠΜΑΚΑΡΙΟΣ

≡ ΕΡΑΠ ΜΝΤΕΥΣΖΙΜΕ

≡ ΠΡΑΠ ΧΕΣΑΩΡΚ ΝΑΙ

≡ ΑΙ ΜΠΕΣΩΩΜΒΟΜ ΝΑΡΕ

≡ ΡΧΟΥ ΧΕΡΑΧΕΙΟΥ

≡ ΤΧΩ ΕΖΗΙ ΕΤΗΝΟΥ

≡ ΩΩ ΝΤΑΧΙΤΥ

≡ Ω ΝΑΣ ΤΗΝ.

≡ Σ ΝΙΩΤ

≡ †

131.

† ΨΕΠΕΙΤΟΠΟΣ ΕΤΟΥΑΒ

ΨΕΤΕΥΩΜ ΜΠΕ† ΛΑΥΕ ΝΨΗΣ

ΠΑΩΗΡΕ ΟΥΔΕ ΜΠΕΠΕΥΕΙΩΤ † ΝΑΥ

ΕΙΜΗΤΙ ΕΥΡΟΛΟΚ ΝΟΡΘΟΝ ΜΜΑΤΕ

ΖΑΣΧΑΤ ΕΥΦ ΦΑΜΕΝΩΘ ΚΑ ΙΝ ΤΕΣΣΑΡΕΣΚΑΙ

ΔΕΚΑΤΗΣ †, ΠΑΙΠΕ ΠΑΝΑΥ ΝΤΑΣΟΥΣΑΝΝΑ

ΟΡΚΥ ΝΣΑΠΕΤΡΟΣ ΠΕΣΩΗΡΕ ΕΠΙ ΖΑΧΑΡΙΑ

ΣΑΜΟΥΗΛΙΔ † ΤΙΜΙΩ ΠΡΩΤΟΚΩΜΗΤ † ≡

133.

† ΘΑΝΑΣΙΑ ΕΤΟΖΑΙ ΜΠΕΥΧΟΕΙΣ

ΠΡΕΣΒ ΑΠΑ ΑΝΑΝΙΑΣ ΜΝΑΠΑ ΒΑΡ

ΘΟΛΟΜΑΙΟΣ ΧΕΑΡΙ ΤΑΓΑΠΗ ΧΕ

ΕΠΕΙΔΗ ΛΙΒΩΚ ΝΑΙ ΘΜΠΤΙΜΕ

ΕΙΣ ΨΟΜΤΕ ΝΡΟΜΠΕ ΕΑΨΑΧΟ ΧΟΟΣ

ΝΑΙ ΧΕΜΟΩΕ ΝΗ ΘΑΡΑΤ ΛΙΩΕ ΝΗ!

ΛΣΩΩΠΕ ΛΙΧΩΒΕ ΕΠΤΙΜΕ ΧΕΕΙΩΤ

ΕΡΟΙ ΤΕΝΟΥ ΕΙΣΩΗΤΕ ΛΥΕΙ ΕΡΟΥΝ ΑΡΙ ΤΑ

ΚΑΠΗ ΝΓΧΝΟΥΥ ΧΕΕΤΒΕΟΥ ΕΚΚΑΓΙΣ

ΜΜΟΝ ΑΥΧΟΟΣ ΧΕΕΙΟΥΩΩ ΠΣΑΩΝΕ Μ

ΠΗ ΛΙΤΑΝΟ ΠΣΑΩΝΕ ΜΠΕΥΧΙΤΥ ΟΥΔΕ

ΜΠΕΥΒΩΛ ΠΩΤΩΡΕ ΕΒΟΛ ΑΡΙ ΤΑΓΑ

ΠΗ ΝΓΧΝΟΥΥ ΝΓΠΑΡΑΚΑΛΕΙ ΜΜΟΥ

ΕΤΩΗΤ ΜΜΟΝ ΕΤΑ†ΠΑΡΑΟΥΩ

≡ ΤΕ ΕΙΤΑΥ ΕΡΩΤΗ

≡ ΑΧΟΕΙΣ ΑΝΑΝΙΑΣ

≡ ΜΑΙΟΣ

129.

ΚΩ ΝΑΙ ΕΒΟΛ ΧΕΜΠΙΩΝΧΑΡΤ[ΗΝ]

ΕΙΩΝΤΣΩΕ †ΑΣΠΑΖΕ ΝΤΕΚ[ΜΗΤ]

ΜΑΙΝΟΥΤΕ ΕΤΤΑΙΝΥ ΜΝΠΑΙΩΤ

ΕΤΟΥΑΒ ΑΥΩ ΠΑΣΟΝ ΖΑΗΛ ΚΑΤΑ ΘΕ

ΝΤΑΤΕΚΜΗΩΤ ΣΖΑΙ ΝΗ ΕΕΤΒΕΝΩ[Η]

ΡΕ ΝΙΩΑΝΝΗΣ ΠΠΡ, ΝΑΜΕ ΛΙΘΝΤΣ ΕΠΚΟ

ΥΝΣΟΝ ΕΤΡΟΛΕ ΚΑΤΑ ΤΕΥΘΟΜΟΛΟΓΙΑ ΝΤΑΥ

ΤΑΜΟΙ ΕΡΟΣ ΑΥΩ ΟΝ ΕΠΡΙΣΕ ΝΤΕΧΗΡΑ ΖΙ

ΩΩΥ ΚΑΙ ΓΑΡ ΔΙΣΩΤΜ ΧΕΑΚΧΟΟΥ ΧΕΕΝΕΥ

ΧΝΟΥΣ ΕΛΛΑΥ ΖΗΤΕΣΤΡΕΜ, ΗΤΙ ΕΥΤΟΟΥΝ

ΡΤΑΒ ΝΣΟΥΟ ΕΙΣΩΗΤΗ ΑΣ††ΟΥ ΝΝΡΤΑΒ

ΝΑΥ ΚΑΙ ΓΑΡ ΝΤΑΙΩΝΤΜΕ ΝΤΟΟΤΥ ΜΠΕΙΩΤ

ΚΑΙ ΓΑΡ ΚΣΟΟΥΝ ΧΕΟΥΑΤΣΩΤΜΠΕ ΖΑΘΗ Μ

ΠΟΟΥ ΤΕΝΟΥ ΕΙΣΩΗΤΗ ΛΙΤΑΤΟΥ ΜΝΝΕΥ

ΕΡ[ΗΥ] ΧΕΕΝΕΟΥΟΝ ΝΡΗΤΟΥ ΧΩΡΠ ΜΝΝΕΥ

ΕΡΗΥ Ν... ΠΕΤΝΑΖΩΛΕ †ΝΑΧΟΟΥ ΝΑΚ

ΟΥΧΑΙ ΘΜ[ΠΧΟΕΙΣ]

ΤΛΑΣ ΜΠΜΑ[ΙΝΟΥ]

ΤΕ ΝΑ. ≡

132.

≡ ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΑΛ

≡ Ω ΕΒΙΚ††ΩΡ ΠΕΙΕ. Ε.

≡ ΕΙΜΗΡΟΣ ΝΗΙ ΝΑΒΡΑ

≡ ΚΑΦΟΥΡ ΝΤΕΤΝΩΙΝΕ

≡ ΧΕΕΣΩΩΠΕ ΟΥΟΝΤΑ

≡ ΑΛΥΤΑΑΥ ΕΒΟΛ Μ

≡ ΩΩΠΕ ΜΜΟΝ ΠΑΡΑ Ν

≡ ΚΕ ΜΠΜΗΡΟΣ ΝΗΙ ΕΤΜ

≡ ΟΠΟΣΠΕ ΑΥΩ ΤΕΤΗΝΣΟΟΥΝ

≡ ΠΜ]ΑΚΑΡΙΟΣ ΑΒΡΑΡΑΜ ΡΠΤΟΠΟΣ

≡ ΣΕΘΝΑΛΥ ΝΙΜ ΕΥΩΟΟΠ ΝΑ.

≡ ΕΙΤΕ ΖΑΠΕΥΕΙΩΤ ΕΙΤΕ ΖΑ

≡ ΤΕΥΜΑΛΥ ΠΡΟΣ ΤΒΟΜ

≡ ΝΤΑΙΔΘΗΚΗ ΜΠΜ[Α]

≡ ΚΑΡΙΟΣ ΛΒ[ΡΑ]

ν. † ΑΥΩ ΠΡΟΣ ΤΒΟΜ

≡ ΝΤΑΤΕΥ[ΣΖ]ΙΜΕ ?

≡ ΕΙΑΣ ΡΠΕΤΝΤΑΑΥ ΤΗΡΥ

≡ ΕΙΣ ΤΔΙΑΘΗΚΗ ΕΤΜΜΑΥ

≡ ΑΙΤΝΝΑΥΣΟΥ ΝΗΤΗ ΤΑΡΕ

≡ ΤΝΕΙΜΕ ΕΤΕΥΩΟΜ ΑΥΩ. ≡

≡ ΕΤΒΕΠΡΩΒ ΜΠΕΤΝΤΑ

≡ ΤΗΝΣΟΟΥΝ ΓΑΡ ΧΕΟΥΑ

≡ ΤΕΤΡΟΜΠΕ ΕΤΡΟΣΕ ΑΛΛΑ

≡ ΤΟΟΤ ΘΠΑΡΑΚΑΛΕΙ ΝΤΕΤ[Ν]

≡ ΜΗΤΜΑΙΝΟΥΤΕ ΝΣΟΝ Ε

≡ ΜΠΡΟΣΔΕΚΟΣ ΕΙΝΛΕΥ

≡ ΧΑΡΙΣΤΕ ΝΤΕΤΝΜΝΤ

≡ ΣΟΝ ΟΥΧΑΙ ΘΜΠΧΟ

≡ [Ε]ΙΣ Η ΑΓΙΑ ΔΡΙΑ[Ε] †

134.

//?N?//
 //ΜΑΙΝΟΥ[ΤΕ]
 //Π[Ρ]ΟΕΣΤΩΣ Μ
 //ΕΤΜΜΑΛΥ ΧΕ
 //ΠΤΟΠΟΣ ΕΤΟΥΛΑΒ
 //ΝΤΕΤΝΜΗΤΜΑΙ
 //ΜΕ]ΡΟΣ ΝΗΙ ΝΤΑΨΜΩ
 //ΔΩΡΙΖΕ ΜΜΟϞ
 //ΥΛΑΒ ΕΤΜΜΑΛΥ
 //ΕΡΟϞ ΧΕΣΕΕΝΕ
 //Ϟ ρΗΤΠΟ
 //ΛΥΗ Ν
 //ΥΡ

136.

† ΛΙΧΕΝΕΚΣΖΑΙ
 ΕΤΟΥΛΑΒ ΛΙΕΙΜΕ ΕΡΑΥ
 ΛΥΩ ΛΙΧΙΠΕΚΣΜΟΥ ΠΗΟΥ[ΤΕ]
 ΠΕΤΣΟΟΥΝ ΕΜΕΥΜ ?
 ΧΕΜΑΚΩΙΝΕ ΝΣΑΦΩΒ ΛΥΩ
 ΛΙΤΗΝΑΥ ΚΙΩΡΚΙΟΣ ΝΑΚ ΠΕϞ
 ΕΝΑΠΩΚΙΣ ΝΑΙ ΧΕΩΛΩΙΝΕ
 ΜΜΑΚ ΩΙΘΝΤΑΚΑΜΕΛΗΑ
 ΕΙ ΛΥΤΠΙΩΡΕ ΕΝΕΣΑΥ ΕΝ
 ΧΕΩΛΚΩΙΝΕ ΜΑΥΚΑ.
 ΤΑϞ ΤΑΛΣ ΝΑΠΑ ΒΙΚ
 ΤΩΡ † ρΙΤΗΦΙΛΟ[ΘΕ]
 ΟΣ ΠΥΛΑΧ

138.

† ρΜΠΡΑΝ ΜΠΕΙΩΤ ΜΗΠΩ[ΗΡΕ]
 ΜΗΠΕΠΝΑ ΕΤΟΥΛΑΒ ρΜΠΟΟΥ Ν
 ρΟΟΥ ΕΤΕΣΟΥ ΣΛΟΥΠΕ ΜΠΕΒΟΤ ΠΑΛΠΗ
 ΑΝΟΚ ΒΙΚΤΩΡ ΕΤΣΖΑΙ ΝΝΑΒΡΑΓΑΜ
 ΜΝΑΝΑΤΩΛΕ ΧΕ†ΕΙΕΠΙΤΡΕΠΕ
 ΜΑΚ ΕΤΡΕΚΧΩ ΝΕΙΩΡΟΥΜΑΥ
 ΠΡΟΣ ΠΣΜΟΥ ΕΤΕΡΕΠΝΟΥΤΕ
 ΝΑΤΑΛΥ ΝΑΝ ΤΠΗΨΕ ΕΡΟΙ ΤΠΗΨΕ
 ΕΡΩΤΤΗΥΤΗ ΕΤΒΕΠΩΒ ΔΕ
 ΜΠΤΕΜΟCΙΟΝ ΕΚΝΑ†ΟΥ
 ΠΗΨΕ ΜΡΟΛΟϞ ΛΥ
 //ΝΤΕΒΡΙCΩ//

v.

ΜΟΥϞ ρΜΠΚΕΝΩΝ
 .ΑΚΑΛΙΤΕ ΝΡΗΒΒΕ
 //ΟΝ ΚΑΤΑ ΤΕΙΡΕ ΑΝΟ[Κ]
 ΒΙΚΤΩΡ ΠΕΝΤΑϞΨ
 [ΠΣΖΑΙ] ΝΤΠΕ †[CΤ]ΕΧ?
 ΑΝΟΚ ΠΩΗΡΕ ΠΕΝΤΑ...
 ΣΖΑΙ ΠΕΠΛ[ΑΞ ρ]ΝΤΑΒΙΧ
 ΤΕCΤΕΧΕ †

135.

ρΜΠΡΑΝ [ΜΠΕΙ]ΩΤ ΜΗ
 Π[Ω]ΗΡΕ] ΜΗ[Π]ΕΠΝΑ[ΕΤΟΥΛΑΒ
 ΑΝΟΚ ΦΙΛΩΘΙΟΣ ΠΩΗΡΕ ΝΖΑΒΕ
 Α ? ΥΝΕΠΤΟΠΟΣ ΝΑ
 ? ΛΙΧΙΠ ? Ν ? ΠΑΜΗ ? Α
 ? ΕΙ ? ΥΕΩΒ ? ρΕΝCΗΥ Μ
 ? ΟΟϞ Ν ? Ε ΕΚΩΛΑΝΒΙ
 ? Α ? ΠΤΟΠΟΣ ΚΑΜ
 ? ΠΙΘ ? ρ]ΑΡΕϞ Ε
 ? ΑΠΑΛΒΡ[ΑΡ]Μ : ΧΕΟΥΠΡΟΣ
 ΦΟΡΑ[ΠΕ] ΟΥΔΕ ΑΝΟΚ ΟΥΔΕ ΠΕΤΗΝΗ
 [ΜΗΝ]CΩΙ ΝΕΞΟΥCΙΑ : ΠΕΤΜΑΤΗ
 ? ΜΑ ΟΥΝ ΝΥΒΙΤϞ ΕΛΑΛΥ
 ? ΥΝΑΨΩΠΕ ΝΑΝΑΝΑ
 ΘΗΜΑ ΕΠΙΩΤ ΜΗΠΩΗΡΕ ΜΗ
 ΠΕΠΝΑ ΕΤΟΥΛΑΒ ΜΗΤΒΕΝΟΝΙΑ
 ΝΝΕΧΡΙCΤΙΑΝΟΣ ΧΕΟΥΠΡΟΣ
 ΦΟΡΑΠΕ ρΗΠΤΟΠΟΣ ΛΥΩ
 ΕΡΕΠΕϞΗΙ ΝΑΨΟΠΕ ΝΑΝΑ
 ΘΕΜΑ ρΗ

137.

//ΕΝΩΒ ΝΙΜ
 //Ω]ΙΝΕ ΑΤΕΤΗΜΗ
 //Ν ΕΤΟΥΛΑΒ ΜΗ
 ΑΙΝΟΥΤΕ ΕΠΙΤΕ Α
 CΤΕΦΑΝΟΥ ΟΥΩΡ ΠΡ
 ΩΒΑΡΟΙ ρΑΠΗΙ ΜΗCΚΕΥ
 Ε ΕΤΡΑϞΤΕΤΗΥΤΗ
 ΑΡΙ ΤΑΓΑΠΕ ΝΤΕΤΜΕΙ
 ΜΜΑΝ ΕΙΨΩΝΕ ΜΕΝ
 .Ω ΕΝΤΑΜΟΥ ΝΤΕ ΜΑ
 ΚΡΕ ΜΗΝΗΤΗ ΤΑΛC
 ΜΠΕΤΡΟΣ ΜΗ
 ΙΑΚΩΒ †
 ρΙΤΗΠΑ
 ρΑΜ

139.

† ΑΝΟΚ ΖΑΧΑΡΙΑ ΠΛ
 ΛΩΑΝΗ ΕΤCΖΑΙ Ε†ΠΙΤΡ
 ΕΠΕ ΝΑΠΑ ΒΙΚΤΩΡ ΠΡΕCΒΕ
 ΤΕΡΟΣ ΕΙ†ΝΑΚ ΜΠΑΜΕΡΟΣ
 ρΜΠΕΙΩϞ ΟΥΒΑ Ν†Ρ
 ΟΜΠΕ ΠΕΜΤΗC ΙΝΔΙΤΕΡΟΣ
 ΠΕΤΗΝΗ ΕΡΡΑΙ ρΑΠΙΝΟϞ
 ΠΡΟΣ CΟΕ ΝCΑΙΩΡΕ ΕΦΟ
 ΛΟϞ ΝΑ ΖΑΧΑΡΙΑC †CΤΟΙΧΕΙ
 ΠΙCΡΑΛ ΓΡ/ ΦΑΩΦ ΚΥ ΙΝΔ/ ΔΕΚΥ
 ? ΑΝΟCΕ

D.

? ?
 ΤΝΑΩΗΡΕ ΨΙΤΨ
 ΨΑΙ ΔΥΩ ΕΥΝΑ
 ? ρΟΛΟΚΟΤΙΝΟΣ ΝΤΩΤΨ
 [Ν]ΠΕΟΝΤΕ ΜΠΑΤΗΡΗΝ
 ΟΜΙΟΣ ΟΥΤΕΡΜΗCΙΟΝ
 ΖΙΤΗ ΑΠ
 ΡΕΝΛ
 ΠΑΠ
 ΠΕ

147. ΟΙΚΥ ΓΕΡΜΑΝΟΥ
 † ΠΕΤΝΑΤΑΡΟ
 ΤΕΞΕΔΡΑ ΤΑΤ
 ΕΥΝΑΨΙΤC
 ΧΗΡΕ ΜΝΤΓΗ
 ΕΡΕΠΡΟ ΝΑΥΘΕΝΤΗΣ
 ΜΝΤΡΙΡΖΙΡΕ Κ
 ΠΤΩΡΤ Ν ΤΝΑΩΗΡΕ
 ΝΑΨΩ
 ΝΤΕΝΑΤΑΡΟ
 ΕΤΨ ΠΑΕΙ ΝΨ
 ΕΡΗΥ Ν
 ΝΕΥΕΡΗΥ Μ

151. † ΠΕΤΝΑΤΑΡΟ ΤΕΞΕΔΡΑ
 ΤΑΠΕΙΤΝ ΕΥΝΑΒΙ ΤΚΑ
 ΤΨ. ΝΜΝΤ[Π]ΗΨΕ ?
 Μ ? ΧΟΕΙC
 Ε ? Τ ? ΤΒΑΙ
 ΜΟΟΥ ΜΝΠΤΩΡΤ
 ΨΩΠΕ ΝΚΟΙΝΡC ?
 ΠΗΙΤΕΝ ΘΑΤ ?

152. † Ζ[ΑΘΗ ΜΕΝ] ΜΠΩΛΧΕ ΝΤΑΜΝΤΕΛΑΧ
 † Α[CΠΑΖΕ Ν]ΤΕΤΝΜΝΤΕΙΩΤ ΕΤΟΥΛΑΒ ΑΥΩ
 † ΨΙΝΕ ΕΡΩΤΗ ΤΗΡΤΗ ΠΧΟΕΙC ΕΥΕCΜΟΥ
 ΕΡΩΤΗ ΤΗΡΤΗ ΧΝΠΚΟΥΙ ΨΑΓΓΙΝΟ[C]
 ΧΗΝΡΩΜΕ ΨΑΝΝΤΒΗΟΟΥΕ ΑΥ[Ω]
 ΝΕΤΨΟΟΠ ΝΑΚ ΤΗΡΟΥ ΑΡΙ ΤΑ
 ΚΑΠΗ ΟΥΝ ΝΓΨΙΝΕ Ν
 ΝCΑΠΡΩΒ ΜΝΕ
 ΖΗ.

146. ΠΑΝΙ
 ΖΗΤ ΠΑΝΖ Μ
 ΠΚΕΡΑΨΤΟΟΥ Μ
 ΨΕΤΑCΟΥΡΟΥC
 ΥΜΝCΟΦΙΑ ΤΑ
 ΤΕΤΗΡΠΟΥΧΟΕΙC
 ΑΛΛΑ ΝΤΕCΟΦΙΔ
 ΝCΩΜΑ ΑΥΩ

148. † ΠΕΤΝΑΤΑΡΟ ΤΧΗΡΕ
 ΤΑΘΗ ΕΥΝΑΡΠCΧΟΕΙC
 ΧΙΝΠΤΑΚ ΝΧΟΙ ΤΑΡΗC
 ΜΠΕΙΕΒΤ ΕΡΡΑΙ ΕΡΕ
 ΤΠΑΧΙ ΕΤ. ΖΙΠΕΙΕ ΖΙΤ
 ΧΗΡΕ ΝΑΨΩΠΕ
 ? ΝΤΟΚ Ε

149. ΓΕΩΡΓΙΟΣ ΕΠΟΝΥΧΟΣ
 † ΠΕΤΝΑΤΑΡΟ ΤΕΙΕΤΡΑ
 ΜΠΑΡΟΥ ΕΤΝΤΠΕ ΝΤΡΙ
 ΕΥΝΑΨΙ ΤΠΗΨΕ ΝΧΗΡΕ
 ΜΟ.Ι ΧΙΝΜΠΩΛΖ ΕΡΡΑΙ
 ΝΤΕΙΚΑΛΑΨΙΨΤΕ ΕΤΡΙΠΑΝΗ
 ΜΝΠΡΟ ΝΑΥΘΕΝΤΕC
 ΜΝΤΒΛΙΜΟΟΥ ΜΝΠΤΩΡΤ
 ΨΩΠΕ ΝΚΟΙΝΟC †

150. ΒΟΛ
 ΖΗΤ ΑΥΩ
 ΝΤΕΚΑΛΑΨΙΨΤΕ ΕΤΡΙΠΑΝΗ
 ΨΩΠΕ ΝΚΟΙΝΟΝ ΝΤΕΠΡΟ ΝΑΥ
 ΘΕΝΤΕC Τ ? ΤΕ ΜΝΤΒΛΙΜΟΟΥ
 ΜΝΠΤΩΡΤ ΨΩΠΕ ΝΚΟΙΝΟΝ †

v. ΝΓΠΑΛΒΨ ΜΗΝΕΡΩΜΕ ΕΤΡΟ
 ΟΥ ΧΕΕΥΧΙ ΜΜΟΨ ΝΒΟΝC ΜΜΕΝ
 ΒΩ ΧΕΚΑC ΕΙΝΑΕΥΧΑΡΙCΤΑ ΝΤΟΚ
 ΧΕΚΑC ΟΝ ΕΡΕΠΧΟΕΙC CΜΟΥ ΕΡΟΚ
 ΜΝΜΕΤΨΟΟΠ ΝΑΚ ΤΗΡΟΥ ΟΥ
 ΧΑΙ Ε ΑΓΙΑ ΤΡΙΑC

153. †
 ΗΜ ΠΩΗΡΕ
 ΛΟC ΕΙCΘΑΙ ΜΠΑ[Π]
 ΑC ΧΕΕΠΙΔΗ ΑΤΕ
 ΧΡΙΑ ΨΩΠΕ ΔΙCΙ.
 ΘΕΝCΟΒΤΕ ΜΠΡΟ
 ΙΩΑΝΝΗ ΑΡΙ
 ΤΡΑΠ

v. ΝΕΝΤC
 ΠΕCΜΑ ΝΑΤ
 ΛΑΔΥ ΝΩΑΧΕ
 ΕΠΕΤΝΩΡΧΟΥΝ
 ΝΠΕΙΩΡΧ
 †CΤΟΙΧ

156. † ΑΝΟΚ ΙΑΚΩΒ
 ΠΩΗΡΕ ΜΦΟΙΒ
 ΠΡΜΟΥΑΙ ΝΤΑΧΕΜΗ
 ΠΩΝΙΩΓΑΝΝΗΣ
 ΧΡΕΩCΤΕΙ ΝΑΚ
 ΤΕ ΝΧΟΥΩΤΕ ΝΔΙ
 ΝΑΚ ΕΜΠΧΩΛΕ
 ? ?

157. † ΑΝΟΚ ΙΩΝΑC
 ΕΤCΘΑΙ ΝΔΔΥ
 ΕΙΔ ΧΕΤΟ ΝΡΕΤΕ
 ΜΟC ΝΤΑ ΝΗΚ ΟΥ
 ΤΕΡΜΗCΙΟΝ ΕΜΠΑΩ
 ΝΕ ΝΤΡΟΜΠΕ ΤΑΤΕ
 ΤΑΡΤΗC ΑΝΟΚ ΔΔΥ
 ΕΙΔ ΕΤCΘΑΙ ΝΙΩΝΑC
 ΧΕΤΟ ΝΡΥΤΕΜΟC ΝΤΑ
 CΘΑΙ ΝΑΚ ΜΗΝΑCΝΗΥ
 ΧΕΝΤΑΙ ΚΕΩΒ ΝΜΜΑΚ
 ΓΑΛΑΥΕ ΝΠΡΑΚΜΑ ΑΝΟΚ
 ΙΩΝΑC ΜΗΔΔΥΕΑ ΤΝCΤΗΧ
 ΕΤΒΗΛΧΕ ΜΓΤΜΕΡΟC CΝΑΥ
 ΔΙ ΕΜΟΥ ΠΙCΡΑΝΗΛ ΜΨΑΤΕ ΑΧΙΟΥ.
 ΟΛΟΓΡΑΦΕ ΜΕΧΙΡ ΜΕΝΟC
 ΑΠΟΥ ΗΜΕΡΑ Γ +

159. Ψ ΝΤΑ
 ΠΩΧΩΙ Α
 ΙΛΟΓΙΑ ΑΥΩ ΝΑΙ ΤΟ ΝΡ
 ΤΡΑCΜΗΤΟΥ ΝΗΤΝ ΨΑ
 CΘΟΥ ΜΗΤΗ ΝΚΟΙΝC ΑΥΩ †

154. † ΑΝΟΚ Τ
 ΕΤCΘΑΙ ΝΠΑ
 ΜΕΡ ΧΙ ΑΡΙ Τ
 ΡΠΑΡΑΠ ΜΗΔΔΥ[ΕΙΔ
 ΝΓΕΡΑΤC ΝΡΑΜ
 CΕΙΑΤΑΥΟΥ ΝΗΝΟΟΥ
 ΜΑΝ ΝΟΑΤΕΒΙΟΟΕΙΤ
 ΡΑΥΟΟΟΥΑΥ ΜΟΟΥC
 ΝΦΛΟΚΑΙΝΟC ΜΗΜΗCΕ
 ΤΑC ΝΠΑΡΑΜ ΓΙ
 ΤΝΤΑΟΥ
 ΕΙΤ

155. ΨΗΡΕ Μ
 ΤΠΕΠΙCΚΕΙ
 ΝΕΤΡΕCΒΩΚ
 ΝΗΝC ΠΩΗΡΕ Μ
 ΝΟΝ ΕΤΝΟΥΝ Ν
 ΝΔΙΚΑΖΕ ΕΧΩΥ Α
 ΝΗΥ ΕΒΟΛ ΓΑΠΡΑΠ ΕΤ
 ΠΩΙ ΕΙΔΕ ΜΕCΡΠ
 ΝΗΥ ΔΕ ΕΒΟΛ
 Ε. ΓΑΠ ΕΤΡΕ
 ? ?

v. ΨΑ ΝΤΜΕΙΡΕ ΚΑΤΑ
 [ΘΕ]ΤΕΜΟC ΕΤΟΘΟΛΟΚ
 ΚΕ ΝΤΑΕΙ ΕΡΟΥΝ ΝΤΑ
 ΡΟC ΕΤΝΗΥ ΕΒΟΛ : Α
 CΤΟΙΧΕΙ +

158. ΟC ΠΩΗΡΕ Μ
 CΘΑΙ ΜΠΘΕΟΦΙΛ
 ΜΦΟΧΟC ΑΥΩ ΠΟΙ
 ΦΟΙΒΑΜΩΝ Μ
 ΑΚΤ ΟΥ[Ε]ΟΛΟΚΟ
 ΤΟ Ν[Ε]Τ[Ο]ΙΜΟC
 C ΝΕΒ. CΩΧΕ
 ΤΑΛΟΟΥ ΝΤΑΝ
 ΧΑΥ ΝΑΝΤΙΛΟΓΙ
 Μ[Ε]ΜΟC ΕΜΜΑ ΝΙC
 ΕΝΤC
 ΡΟC ΠΕΝΤΑCΡΩ
 ΕΤΕΑC
 ΝΤΩΝ

v. ΑΠΠΙCΤΟC
 ΟC ΝΙΩCΗΦ ΠΡ
 ΕΙΝ ΝΔΙΟC ΤΟ
 ΚΑΔΥΕΙΔ ΠΕΙΕΛΑΧ
 ΟΠΟC ΝΑΠΑΦΟΙΒΑΜΟ
 ΛΙΑ ΘΝCΟΥ ΜΗΤΨΙC Ε
 ΝΤΡΟΜΠΕ ΝΑΩΔΕΚ

ρΟΜΟΛΟΓΕΙ ΜΠΝΟΥΤΕ ΕΤΡΑ
 ΣΜΗΤΟΥ ΝΗΤΗ ΕΝΑΝΟΥ
 ΟΥ ΨΑΤΕΠΡΟΘΕΣΜΙΑ ΕΤΜ
 ΜΑΥ ΑΝΟΚ ΙΣΑΚ ΝΑΒ
 ΡΑΖΑΜ ΠΕΝΤΑΥΡ
 ΨΡΠΣΖΑΙ †ΣΤΟΙ[Ι]
 ΧΕ ΕΠΙ Π[ΛΑΣ]

161. [ΑΝΟ]Κ ΜΑΡΚΟΣ
 //ΩΤ ΠΑΙ ΕΤΡΙ//
 //Α]ΠΑ ΠΕΣΝΤΕ Ε//
 //ΨΗΝΚΟΜΕΤΟΣ Π//
 //ΕΩ ΕΙΣΖΑΙ ΕΙΧΡΕΩ//
 //ΟΜΟΣΝΕ ΜΟΡΑΞ Μ//
 //ΕΠΡΤΑΒ ΝΑΙ †Ω ΝΖΕΤΟ[ΙΜΟΣ]
 //ΠΑΩΝΕ ΝΠΡΩΤΗ ΝΠΓΕ//
 //ΝΛΑΥΕ ΝΑΝΤΙΛΟΓΙΑ Δ//
 //ΠΕΣΝΤΕ †ΣΤΟΙΧΕ Ε†Β[ΛΧΕ]
 [Ζ]ΝΤΑΒΙΧ ΕΓΡ/ ΧΟΙΑ[Κ]

162. ΑΝΟΚ ΠΟΥΣ ΠΩΗΝ//
 ΨΑΝΑΒΑΚΗΝΕ ΕΤ//
 ΠΩΗΝΠΑΔΜ ΧΕ†//
 ΟΥΚΕΡΑΤΣΕ ΝΡΟΛ//
 ΕΕΣΟΥ †ΟΥΠΕ Ν//
 ΤΑΙ †Ω ΝΕΤΟΙΜ//
 ΤΕΣΜΗΣΕ ΕΤΕΩ//
 ΕΒΟΤ ΑΧΝΛΑΥΕ Ν//
 ΑΝΟΚ ΠΟΥΣ ΠΩ//
 †ΣΤΟΙΧΕΙ Ε†ΒΛΧ[Ε]
 ΝΟΥΤΕ ΡΣΤΕΜ//
 ΧΑΠΒΑΡ//
 ? ?

164. //ΕΙΤΟΠΟΣ ΕΤΜ
 //ΠΕΙΜΑ ΖΡΑΙ ΖΝΟΥΛΗ?
 //ΝΕΝΕΙΟΤΕ ΜΠΕΙΨΟΧΠ//
 //ΖΟΜΟΛΟΓΙΑ ΝΟΥΤΡΗΜΗΣΕ
 ? ΠΕΡΚΡΟΖ ΕΡΟΚ
 ΜΘΗΤΣ ΝΤΑΤΟΚΚ ΝΤΑΒΙ
 ΖΝΤΕΙ ΖΑΛΗ

v. ΑΥΩ †Ο ΝΑΤΣΟΟΥΝ
 //ΠΕΤΒΙ ΕΓΡ/ ΜΗΝΟΣ
 ΠΑΩΝΙ ΕΑ ΙΝΔ/Κ Β

160. † ΑΝΟΚ ΣΕΥΗΡΟΣ
 ΠΩΗΡΕ ΝΣΟΥΛΩΜΩΝ ΖΗΤΟΥ
 ΡΗΣ ΕΠΝΟΜΟΣ ΝΡΜΟΝΤ ΕΤΣΖΑΙ [Ν]
 ΨΕΝΕΤΩΜ ΠΩΗΡΕ ΝΤΕΥΣ ΖΗΧΗΜΕ
 ΠΕΙΝΟΜΟΣ ΝΟΥΩΤ ΧΕΕΠΙΑΗ ΔΙΠΑΡΑΚΑΛΕ
 ΜΜΟΚ ΑΚΡΖΕΤΑΖΕ ΑΚΧΙΟΥΤΕΡΜΗΣΙΟΝ ΜΝΟ
 ΥΒ ΝΑΙ ΕΤΑΧΡΙΑ ΤΕΝΟΥ †Ο ΝΖΥΤΕΜΟΣ ΝΤΑ
 ΠΟΛΟΓΙΖΕ ΝΑΚ ΝΤΝΟΥ ΝΧΝΟΥ ΝΗΡΠ ΖΜ
 ΠΧΩΛ ΕΤΗΝΗ ΕΖΟΥΝ ΝΓΕΝ ΝΕΚΩΛΩΟΥ
 ΕΡΟΥ ΝΤΑ† ΤΟΥΖΥΜΕ ΝΤΑΛΛΟΥ ΕΠΕΚΗΙ ΑΧΝ
 ΛΑΛΥ ΝΑΜΦΙΒΟΛΕΙΑ ΕΥΩΡΧ ΝΑΚ ΔΙΣΜΝΤΕ
 ΒΛΧΕ ΖΗΣΟΥ ΣΑΥΩ ΝΕΠΕΙΠ ΝΤΕΡΟΜΠΕ ΤΕ ?
 ΕΣΝΑΥΩΠΤΕ ΕΣΩΡΧ [ΕΣ]ΘΜΘΜ [ΖΜΜΑ ΝΙΜ]
 ΕΥΝΑΜΦΑΝΙΖΕ ΜΜΟΣ ΑΝΟΚ ΣΕΥΗΡΟΣ
 ΠΕΝΤΑΨΡΠΣΖΑΙ †ΣΤΟΙΧΕΙ ΩΣ ΠΡΟΚΥ
 ΑΝΟΚ ΙΩΡΑΝΝΗΣ ΠΑΙΑΚ †Ω ΜΜΗΤΡΕ
 ΑΝΟΚ ΓΕΝΝΑΔΙΟΣ †Ο ΜΜΗΤΡΕ
 ΑΝΟΚ ΙΑΚΩΒ ΠΕΙΕΛΑΧ ?
 ΜΠΡΕΣ ΑΧΕΙΤΙ ΜΜΟΙ ΔΙΣΖΑΙ [ΖΑΡ]ΟΧ
 ΧΕΜΠΝΟΙ ΑΥΩ ΟΝ †Ο ΜΜΗΤΡΕ † † †

163. // ? //
 //ΨΕΙΒΟΛ//
 //ΑΝΟΚ ΝΤΕΡΩ.//
 //.. †Ο ΝΖΗΤΕΜΟΣ ΝΤΑ†
 ΣΟΥ ΝΡΟΛΟΚ † ΑΝΟΚ ΜΟ
 ΥΣΑΙΟΣ ΠΡΕΣΒ ΝΤΑΡΑΥ
 ΔΙΣΖΑΙ ΤΕΒΕΛΧΕ
 †Ο ΝΜΑΡΤΥΡΟΣ
 †

165. † ΑΝΟΚ ΙΩΣΗΦ ΠΩΗΡΕ
 ΝΙΑΚΩΒ ΕΙΣΖΑΙ ΝΑΠΑΕΙ[ΩΤ]
 ΖΛΛΟ ΠΜΟΝΟΧΟΣ ΧΕ†ΧΡΩ.
 ΝΑΚ ΝΟΥΠΗΩ ΤΗΡΜΗΣΒ: ΝΝΟΥΒ
 Ζ.....ΝΕ: Ν.Ψ ? ΠΕ ΜΜΑ
 ΧΕ ΝΣΟΥΟ: ΝΤΑ†.. ΝΑΚ ΝΝΑΤ
 ΛΑΥΕ: ΝΨΑΧΕ ΝΤΕΙΒΛΧΕ ΟΡΧ
 ΑΥΩ ΣΟ ΝΧΟΕΙΣ ΖΜΜΑ ΝΙΜ ΕΥ
 ΝΑΧΙΤΣ ΕΡΟΧ: ΑΝΟΚ ΠΑΥΛΟΣ
 ΠΩΗΡΕ ΝΖΗΛΙΑΣ ΠΑΡΑ
 ΖΗΤΩΗΜΕ †Ο ΝΜΑΡΤΗΡΟΣ: ΕΤΙ
 ΒΛΧΕ: ΑΝΟΚ ΙΟΡΔΑΝΝΗΣ ΠΜΟ
 ΝΟΧΟΣ ΠΕΙΕΛΑΓΗΣΤΟΣ ΔΙΣΖΑΙ
 ΤΕΙΒΛΧΕ ΝΤΑΒΙΧ †Ο ΝΜΑΡΤΗΡΟΣ

✱ ✱ ✱

166. † ΑΝΟΚ ΖΑΡΩΝ ΗΞ
 ΙΕΖΕΚΙΗΛ ΕΤΣΑΙ ΝΔΑΞ
 ΠΩΝΑΝΑΝΙΑΣ ΧΕ... ΖΗΤΠΛΩΞ [N]
 ΖΟΛΟΚ ΕΤΕΙΨΤΩΡΕ ΜΜΟΚ ΜΜΟΣ ΜΑΝ.
 ΠΑΥΛΟΣ ΝΚΑΒΙΟΥ ΕΙΣΖΗΤΕ ΛΣΕΙ ΕΤΟΤ ΑΥΩ
 ΑΚΤΑΑΣ ΝΑΙ ΑΥΩ †Ω ΝΕΤΕΜΟΣ ΕΡΟΕΙΣ
 ΠΕΚΑΣΗΜΙΟΣ ΖΙΤΝΡΩΜΕ ΝΙΜ ΕΨΗΝΥ
 ΕΒΟΛ ΕΡΟΚ ΖΑΡΟΣ ΑΝΟΚ ΖΑΡΩΝ †ΣΤΟΙΧΕ
 ΑΝΟΚ ΠΕΒΩ ΝΑΒΡΑΔΑΜ ΑΧΑΙΤΕΙ ΜΜΟΙ ΛΙ
 ΣΡΑΙ ΖΑΡΟΨ ΕΓΡΑΦ. ΝΕΧΙΡΕ ΑΝΟΚ
 [C]ΤΕΦΑΝΟΣ ΝΙΩΖΑΝΗ[C]
 ΜΑΡΤΥΡΕΙ †

168. † ΑΝΟΚ ΠΑΥΛΟΣ
 ΠΩΗΡΕ ΠΑΥΛΟΣ ΠΡΜ
 ΝΧΗΜΕ ΕΨΣΑΙ ΝΙΩΖΑΝΗΝΗC
 ΠΩΗΡΕ ΝΠΑΡΑΜ ΧΕΕΙCΖΗΤΕ ΛΙ
 ΧΙ ΝΤΟΟΤΚ ΛΙΜΟΥΡ ΜΠΕΡΟΥ. Ν.
 ΨΟΜΝΤ ΖΑΤΟ ΜΦΟΙΒΑΜΩΝ ΜΠΕΚ
 ΣΟΝ ΜΗΤΑΙ ΜΑΕΙΤΕΙ ΕΒΟΛ ΖΑΡΟΨ ΟΥΛ
 ΕΙΔΕ ΡΩΜΕ ΤΑΙ ΠΕΤΗΝΥ ΕΒΟΛ ΕΡΟΚ ΖΑΡΩ
 ΑΧΑ† ΟΥΖΟΛΟΚ ΑΥΩ ΟΝ ΝΨΕΙ ΕΡΟΥΝ ΝΨ
 ΖΟΝ ΕΤΕΒΛΧΕ
 ΠΕΤΡΟΣ ΠΡΕCΒ, ΜΑΡΤΥΡΩ
 ΑΝΟΚ ΜΩΥCΗC ΝΚΑΤΗΡ
 †Ω ΜΑΡΤΥΡ

170. † ΟΥΑΡΟΥΖΟΛΟ
 ΒΟΤΙΝΟΣ ΝΤΟΤΚ
 ΜΜΤΕΨΜΗCΕ ΝΑΧΝ
 ΖΗΝΛΟΛΕ ΜΜΟΥΖΩΝ
 ΩΡΞ ΨΤΟΥ ΖΩΜΩΧΝ
 ΑΝΟΥC ΤΙΨΕ ΝΡΤΟΥ
 Β ΕΦΩΛΟΒΟΤΙΝΟ[C]
 ΟΥΡΤΟΥΑΒ ΝΨΗ
 ΝΕ

ν. ΟΥΡΤΟΥΑΒ
 ΝΟ ?

172. Ξ. ΖΛΛΟΞ
 ΞΩΝ ΝΠCΤΑΞ
 ΞΥCΚΗΒΥ ΝΒΙΚΤΩΡ ΠΩΗΡΞ
 ΞΝΙΩCΗΦ ΠΡΜΠΚΑΣΤΡΟΝ ΧΗΜΞ
 ΞΕΤ. Τ. ΛΙ† ΟΥΠΗΨΕ ΜΝΟΥΤΡΙΜΙCΙΟΝ ΞΞ
 ΞΝΚΑΜΟΥΛ ΖΙΒΛΑΜΠΕ ?
 ΞΝΑΙ ΖΑΘΕ ΜΠΟΟΥ ΜΗCΑΠΟΟΥ ΕΒΟΛ ΕΝΑ† ΝΖ
 ΞΝΑΙ ΝΤΑΜΟΣ ΝΤΟΤΚ ΑΥΩ ΧΕΝΕΙΧΜΟΥΑ ΕΚΕΛΕΥ

167. Α. † ΑΝΟΚ ΕΓΕΛΗΘΗ. C
 ΠΩΗΡΕ ΦΕΛΟΘΙΟΣ ΖΗ
 ΠΤΩΨ ΡΜΜΩΝΤ ΕΙCΡΑΙ
 ΜΑΡΤΕΡΙΑ ΜΗΤΑΡΨΕ ΧΕΕΠ
 ΕΙΔΗ ΑΤΑΡΨΕ ΜΟΥΡ ΖΒΗΝΗ
 ΡΠ ? ΤΚΑΣΜΟΥ ΛΙΕΙ ΑΚΤΙΨ ΝΗ
 ΞΝ ΜΗΤΗΙ ΛΑΛΥ ΝΕΥ
 ΞΑΚ ΖΑΡΟΟΥΞ

Β. ΞΧΕΜΞ
 ΞΗΤΟ ΖΑΡΟΟΥ ΧΕΛΠΞΞ
 ΞΗΝΕΚΗ ΜΗΝΗΤΗ ΕΥΝΑΨΩ
 ΞΤΗ ΟΥΩΡΞ ΝΗΚ ΛΙCΜΝΤ
 ΞΑΝ]ΟΚ ΑΒΡΑΑΜ ΠΩΗΡΞ
 ΞΑΩΡΟΣ ΠΡΜΠΗΟΖΤΞ
 ΞΜΝ]ΤΡΕ ΠΡΟC ΤΕΞ
 Ξ† ΑΝΟΚΞ
 ΞΝΞ

169. † ΛΙΧΙ ΛΙΜΟΖ ΝΤΟΤΚ
 ΝΤΟΚ ΠΚΥΡΙ ΚΥΡΙΑΚΟΣ
 ΝΠΑΚΤΟΝ ΝΕΙΔΡΟΥΞ
 ΝΑΠΑ ΠΑΤΑΠΗΤΟΣ ΖΗΝ
 †ΡΟΜΠΕ ΕΝΝΑΕΤΗC ΙΝΔΥ
 ΕΤΒΕΠΕΚΩΡΞ ΟΥΝ
 ΛΙCΖΑΙ †ΑΠ. ΛΙΖΙ.
 ΝΑΚ ΕΓΡΑΦ ΧΟΙΕΚ Β
 ΙΝΔΥ † ΑΡΙCΤΟΦΑΝΙΟC
 †CΤΟΙΧΕΙ ΜΟΙ. ΠΑΙΞ.

171. ΞΤCΙ
 Ξ. ΤΑΡΕΚΕΙΜΕ ΧΕ
 ΝΤΑΥCΜΝΤC ΝΜΜΑΨ
 ΕΠΒΕΚΕ ΨΑΝΤΕ
 ΠΝΟΥΤΕ ΝΤΨ ΑΥΩ
 ΕΥΨΑΝΑΜΦΙΒΑΛΕ
 ΕΠΖΟΛΟΚ ΝΤΑΙΤΑΨ
 ΜΠΑΤCΙΒΤ ΠΑΥΛΟC
 ΜΗΠΕCΝΤΕ Ε
 †ΝΕΧΕCΘΑΙ ΜΜΟΨ
 ΨΑΝΤΨΒΩΚ †

ν. † ΕΨΨΑΝΑΝ
 ΤΙΛΕ ΧΕΜΑΝ
 ΑΛΛΑΞΕ ΜΜΟΨ
 ΜΑΡΟΥΤΗΟΟΥ
 †ΟΥ Ν... ΤΡΕ
 ΖΟΛΟΚ ?
 CΕ ΟΥΧΑΙ

ΠΑΡΑ ΠΕ...Υ ΑΥΩ ΠΕΤΝΑΤΟΛΜΑ ΝΩΨΙΤΑ ΝΛΛΥ
 40 ΝΩΜΜΟ ΕΠΝΟΥΤΕ ΑΥΩ ΝΤΑΨ ΝΟΥΜΟΟΥ ΕΡΟΟΥ
 ΝΑΚ ΖΟΥΑΑΤΕΡΟΜΠΕ ΝΙΜ ΕΠΕΚΩΡΧ ΟΥΝ ΛΙΩ
 ΜΑΤΙΖΕ ? ΑΝΟΚ ΙΩΣΗΦ ΨΟΜ
 ? ? ?

173.

ΑΝΟΚ ΓΕΩΡΓ[ΙΟΣ]
 ΠΩΗΡΕ ΜΠΑΡΑ ? ΤΕ ?
 ΑΝΠΑΡΑΚΑΛΕΙ ΜΜΟΚ ΝΤΟΚ ΜΑΘ ? ΑΚΩΤΩΡ[Ε]
 ΝΟΥΡΟΛΟΚΟΤΣΕ ΕΤΟΟΤΥ ? ?
 ΧΡΕΩΣΤΕΙ ΕΤΡΕΝΤΑΛΥ Ν ? ?
 ΑΜΑ ΜΠΩΒ ΝΝΕΡ ? ?
 ? ΩΡΕ ?

V. ΖΕΤΟΙΜΟΣ ΝΤΑΨ ΟΥ
 ΕΩΗ ΝΑΚ ΑΧΝ ΛΑΛΥ Ν
 ΑΝΤΙΛΟΓΙΑ
 ΑΝΟΚ ΙΕΡΗΜΙΑΣ ΠΛΑΨ, ΜΑΡΤΥ
 ΡΩ ΙΩΑΝΝΗΣ ΜΠΕΒΩ ΜΑΡΤΥΡΩ
 ΨΜΩ ΝΙΩΣΗΦ ΜΑΡΤΥΡΩ

174.

Ψ ΚΑΤΑ ΘΕ ΝΤΑΚ
 ΤΗΝΟΟΥΤ ΕΒΟΛ ΝΑΠΕ
 ΣΥΝΘΙΟΣ ΕΤΒΕΜΑΝΤΡΟΙΤΕ ΤΕΝΟΥ ΕΙΣ
 ΠΡΩΜΕ ΕΤΑΨΧΙ ΤΡΟΙΤΕ ΑΨΕΙ ΑΨΗΤΕΤΗΡ
 ΜΗΣΙΟΝ ΝΑΙ ΕΨΜΕΡ ΖΙΠΨΙ ΜΠΑΛΕΚΤΩΡ
 ΕΨΧΩ ΜΜΟΣ ΝΤΙΡΕ ΧΕΤΡΟΙΤΕ ΠΛΕΝΤΙ
 ΟΝ ΕΤΜΗΡ ΜΜΟΣ ΟΥΑΙΨΙΤΟΥ ΝΤΑΤΟΥ
 ΟΥΚΑΣ ΝΛΙΚΝΑ ΝΡΟΜΝΤ ΝΑΚ ΝΓΨΠΤΩ
 ΡΕ ΕΤΟΟΤ ΝΚΕΡΜΕ ΔΕ ΝΩΕ ΨΑΠΣΑ
 ΨΨ ΜΠΨΑ ΛΙΧΟΟΣ ΝΛΥ ΧΕΡΜΕ Ν
 ΨΕ ΕΤΕΨΑΨ ΨΩΠΕ ΠΡΟΣ ΨΙΣ
 ΟΥΚΑΣ ΝΛΙΚΝΑ ΘΡΕΤΗΡΜΗΣΙΟΝ
 .. ΧΟΟΣ ΝΚΕΣΟΠ ΧΕΕΜΗΤΙ ΕΡΜΕ
 ΝΩΕ ΨΠΙΘΕ ΕΨΩΒ ΑΝ ΚΟΥ[Ω]
 [Ψ]ΕΨΠΤΩΡΕ ΕΤΟΤΥ ΝΡΜΕ
 ΔΕ ΝΩΕ ΨΝΑΨΠΤΩΡΕ ΚΟΥΨ
 Ψ ΕΨΠΤΩΡΕ ΑΝ ΝΤΑΨ ΠΕΨ
 ΤΗΡΜΗΣΙΟΝ ΝΑΨ
 ΤΑΑΣ ΝΡΥΛΙΑΣ ΖΙΤΜ
 ΠΑΤΟΥΡΕ ΠΙΕΛΑ
 ΧΙΣΤ

175.

ΝΟΣ ΝΟΥΒ ΝΤΑΨ
 ΤΑΧΡΙΑ ΤΩΙ ΑΥΩ ΨΚΙΝΤΗΨ
 Κ ΨΑΤΩΒΕ ΕΠΡΗΜΨ ΠΨ
 ΨΕΝΕΤΩΜ ΨΣΤΗΧΕΙ ΕΤΕΨ
 ΜΝΝΕΤΣΗΖ ΕΡΟΣ Ψ ΑΝΟΚ ΗΛΙΑ[Σ]
 ΔΙΑΚΥ ΝΘΑΓΙΑ ΜΑΡΙΑ ΑΨΕΝΕΨΤΩΨ
 ΜΜΟΙ ΛΙΟΨΑΨ ΨΒΛΧΕ ΨΟΜΨ

176.

ΝΨΩΡΠ
 ΜΕΝ ΝΡΩΒ ΨΨΙ
 ΝΕ ΕΨΕΤΝΕΙΩΤ
 ΕΤΤΑΕΙΝΥ ΚΑΤΑ ΘΕ
 ΝΤΑΤΕΤΗΚΕΛΕΥΕ
 ΝΑΙ ΕΤΒΕΠΨΑΚ ΑΡΙ
 ΠΝΑ ΧΕΝΡΩΜΕ ΕΝ
 ΟΧΛΕΙ ΝΑΙ ΤΗΝΟΟΥ
 ΠΤΡΗΜΗΣΙΟΝ ΝΑΙ ΖΝ
 ΟΥΤΑΧΥ ΜΝΤΟΥΒΙΤ
 ΟΥ ΝΤΕΤΝΡΧΛΗ ΕΡΟΙ
 ΤΗΝΟΟΥΨ ΝΑΙ ΖΙΤΝ
 ΠΕΤΝΑΝ ΨΒΛΧΕ
 ΟΥΧΑΙ ΖΜΠΧ[ΘΕΙΣ]
 ΤΑΑΣ ΝΝΨ
 ΑΒ ΑΠ[ΑΨ

177.

ΨΝΤΕΨΨ
 ΝΤΟΟΤ ΑΡΙ ΤΜΗΤΨ
 ΑΨΨ ΣΟΟΥ ΝΩΕ ΝΡΟΜΝΤΨ
 ΑΙΧΟΟΥΨ ΝΑΚ ΑΡΙ ΤΑΓΑΠΗ
 [Ν]ΤΗΝΟΟΥΨ ΝΑΙ ΧΕΤΧΡΙΑΤΕ ΜΜΟΝ
 ΠΔΕΙΩΤ ΚΝΑΗΝΕΥΕ ΜΗΙΘΝΤΗΠΟΣ
 ΝΤΑΕΙ ΠΛΗΝ ΜΠΡΚΑΛΥ ΕΕΙ ΑΝΨΗΤ
 ΜΕΚΤΑΛΥ ΝΑΨ ΕΙΣ ΣΟΟΥ ΝΩΕ
 ΝΡΟΜΝΤ ΑΨΤΑΛΥ Ν...Ε
 ΕΙΚΟΟΥΜΝΤΣΗΟΟΥΣ ? ΥΜΨ
 ΑΙΧΟΟΥΣΟΥ ΝΑΚ ΤΑ[ΑΣ]
 ΝΔΑΝΙΗΛ ΖΙΤΝ ΗΛΙΑ[Σ]

178.

Ψ ΠΡΟ ΠΑΝΤΟΝ ΨΠΡΟΣΚΥΝΕΙ
 ΑΥΩ ΨΑΣΠΑΖΕ ΜΠΙΧΝΟΣ ΝΝΟΥΕ
 ΡΗΤΕ ΝΤΕΚΘΕΟΣΕΒΕΣΤΑΤΟΣ ΜΕΙΩΤ
 ΕΤΤΑΙΝΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΕΤΒΕΠΨΩΒ
 ΟΥΝ ΜΠΡΟΛΟΚ ΜΠΕΙΜΑΚΑΡΙΟΣ ΧΕΨ
 ΝΤΑΚΤΗΝΟΟΥ ΝΑΙ ΕΤΒΗΗΤΨ
 ΤΑΡΕΤΕΚΜΗΤΕΙΩΤ ΕΙΜΕ ΧΕΤΜΕΨ
 ΑΥΩ ΨΣΜΟΝΤ ΑΥΩ ΨΡΑΨΧΕ ΕΧΝΤΕΚ
 ΜΗΤΕΙΩΤ ΝΡΟΥΟ ΕΚΕΡΩΜΕ

ΕΡΩΝΤΕΠΝΟΥΤΕ
†ΘΕ ΝΑΙ

ν. †ΝΑΣΠΟΥΔΑΖΕ ΕΡΟΥ
ΝΤΑΤΑΥ ΝΑΚ ΑΥΩ ΝΤΑΕΥΧΑΡ
ΝΤΟΟΤΣ ΝΤΕΡΑΓΙΟΣΥΝΗ †
ΑΝΑΓΚΑΙΟΝ ΝΝΑΙ † ΤΝΑΙΤΙ
? ΝΕΚΩΛΗΛ ΕΤΟΥΑΑΒ ΣΜΟΥ ΕΡΟΝ
ΩΛΗΛ ΕΣΩΝ † ΟΥΧΑΙ
ΩΝΤΕΤΡΙΑΣ †
‡ ‡

180. † ΑΥΩ
ΕΚΩΛΗ† ΝΡΟΜΝΤ ΝΑΥ
ΕΣ ΕΡΑΙ ΝΑΙ ΧΕΑΙΤΝΝΟΥ
ΤΝΩΗ†

† ΑΝΟΚ ΔΑΥΕΙΔ ΕΤΕΡΑΙ ΝΑΒΙΚΤΩΡ ΧΕΡΤΑ
ΓΑΠΗ ΝΓΤΝΝΟΥ ΜΝΤΤΑΥΤΕ ΝΩΗ ΝΡΟΜΝΤ
ΕΤΤΑΝ† Τ ΝΑΙ ΝΤΑΤΑΥ ΜΠΜΑΝΚΑΜΟΥΛ
ΜΠΔΕΥΑΜΑΖΤΕ ΜΜΟΥ ΕΡΑΡΟΥ ΧΕΕΥΝΑΤΑΥ
ΡΙΠΕΥΗΙ ΝΓΤΝΝΟΥ ΠΚΑΜΟΥΛ ΕΝΕΤ
ΝΤΑΤΑΛΟ ΠΚΟΥΣΥΝΤΕ ΜΜΗΡΕ ΝΒΑΛ ?
ΜΝΠΩΟΜΝΤ ΝΝΡΤΑΒ ΝΣΟΥΟ ΜΠΕΚΙΩΤ
ΜΜΟΝ ΜΠΕΙΚΑΜΟΥΛ ΜΩΩΕ ΝΣΩΙ
ΕΛΟΥ. . ΝΤΕΚ† ΤΡΕ ΜΠΕΤΧΕΚ
ΝΑΝ ΜΑΝΤΑΛΟΥ
ΑΥΩ ΜΑΝΠΕΙΜΕΧΑΙΔΣ ΧΙΠΣΟΥ
Ο ΝΤΩΤ ΟΥΔΕ ΑΝΤΕΡΩΜΕ
ΝΤΟΥ † ΟΥΧΑΙ ΩΜ
ΠΧΟΟΣ

182. † ΑΝΟΚ ΙΩΡΑΝΝΗΣ ΕΤ
ΕΡΑΙ ΜΠΑ. . . ΟΣ ΠΣΠ
ΣΑΜΟΥΗΛ ΧΕΑΡΙ ΤΑ
ΓΑΠΗ ΤΝΝΟΥ ΝΡ
ΟΜΝΤ ΝΑΙ ΧΕΤΕ
ΧΡΕΙΑ ΜΜΟΥ ΕΑ
ΠΝΟΥΤΕ ΣΟΟΥΝ
ΜΝΤΕΚΧΟΟΥ
ΣΟΥ ΝΑΙ ΤΑΒ
ΩΠΡΩΜΕΑ
. ΑΡΟΚ. ‡
? ‡

185. ‡ ? ΧΟΟΥ ΝΑΚ. ΝΧΙ
‡ ? ΑΛΥΝ
ΤΡ. ΚΑΤΑ ΘΕ ΝΤΑΚΧΟΟΣ ΧΕΛΠΑΥΛΟΣ
ΧΙ ΠΡΟΙ ΝΡΑΛΕΛΟΙ ΤΗΡΗ ΤΕΝΟΥ ΑΥΧΑΥ

179. † ΣΑΜΟΥΗΛ ΕΤΕΡΑΙ ΝΣΑ
ΜΟΥΗΛ ΠΩΕΝΙΩΡΑΝ
ΝΗΣ ΝΤΒΗΛΕΠΑΡΑ Ε
ΠΕΙΔΗ ΑΚΕΙ ΕΝΕΗΤ ΕΙΑ
. ΝΕΣΤ. Κ. . . ΑΝΔΡΕ
ΑΣ ΠΟΥΑ ΝΒΑΡΛΗΛ ΕΑΙΧΟΟΣ
ΝΑΚ ΧΕΑΥΕΙΣ ΠΡΟΛΟΚΟΤΣΕ Ν
[Ε]ΚΕΥΗ ΑΚΕΙ ΕΝΕΗΤ ΜΠΕΚ
‡ ΤΑΤΑΥ ΝΑΙ ΑΚΚΑΥ Μ
ΜΩΥΣΗΣ † ΝΟΥ ΧΟΟΥ
ΕΝΕΗΤ ΝΑΜΙΩΣΗΣ ΝΗΤΑΥ
ΝΑΙ ΝΤΑΔΙΟΙΚΕΙ ΜΠΡΩΒ ΩΑΝΤΕΚ
ΕΙ ΕΝΕΗΤ ΜΜΟΝ ΜΠΕΥΤΑΥ ΝΑΙ
ΕΒΩΚ ΧΟΟΥ ΝΡ. . ΟΥ ΤΑΧΥ ΧΕ
ΤΧΡΕΙΑΤΕ ΩΩΠΕ ΠΡΩΒ ΣΜΟΝΤ
ΑΝ ΠΡΟΣ ΠΣΥΜΦΩΜΟΝ ΝΤΑΙ
. . ΜΟΥ ΝΜΜΑΚ ΧΟΟΥ [Ν]ΑΙ ΟΝ
ΕΚΟΥΜΑΡ,

181. † ΕΛΘΕ ΜΕΝ ΜΠΩΛΧΕ
ΤΕΙΩΕΙΝΕ ΕΡΟΚ ΜΝΜΕΤΕΝΕ
ΜΗΚ ΤΕΡΟΥ ΚΑΤΑ ΝΕΥΡΑΝ
ΕΠΕΙΔΗ ΑΚΠΑΡΕ ΖΙΤΟΤ ΑΚΧΟΥ
ΝΗΙ ΧΕΤΣΩΠΑΡΕΤΕΝ ΔΙΧΟΥ Ν
ΗΚ ΧΕΠΡΩΜΕΤΕ ΑΤΝΝΑΥ
ΝΗΚ ΧΑΥ ΦΑΛΑΚΟΤΣΕ ΝΗΙ
ΝΤΟΤΥ ΤΕΝΟΥ ΠΡΩΜΕ ΕΤΝΑ
ΗΝ ΤΕΙΒΗΛΧΕ ΝΗΚ ΧΑΥ ΦΟΛ
ΚΟΤΣΕ ΝΗΙ ΝΤΟΤΥ ΤΕΙΝΙΤ ?
ΝΗΚ ΜΝΤΕΥΜΗΣΕ †
ΤΑΑΣ ΝΡΕΛΕΣΕΟΣ ΖΙΤ
Ν ΕΣΑΡΑ ΠΟΥΑΕ ? †
ΟΥΧΑΙ ΩΜΠΧΟΙΣ

184. † ΩΟΡΠ ΜΕΝ ΤΩΙΝΕ ΕΤΕΚ
ΠΧΟΕΙΣ ΕΥΕΣΜΟΥ ΕΡΟΚ
ΚΕ: ΑΥΕΙ ΝΑΙ: ΕΥΧΩ ΜΜΟΣ: Χ
ΝΒΟΝΣ: ΝΤΟ: ΜΠΑΙΤ: ΓΕΩ
ΜΠΤΟΥ: ΜΠΩΡΕ: ΕΥΧΩ ΜΜΟΣ
ΑΥΤΙ ΣΝΑΥ: ΝΡΟΛΟΚΟΤΣΕ ΜΠΑΙ
ΝΤΕ: ΝΝΕΣΟΟΥ: ΝΑΥ. ΠΑΡΟΟ
ΕΡΟΥ: ΑΡΙ ΠΝΑ ΝΤΕΤΝΩΙΝΕ
‡ ΕΥΩΠΕ: ΕΤΕΤΝΩ
‡ ΜΜΝΤΡΕ. ‡
‡ ΓΕΩΡΓ ‡
‡ . 2. ‡

183. † ‡ ΑΣ
ΠΑΖΕ
ΝΤΕΚΜΝΤ
ΕΙΩΤ ΕΤΤΑΙ
ΕΠΕΙΔΗ ΑΤΕΚ
ΕΙΩΤ ΧΟΟΥ ΝΑΙ
ΠΕ ΠΩΩΠ ΝΡΑΤ
ΟΥΑΡΥ ΝΤΟΟΤΤ
ΠΩΚΠΕ † ΥΙ Μ
ΕΙΣ ΣΟ ΝΤΡΕΜ
ΝΩΜΟΥΝΕ Μ
ΠΩΚΠΕ
ΤΡΗ
ΝΑ

ΝΑΙ ΧΕΨΑΤΓΛΩΕ ΜΠΡΟΙ ΜΕΙΧΙ ΑΥΩ ΑΥΧΑΥ
 ΝΑΙ ΟΝ ΧΕΝΧΛΙΒΕΚΕ ΜΤΑΙΘΝΑΛΟΥ ΑΙ
 ΧΙΘΟΠ ΝΜΑΚ ΖΑΡΟΟΥ ΑΥΩ ΝΙΤΠΕΥΒ[ΕΚΕ]
 ΑΥΧΑΥ ΟΝ ΧΕΠΡΟΛΟΚ ΕΤΡΟΥΝ ΜΜΑΙΤ
 ΛΑΛΥ ΝΘΗΤΥ ΕΝΕΘ ΜΜΕΙΧΙΘΟΠ
 ΝΜΜΑΚ ΤΕΝΟΥ ΜΕΙΚΗΤΥΠΟΣ
 ΜΜΑΝ ΖΩΒ ΝΙΜ ΕΚΝΑ
 ΧΟΟΥ ΝΑΙ ΤΝΑ
 ΛΑΥ ΝΑΚ

186. † ΝΨΟΡΓ ΜΕΝ
 ΤΕΨΙΝΕ ΠΛΙΤ
 ΑΝΤΩΝΕ ΜΠΑΣΧΝ
 ΖΕΛΙΔΣ ΑΥΩ ΧΟΥΛΩ
 ΜΗΠΕΤΨΟΠ ΝΑΨ ΤΗΡΥ ΟΥ
 ΩΨ ΟΝ ΝΓΡΠ[ΝΑ] ΝΓΤΝ
 ΝΑΥ ΧΟΥΩΤ ΝΨΕ ΝΖ
 ΟΜΤ ΕΒΟΛ ΝΑΙ ΝΤΑΜ.≡
 ΝΑΠΛ ΚΩΛΘΕ ΕΧΜΠΧΟΚ
 ΜΑΝ ΑΙΤΙΠΚΟΥΤΟΥ ΝΛΙΚ
 ΝΑ ΝΗΡΩΜΕ ΨΑΝΤΑ
 ΕΙ ΕΡΟΥΝ ΝΤΑΤΑΥ≡
 ≡Ω ΝΡΩΜΕ ΝΑΚ≡
 ≡ΜΕ. ΧΙΘ≡
 ≡ΤΩΤ ΝΓΚ≡
 ΒΑ≡

ν. ≡ΕΙΣ ΚΟΥ
 ≡Ε ΝΛΙΤΡΑΛΙ
 [ΤΝΝ]ΑΥΣΟΥ ΝΑΚ ΝΤ.
 ≡Ω ΝΠΘΕΧΗΝΤΕ ΝΓ
 ΧΟΟΥ ΕΒΟΛ ΕΠΜΑ
 ΖΜΠΕΨΑ ? Ε ΕΛΑ
 ΧΗΙΟΣ ΝΑΙΘΕ ΕΤΠΡΟΣΥΧ
 ≡ΗΤΝ ΤΗΡΤΝ ΧΜΠΚΟΥ
 [Ι]ΨΑΠΝΟΒ ΨΛΗΛ ΕΧΩΙ ΧΕ
 ΜΠΕΝΑΝΟΒΕ ΚΟΙ ΝΤΑΙ
 ΕΙ ΕΡΟΥΝ ΝΤΑΠΡΟΣΚΥ
 ΝΗΤΝ ΕΙΨΑΝΠΩ
 ΛΚ ΕΒΟΛ ΖΝ
 ΛΕΜΑΖΕΤΕ
 ΝΗΥ ΝΤΑ
 ΚΑ ΠΕΤ
 ΤΝΟΥΧΑΙ

ν. ΑΥΩ ΟΝ ΕΥΧΩ ΜΜΟΣ ΧΕ. ΘΑΙΑ
 ≡ΕΤΠΛΩΕ ΝΘΟΙ ΝΤΑΚ ΤΕΝΟΥ ΜΜΑΙ
 ΚΝΘΕ ΜΜΑΝ ΤΕΟΥΕΙΩ ΤΨΩΕ ΕΡΟΥΝ
 ΕΜΑΥ ΖΩΤ ΑΥΩ ΖΩΒ ΝΙΜ ΕΚΝΑΧΟΟΥ
 ΝΑΙ ΤΝΑΛΥ ΝΑΙ

187. ΤΡΟΜΠΕ ΝΤΑΥΕΙ ΕΒ[ΟΛ]
 ΝΘΗΤΣ ΤΑΤΟΥΨΗΡΕ ΜΟΥΑ. ΨΤΟΟΥ ΝΡΤΑΒ ΝΣΙΜ
 ΣΙΜ ΕΡΟΥΝ ΕΝΑΧΝΟΟΥ ΖΝΕ ΤΟΥΡΚ ΝΑΚ ΜΠΝΟΥΤΕ ΠΑΝ
 ΤΩΚΡΑΤΟΡ ΧΕΘΡΑΙ ΖΗΝΙΖΝΑΥ ΕΤΣΗΖ ΤΗΡΟΥ ΧΝΟΥΕΙΝΕ
 ΕΝΑΨΛΔΙΧ ΖΙΧΝΝΑΙ ΟΝ ΑΣΒΩΚ ΣΝΑΥ ΝΡΟΛΟΚΟΤΕ Ε
 ΧΩΙ ΕΑΙΧΙΤΟΥ ΝΜΜΑΣ ΕΙΕΡΕΩΒ ΝΡΒΗ.. ΝΜΜΑΣ
 ΑΣΒΟΚΟΥ ΕΧΩΙ ΤΕΝΟΥ ΠΡΩΜΕ ΝΤΑΙΧΟΟΥ
 ΕΡΟΥΝ ΝΑΚ ΕΤΒΕΤΨ ΧΕΛΨΧΙ ΘΕΠΟΒΟΛΗ
 ΜΠΑΡΑΠ ΑΡΙ ΤΑΓΑΠΗ ΝΓΧΟΟΥ ΕΒΟΛ
 ΝΑΨ ΝΨΕ ? ≡Η ΝΓΣΩΤΜ ΠΑΧΙΜ. Ν
 ΝΤΟΤΨ ΖΑΜ ≡ ΠΗΙ ΑΡΙ ΤΑΓΑΠΗ
 ΝΑΝ ΠΗΙ Π ≡ ΝΨΕΙ ΕΒΟΛ
 ΝΨΤΑΒΟΣ ≡ ΜΠΧΟΕΙΣ
 ΝΨΡΠ. ≡ ≡

188. † ΠΜΑΙΝΟΥΤΕ ΝΣΟΝ ΙΩ ΠΡ^Ε
 ΠΨΗΡΕ ΠΕΙΕΛΑΧ, ΠΡΟΣ Ν
 ΚΕΛΕΥΣΙΣ ΜΠΕΝΕΙΩΤ ΠΕΠΙΣ
 ΚΟΠΟΣ ΤΟΥΤΕΡΜΗΣΙΟΝ ΝΤΕ
 ΣΡΙΜΕ ΝΣΝΕΚΕΝΤΑΚΗΡΟΨ ΠΡΟΣ
 ΘΕ ΠΡΟΣ ΘΕ ΝΤΑΠΕΝΕΙΩ ΠΕΠΙΣΚΟΠΟΣ
 ΧΟΟΥ ΜΟΣ ΜΠΠΟΥΔΕ ΝΣΚΩΛ ΡΩΜΕ
 ΝΣΧΙ ΠΣΑΥ ΝΤΕΡΜΗΣΙΟΝ ΛΕΠΟΝ ΨΙΝΕ
 ΝΣΩΨ ΝΑΣ ΜΝΤΕΨΚΨΗΝΑΡΙΚΕ ΕΡΟΚ
 ΑΥΩ ΟΝ ΠΡΟΣΘΕ ΝΤΑΨΚΕΛΕΥ ΜΜΟΣ
 ΕΙΣΡΗΝΤΕ ΕΚΜΗΡ ΕΤΜΟΥΝΑΓΗ ΨΑΝΤΕ
 ΚΤΑΨ ΝΑΣ ΟΥΧΑΙ ΖΜΠΧΟΕΙΣ

189. † ΤΤΑΜΟ ΔΕ ΜΜΟΚ ΧΕΛΠΡΩΒ ΑΣΧΗΜΟΝΕΙ
 ΕΜΑΤΕ ΕΜΑΤΕ ΕΚΘΛΙΒΕ ΜΜΟΚ ΜΠΧΛΙΕ ΑΥΩ Ε[ΡΕ]
 ΠΔΑΝΙΣΤΗΣ ΘΛΙΒΕ ΜΜΟΙ ΜΠΙΜΑ ΑΠΟΥΘΕΙΩ Ψ[Ω]
 ΠΕ ΝΓΑΠΟΛΟΓΙΖΕ ΝΤΑΚΑΙΤΕΙ ΝΟΥΡΟΜΠΤΕ ΜΠΝΑΨ
 ΕΝΤΑΚΕΙ ΕΙΣ ΟΥΡΟΜΠΤΕ ΟΥΒΑΣ ΑΣΨΩΓΤΕ ΚΑΙ ΓΑΡ
 ΟΥΨΟΜ ΝΤΑΟΥΩΡΖ ΡΩΜΕ ΕΡΟΚ ΝΨΨΑΑΤΚ ΑΛΛΑ≡
 ΩΠ ΟΥΨΩΕ ΕΠΕΡΕΛΖΕ ΝΑΚ ΕΤΒΕΠΠΟΥΤ[Ε]
 ΒΙΣ ΣΝΤΕ ΝΡΟΜΠΤΕ ΜΜΗΣΕ ΑΙΤΑΛΥ ΖΑΡΟ≡
 ΑΥΩ ΕΙΣ ΠΡΟΛΟΚ ΣΕΕΝΩΧΛΕΙ ΝΑΙ ΖΑΡΟ[Ψ]
 ΕΤΡΑΤΑΛΨ ΖΜΠΙΕΒΟΤ ΝΤΟΚ ΔΕ †
 ΨΠΗΡΕ ΜΜΟΚ ΕΜΑΤΕ ΧΕΜ ?
 ΝΟΣ ΟΥΔΕ ΡΩΜΕ ΖΜΠΙΒΙΟΣ ΡΤΕΙΖ ?
 ΠΝΟΥΤΕ ΣΟΟΥΝ ΕΙΤΗΘΕΙ ΕΝΖΗΤ
 ? ΚΛΗΣΙΣ ΕΤΡΙΧΩΙ Ν.
 ΧΟΟΥ ΕΤΠΟΛΙΣ ΝΤΑΕΙΝΕ ΖΜ≡

ΛΗΡΟΣ ΑΥΩ ΘΝΝΑΡΧΩΝ ΜΝ
 ΣΟΟΥΝ ΜΜΟΟΥ ΝΤΑΧΙ
 ΜΠΕΥΜΤΟ ΕΒΟΛ

191. † ΠΑΤΡΙΚΕ ΠΩΕΡΕ
 ΝΠΑΝΣΙΡ ΝΤΑ?
 ΝΟΥΒ ΝΩΕ
 ΜΝΟΥ
 ΖΙΤΡΕΝΗΤΕ Ν
 ΠΣΟΥ ΝΡΟΛΟΚ ΝΟΥΒ ΝΤΑΙΤΑΛ ΝΩΗΡΕ
 ΜΝΑΘΑΝΑΣΙΟΣ ΖΗΘΕΝΕΤΕ ΝΑΠΑ
 ΜΩΥΣΗΣ ΜΠΩΙ ΝΡΑΚΟΤΕ
 ΑΥΩ ΠΣΝΑΥ ΝΛΑΚΩΝ
 ΝΝΕΖ ΝΤΑΙΤΑΛ
 ΝΑΚ ΝΤΧΙΟΥ

ν: ΜΝΤΑΣΦΑΛΕΙΑ
 ΝΓΧΑΥΣ ΝΑΝ

193. † ΖΡΑΙ ΖΜΠΟΥ Ν[ΖΟΥ
 ΤΡΙΜΗΣΙΟΝ ΔΙ† ΜΝΤ
 ΣΝΟΥΣ ΝΩΒΟΣ ΝΑΚ ΜΝ
 ΣΑΥΗ ΝΩΜΑ ΜΝΟΥΕΣΟ
 ΟΥ ΝΟΥΤΡΙΜΗΣΙΟΝ ΕΑΚΒΙ
 ΑΥΩ ΜΠΙΣΖΑΙ
 ΑΚ ΖΑΡΟΥ

195. † ΨΟΡΠ ΜΕΝ Μ
 ΠΑΥΑΧΕ ΝΕΛΑΧ ΔΙΠΡΟΣ
 ΚΙΝΟΥ ΜΠΕΡΛΟΒ ΝΤΕΚΜΝΤ
 ΕΙΩΤ ΕΤΟΥΛΑΒ ΑΡΙ ΤΑΚΑΠΗ
 ΖΗΝΤΕΥΝΟΥ ΕΤΕΚΝΑΧΙ ΤΕΒΛΧ[Ε]
 ΜΑΡΕΤΕΚΜΝΤΕΙΩΤ ΕΤΟΥΛΑΒ ΔΙ
 ΠΩΗΜ ΝΑ.ΕΙΚ ΜΠΕΚΡΑΜΑΤΟΥ
 ΦΟΡΟΣ ΜΜΟΝ ΠΝΟΥΤΕ ΣΟΟΥΝ ΜΠΕΙ
 ΣΕΡΥΕ ΝΤΑΒΙ ΤΑΚΝΤΚ ΨΑΤΕ
 ΝΟΥ ΑΛΛΑ ΤΕΙΠΝΟΥΤΕ ΚΕΛΕΥΕΙ
 ΕΙΝΗΥ ΕΙΤΑΚΝΤΚ ΤΑΑΣ Μ
 ΠΛΕΙΩΤ ΕΤΟΥΛΑΒ ΑΠΑ ΠΑΖΟΜ
 ΜΝΒΙΚΤΩΡ ΠΕΥΜΑΘΗΤΗΣ
 ΖΙΤΝΑΛΝΙΝΛ ΠΑΜΡΗ

197. ΕΛΑΥΕ ΜΠΕΚΣΜΟΥ
 ΛΙΓΙΣΕ ΜΠΕΙΘΗΤΥΠΟΣ ΝΕΙ
 ΑΡΙ ΤΑΓΑΠΗ ΝΓΜΟΥΖ ΟΥΔΟΥ
 ΝΕ ΝΟΕΙΚ ΝΓΧΟΟΥΣ ΝΑΙ ΖΙΤΝ
 ΔΑΝΙΝΛ ΧΕΜΝΟΥΟΝ ΝΤΟ
 ΟΤΝ ΑΥΩ ΕΨΩΠΕ ΟΥΝΤΑΚ =

190. † ΑΡΙ ΤΑΚΑΠΗ ΨΛΗΛ
 ΕΧΩΙ ΑΝΟΚ ΠΑΙΡΕΥ
 ΡΝΟΒΕ ΑΝΑΝΙΔΣ ΛΕ
 ΝΩΧ ΧΟΟΥ ΕΡΟΥΝ
 ΝΑΙ ΝΣΝΑΥ ΝΣΟΟΠ
 ΜΠΟΥ ΑΥΤΙ ΝΩ
 ΜΤ ΝΑΙ ΖΑΦΑΛΑ
 ΚΟΤΣΕ ΠΙΧΙΥ ΧΕ
 † ΖΜ ΝΑΙ ΧΙΤΙΧ
 ΡΙΑ ΤΗ

192. ΟΥΖΟΛΟΚΟΤΣΕ ΛΙΧΙΤ[Υ
 ΟΥΚΡΟΥ ΝΩΝΑΥ ΝΩΜΝΤ
 ΑΙΝΕ ΣΝΤΕ ΝΛΑΒ ΝΤ?
 ΕΡΕΣΝΤΕ ΝΚΩΠΙΣ ΖΙ
 ΟΥΠΡΗΥ ΝΟΥΖΟΛΟΚ Ν
 ΑΥΩ ΖΜΗ ΝΛΙ
 ΠΑΤΑΥ ΤΠΑ

194. † ΑΝΟΚ ΠΑΠΝΟΥΤ[Ε]
 ΠΠΡ ΕΙΣΖΑΙ ΜΠΚΛΗΡ
 ΝΤΑΜΟΥΖΙΤΕ ΧΕ†ΧΡΕ[Ω]
 ΣΤΕΙ ΝΗΤΝ ΝΟΥΠΗΩΕ Ν
 ΖΟΛΟΚ ΝΤΑΤΑΑΣ ΝΗΤΝ
 ΖΗΣΟΥΑ ΕΚΟΥΟΡΖ ΕΠΑ
 ΨΟΝΣ ΕΧΝΛΑΥ ΝΑΝΤ
 ΙΛΟΓΙΑ ΑΥΩ ΑΧ
 Ν†ΤΩΝ

196. ΧΕΑΡΙ ΤΑΚΑΠΗ ΝΓΒΩ
 ΠΣΕΚΜΟΣ ΕΙ ΝΤΟΚ ΕΙ
 ΙΑΚΩΒ ΝΓΒΩΚ ΕΒΟΛ ΜΑ
 ΝΠΚΟΥΙ ΝΝΟΕΙΚ ΝΓΑΖΕ
 ΕΡΑΤΚ ΝΓΤΑΛΑΟΥ ΝΑΙ Ν
 ΓΨΛΑΝΛ ΕΧΩΙ ΧΕΟΥΝΑ
 ΚΝΩΩΝΕ ΖΙΧΩΙ ΝΤΕΠΝΟ
 ΥΤΕ ΡΠΕΥΝΑ ΝΜΜΑΙ
 ΝΑΚΑΠΗ ΑΥΩ †ΨΙΝΕ Ε
 ΠΑΣΟΝ ΣΑΝΛ ΕΜΑΤΕ ΧΕ
 ΝΓΚΕΙ ΝΤΑΚΝΤΚ † ΤΑ
 ΑΣ ΝΝΑΜΕΡΑΤΕ ΝΣΟΝ
 ΑΠΑ ΒΙΚΤΩΡ ΜΝΣΑΝΛ
 ΖΙΤΝΠΕΤΡΩΝΙΟΣ
 ΠΕΤΝΣΟΝ +

= ΤΑΡΙΧΕ ΧΟΟΥ ΟΥΚΟΥΙ ΝΑΝ
 ΤΑΑΣ ΜΠΑΜΑΙΝΟΥΤΕ Ν
 ΕΙΩΤ ΖΙΤΜΠΕΥ
 ΨΗΡΕ ΝΕΛΑΧ/ + +

198. Ν[ω]ρπ ΜΕΝ †ΑΣΠΑΣΕ
 ΝΤΕΤΗΜΗΤΕΙΩΤ ΠΧΟΕΙΣ ΓΑΡ
 ΣΟΥΝ ΧΕΛΙΣΝΕ ΖΑΡ ΝΡΩΜΕ
 ΠΕΧΕΥ ΧΕΜΗΤΗΝΡΤΟΒ ΕΦΟΛΟΚ ΝΑ
 ΑΛΛΑ ΛΙΘΝΟΥΩΒΗΡ ΕΠΩΙ ΠΕΧΕΥ ΧΕΟ
 ΑΙ† ΜΗΤΩΜΟΥΝ ΝΡΤΟΒ ΝΑΚ ΕΩΩΠΕ ΓΑΡ
 ΚΟΥΩΩ ΕΩΙΝΕ ΝΣΑΘΑΛΜΕΡΕ ΟΥ
 ΑΥΤΑΛΑΥ ΕΠΜΟΟΥ ΝΑΝ ΚΟΥΕΩ
 ΤΑΛΑ... ΟΝ ΕΝΚΑΧ. ΑΥΕΝΠ
 ΝΓ†ΤΕΥΕ ?

ν. ΑΡΙ ΤΠΑΡΑΚΛΗΕΙΣ
 ΝΓ[†] ΟΥΡΟΛΟΚ Ε?
 Ν ? ? ?
 ΕΝΘΗΤΗ ΑΥΩ ΕΙΣ ΠΩΛΕ Μ
 ΑΥΩΝ ΕΡΟΥΝ ΖΑΙΟ ΤΑΛΥ
 ΜΟΝ... ΤΑΛΟΥ ΤΑΥΕΡΑΙ
 ΠΧΟΕΙΣ
 ΚΑΙ
 ΝΕΟ
 ΤΑΙ

199. † ΑΡΙ ΠΝΑ ΝΓΜΟΥΕ
 ΠΒΙΡ ΝΟΕΙΚ ΝΓΗΤΗ
 ΕΡΟΥΝ ΝΑΝ Η ΝΓΤΑΛ[Η]
 ΕΖΑΡΙΑΣ ΝΥΗΤΗ ΜΠΡ
 ΔΩ ΝΣΟΥΤΗ ΕΙΣΕΝ
 ΤΕ ΕΝΩΩΤ ΖΗΤΗ

ν. ΤΑΛΣ ΜΦΕΟΥ
 ΕΙΤΗΒΙΚΤΩΡ
 ΠΕΙΕΛΑΧ, ΜΠΡΕΒ †

200. ΜΟΝ]ΟΧΟΣ ΑΥΩ ΠΟΙ
 ΑΓΓΑ ΦΟΙΒΑΜΩΝ
 ΟΕ ΝΣΟΥΡΟΥΣ ΠΜΑ.
 ΕΠΕΙΔΗ ΛΙΘΝΟΚ ΕΤΡΕΚ
 ΟΥ ΖΜΠΟΥΩΩ Μ
 ΥΤΕ ΝΑΡΤΟΒ
 ΑΡΩΙΝ.
 ΣΝΤΕ
 Ω

ν. ? ?
 ΤΩΡ ΠΩ
 ΕΠΕΙΠΛ
 ΔΙΧ ΖΙ
 ΙΝΑ
 † Α

201. † ΕΝΘΗΤΜΑ ΝΤΑ
 ΜΑΥ ΜΑΡΙΑ ΜΗΤΨΙΣ
 ΝΡΤΑΒ
 ΙΑΚΩΒ ΣΤΟΙΧΕΙ

202. † ΑΝΟΚ ΠΑΥΛΟΣ Π
 ΕΤΣΟΛΙ ΝΠΕΛΙΩΠΕ
 ΧΕΜΕ ΧΕ†ΧΡΕΙΩ
 ΝΟΥΚΡΑΜΠΕ ΝΝ
 ΩΟΜΗΤ ΝΡΤΟΒ
 ΝΤΑΤΑΛΥ ΝΑΚ
 ΝΑΑΤΛΑΛΥ Ν
 ΛΙΑ † ΠΑΥΛΟΣ Π
 ΠΗ ΜΑΡΤΥ
 ΤΑΠΗ ΛΙΣΟΛΙ

203. † ΟΥΩΩ ΝΓ† ΟΥΑΡΤΟΒ Ν
 ΑΡΩΙΝ ΝΑΠΑ ΒΙΚΤΩΡ
 ΠΡΕΒ, †ΝΑΚΟΥΦΙΖΕ
 ΡΟΥ ΝΑΚ: ΑΛΛΑ ΠΑΝΤΩΣ
 ΑΠ]ΟΛΟΓΙΖΕ ΜΠΑΡΤΟΒ
 ΝΑΡΩΙΝ ΝΑΥ ΕΥ
 ΩΡΧ ΝΑΚ

ν. [ΛΙΣΗ]Ν†ΒΛΑΧΕ
 [Α]ΥΩ †ΣΤΟΙΧΕΙ ΕΡΟΣ
 † ΤΑΛΣ ΜΜΑΜΟΥ
 ΜΗΠΑΠΑΣ † ΖΙΤΗ
 ΠΕΣΥΝΘΙΟ[Ε]

204. † ΖΑΘΕ ΜΠΑΩΑΧΕ ΝΕΛΑΧΙΣΤΟΣ †
 ΝΤΕΤΗΜΗΤΕΙΩΤ ΜΗΠΑΣΟΝ ΒΙΚΤΩΡ
 ΕΠΙΔΗ ΛΙΧΟΟΣ ΝΑΚ ΕΤΒΕΠΩΩΥΤ
 ΝΣΟΥΟ ΧΕΕΝΑΒΙΤΗ ΕΦΟΙΤΑΓΡΑΙ
 ΑΠΛΟΣ ΕΙΣΟΛΙ ΑΝΧΙ ΝΚΕΜΑ ΑΡΙ
 ΤΑΓΑΠΗ ΟΥΝ ΕΩΩΠΕΚΑΚΗ ΟΥ
 ΜΑ ΕΓΣΜΟΝΤ ΕΚΤΑΛΥ ΨΑΠΚΑΙΡΟΣ
 ΕΙΣ ΖΗΤΕ ΛΙΧΟΟΣ ΝΑΛΥΕΙΔ ΕΤΒΗΝ
 ΤΟΥ ΑΥΧΟΟΣ ΧΕ†ΝΑΒΙ ΠΕΥΡΟΟΥΩ
 ΝΤΑΤΑΛΥ ΟΥΧΑΙ ΖΜΠΧΟ
 ΕΙΣ

205. † ΟΥΩΩΕΝΕ †ΟΥΕΡΤΑΒ
 ΝΝΟΡΗΞ ΠΚΥΡ, ΧΡΙΣΔΟ
 ΦΟΡΟΣ... ΑΨΑΠΗΡ
 ΠΕΙ ΖΗΦΟΤΕ ΝΤΜΟΥ
 ΡΕΤΕ ΤΑΛΣ ΝΚΑ
 ΧΑΥ ΖΙΤΗΘΕΟ
 [Α]ΩΡΟΣ ΣΤΟΙΧ =

= ΕΙ Μ. Ε ΕΓ.Ρ.Φ
 ΕΠΕΙΦΙ Ε
 ΙΝΑ, ΙΒ//

206. † ΑΝΟΚ ΑΠΑ ΒΙΚ
 ΤΩΡ ΕΤΣΟΛΙ ΝΙΑΚΩΒ ΝΚΟ.Λ...Σ
 ΧΕ[†]ΕΠΙΤΡΟΠΕ ΝΑΚ ΕΤΡΕΚΧΩ ΤΣΙΩΣ
 ΝΦΟΙ ΝΝΕΠΟΝΥΧΟΣ ΝΑΙ ΝΟ† ΠΣΩ
 ΤΕ ΝΑΙ ΝΠΑΩΝΕ ΕΤΕ ΕΥΘΜΤΟΥΒΟΣ
 ΝΑΡΤΟΥ ΝΣΟΥΟ ΝΕΝΤΜΑΧΕ ΝΠΣΕΚΕ
 ΠΡΕΣΒ: ΝΤΕΚΛΗΣΙΑ ΝΤΡΚΩΤ ΝΤΑ.ΤΟΥ
 ΕΠΕΚΗΙ ΑΝΟΚ ΔΕ ΩΡΤ ΕΙΣ ΠΛΟΥΟΣ
 ΝΤΟΤΚ ΕΤΚ. ΚΧΝΟΥΚ Ω ΑΠ[Α]ΘΕ
 ΚΑ. Ρ. ΑΝΤΙΛΟΓΙ, ΑΠΑ ΒΙΚΤΩΡ
 ΣΤΟΙΧΕΙ ΜΟΙ †

207. † ΑΝΟΚ ΑΡΑΕΙΤΣΕ Ν
 ΙΣΑΚ ΝΧΕΛΩ ΕΤΣΑΙ
 ΝΕΛΕΣΑΙΟΣ ΜΝΔΑΥΕΙΔ
 ΝΣΝΗΥ ΜΠΑΖΑΙ ΚΥΡΙΚΟΣ
 ΧΕΝΕΒΡΕΝΝΔΑΤΝΤΑ[Υ]
 ΜΠΕΒΩ ΕΜΗΤΗΝ ΕΡΤΑΒ
 ΝΕΕΙ ΕΩΗΤ ΡΩΜΟΥ ΘΜΟΟ
 Υ ΝΤΟΟΤΥ ΜΠΕΒΩ ΑΝΟ
 Κ ΑΡΑΕΙΤ ΕΙΣΤΟΙΧΕΙ
 ΠΑΤΕΡΜΟΥΤΕ ΠΡΕΣΒ
 ΜΑΡΤΥΡ.

208. ΑΡΙ ΤΑΓΑΠΗ Ν ?
 ΤΕ ΝΑΙ ΠΚΟΣ ΕΡΤΑΒ
 ΜΝΤΜΑΤΟΥ ΝΤΕΝΣΟΥ?
 .Τ. ΚΑΩ ΕΠΑΡΟΥΜ Ε
 ΠΕ. ΚΕΛΑΥΕ ΝΩΒ
 ΝΕΜΑΚ ΤΑΑΣ ΝΕΥ
 ...Σ ΠΡΕΣΒΗΤΕΡΟΣ
 ΖΙΤΝΠΡΕΙ!
 ? ?

209. ≡ ΝΝΕΘΗΚΕ ΕΤΩΗΤΦΥΛΛ≡
 ≡ Κ ΜΗΦΟΙΒΑΜΩΝ ΝΑΡΑ
 ≡ ΚΜΝΤΜΑΕΙΝΟΥΤΕ
 ≡ ΔΕΙΝΥ ΚΑΤΑ ΣΜΟΤΝΙΜ
 ΕΤΦΟΡΕΙ ΝΤΕΣΧΗΜΑ ΜΠΕΧΣ ΧΕ
 ΕΠΕΙΔΗ ΔΕΥΣΤΑΘΙΟΣ ΜΠΤΟΟΥ ΝΕΡ
 ΜΩΝΤ ΤΗΝΟΟΥ ΜΠΑΥΛΟΣ
 ΜΒΙΚΑΡΙΣ ΑΥΘΟΠΗ ΕΠΧΙΝΣΗ
 ΑΥΩ ΕΝΜΟΟΥΤ ΖΑΠΕΡΘΟ ΝΩΟΥΝ
 ΝΤΦΥΛΛΑΚΗ ΚΣΟΟΥΝ ΧΕΜΗ
 ≡ Ν ΖΙΒΟΛ≡ ≡ Ε ΖΙΖΟΥΝ
 ≡ ΠΙΒΗΝ

210. † ΑΡΙ ΤΠΑΡΑΚ
 ΛΕΣΙΣ ΝΓΤΗΝΑΥ ΠΚΟ
 ΥΙ ΝΛΑΨΑΝΕ ΝΑΝ
 ΜΝΠΙΚΟΥΙ ΝΜΧΩΛ
 ΕΤΜΑΛΩ ΑΥΩ ΧΑΥ Α
 ΘΑΝΑΣΙΟΣ ΝΑΙ
 ΑΥΩ ΟΥΣΜΟΥ ΠΑΣΟ
 Ν ΒΙΚΤΩΡ ΠΡΟ
 ΕΙΣΤΟΣ †

211. † ΩΟΡΠ ΜΕΝ †ΩΙΝΕ
 ΕΡΟΚ ΑΡΙ ΠΝΑ ΝΓΤΗ
 ΝΟΟΥ ΟΥΛΙΨΕ ΝΚΕΝΙΠ ?
 Ε ΝΑΙ ΝΤΑΧΩΚ ΝΕΙΕΝ
 .ΕΙΔΥΕ ΤΑΡΙ ΠΧΟΕΙΣ
 ΣΜΟΥ ΕΡΟ≡
 ΤΑΛΕ≡

212. ≡ ΚΩ ΝΑΙ ΕΒΟΛ
 ΧΕΜΠΕΙΘΗΧΑΡΤ[ΗΣ]
 ΕΙΣ ΤΘΑΛΙΣ ΝΘΜΟΥ ΜΝ≡
 ΜΗΜΝΤΕ ΝΑ^Ν ΜΝΝΗ≡
 ΣΥΝΚΙΛΕ ΝΝΕΘ ΜΝΥΤ≡
 ΤΑΕΣΗ ΝΘΜΧ ΝΤΑΥΝ≡
 ΠΟΙΚΥ ΝΑΠΑ ΑΝΑΝΙΑΣ≡
 ΤΑΕΙ ΕΝΘΗΤ ΝΤΑΝ ΠΕ†≡
 ΝΑΤΕΚΜΝΤΕΙΩΤ ΕΙΣ ΠΒΩΝ≡
 ≡ Ν ΛΙΤΗΝΝΟΟΥΥ ΝΑΚ ΟΥΧΑΙ≡
 ΠΑΧΟΕΙΣ ΝΕΙΩΤ ΕΤΟΥΑΒ
 ≡ ΜΠΕΥΩΗΡΕ ΝΕΛΑΧ

213. ΝΩΟΡΠ≡
 ΔΕ ΝΤΑΜΝΤΕΛ[ΑΧΙΣΤΟΣ †]
 ΩΙΝΕ ΕΤΕΚΜΝΤΕΙΩΤ
 ΘΜΠΑΘΗΤ ΤΗΡΥ ΠΡΩΜΕ
 ΕΤΦΟΡΙ ΜΠΕΧΣ ΘΗ
 ΟΥΜΕ ΕΙΣ ΠΙΑΓΓΕΝ
 ΝΕΡΠ ΜΝ†ΚΑΜΤΕ Ν
 ΝΕΘ ΜΝ†ΒΕΣΕ Ν
 ΒΕΝΝΕ ΔΕΙΤΝ
 ΝΟΥΣΟΥ ΝΑΚ
 ΑΡΙ Τ[Α]ΓΑ
 Π[Η]Ν≡

214. † ΑΡΙ ΠΝΑ ΚΑΝ
 ΠΚΟΥΙ ΚΑΝ ΠΗ
 ΟΒ ΝΚΑΤΙΛΑΚΑ Ν

ΤΣΑΚΙΑ ΤΗΝΟΟΥ ΟΥ
 ΛΧΕΤΕΧΡΙΑΤΕ ΝΤΑΒ
 ΩΚ ΝΡΑΣΤΕ ΕΩΧΕ
 ΟΥΑΤΕ ΤΗΝΟΟΥ ΕΤΠΟΛ
 ΙΣ ΧΟΟΥ ΝΑΙ ΝΤΟΟΤΥ
 ΜΠΙΚΟΥΙ ΟΥΧΑΙ ΝΕΝ
 ΜΕΡΑΤΕ ΤΑΑΣ ΝΝΕΝΣΗΥ ΠΡ
 [Ε]ΣΒ ΜΝΑΠΑ ΙΑΚΩΒ ΖΙΤΝΠ
 ΕΤΡΟΣ ΠΑΙΑΚ ΠΕΤΝΣΟΝ

216. ΝΩΟΡΠ ΜΕΝ ΜΠ
 ΩΛΧΕ †ΑΣΠΑΖΕ
 ΝΤΕΚΜΝΤΣΟΝ ΜΝ
 ΝΕΣΝΗΥ ΚΑΤΑ ΝΕΥΡ/
 ΕΙΣ ΠΙΚΟΥΙ ΝΡΠΜΕ
 ΕΥΕ ΔΙΤΗΝΟΟΥΥ Ν
 ΤΕΚΑΓΑΠΗ ΕΤΕΠΙΜΟ
 ΣΝ ΝΧΟΕΙΤΠΕ ΜΝ

217. Μ †ΟΥ ΝΩΕ...ΣΕ...ΗΡ ?
 Σ ΜΝΩΟΜΝΤΕ Ν ?
 ΟΥΛΟΚ ΝΝΕΖ ΣΝΤ[Ε]. ΛΧΕ ΝΡΜΟΥ
 ΟΥΚΛΕΙΣ ΩΗΜ ΝΡΜΧ ΟΥΘΗΣΕ
 ΝΒΛΛΧΕ ? ΟΥ.Λ...ΛΧΕ
 ΟΥΣΥΓ. ? ΩΟΥΕ Ν.ΟΥ.ΟΤ Ν
 ΩΟΥΕ...ΠΑΙΠΕ Π...ΟΥ ΤΗΡΥ Ν
 ΒΙΚΤΩΡ ΝΤΑΦΕ[Ι] ΕΖΟΥΝ ΕΧΩΙ
 ΑΝΟΚ [ΠΑ]ΘΑΜ ΑΝΟΚ ΒΙΚΤΩΡ
 Μ...ΛΑΛΥ ΕΖΟΥΝ ΕΧΜ
 ΠΑΕ[Ι]ΩΤ ΠΑΘΑΜ ΕΙΜΗΤΕΙ ΕΝΤ
 ΣΗΖ ΕΤΕΙΒΛΛΧΕ :

219. // ? ΟΣ ΠΡΟΣ Τ ? ΕΝΤΑΛ//
 //ΤΑΥΙ ΠΡΟΟΥΩ ΜΠΔΑΜΟΥΛ ΖΙ//
 //ΡΩΒ ΝΙΜ ΛΧΗΚΑΤΑΦΡΟΝΗΣΙΣ
 //ΝΤΑΩΡΚ ΟΥΠΙΣΤΙΣ ΜΗΤΝ ΛΧ//
 //ΤΝΑΩΩΠΕ ΤΗΡΥ//
 //ΟΥΡΤΟΒ ΝΕΘΡΙ Ε//
 // ? ΛΙΣΜΝ ΠΕΙΒ//
 ? ?

ν. // ΜΠΤΟΠΟΣ ΕΤΟΥΛΑΒ//
 //ΦΙΒΑΜΜΩΝ ΖΙΤΟΟΤΚ//
 //ΜΑΙΝΟΥΤΕ ΝΕΙΩΤ ΕΤΟΥΛΑΒ Λ//
 //ΒΙΚΤΩΡ ΠΕΠΡΕΣΒ, ΛΥΩ ΠΡΗΓΟΥΜ//
 //ΧΕ ΕΠΕΙΔΗ ΑΚ† ΠΔΑΜΟΥΛ ΝΑΙ ΕΤΡ[Α]
 //ΡΩΒ ΝΡΗΤΥ ΝΤΕΠΤΟΠΟΣ ΟΙ Ω.//
 //ΥΤΟ ΖΑΠΔΑΜΟΥΛ ΝΤΑΥΙ ΣΝ//
 //ΛΝΑΖΙΣΕ ΜΕΝΤΟΙΓΕ//

215. † ΑΝΟΚ ΠΑΠΝΟΥΤΕ ΠΩΗ
 ΝΓΕΩΡΓΙΟΣ ΜΠΑΥΛΟΣ Μ
 ΟΥΡΟΟΡ ΜΝΠΑΤΕΡΜΟΥΤ//
 ΜΠΒΛΛΕ ΝΡΩΠ ΜΝΠΣ
 ΗΣ ΠΩΗΡΕ ΜΠΑΠΝΟΥΤΕ
 ΝΩΛΙ ΕΝΘΟΜΟΛΟΓΕΙ Ν†ΡΕ
 ΜΠΝΟΥΤΕ ΠΠΑΝΤΩΚΡΑΤΩΡ
 ΧΕΛΚΥΡΙΚΟΣ ΘΟΜΟΛΟΓΕΙ Ν†
 ΡΕ ΖΙΒΟΛ ΜΜΟΝ ΧΕΤΣΑΚΙΑ
 ΝΑΠΑ ΑΝΑΝΙΑΣ ΖΑΠΠΡ/
 [Β]ΙΚΤΩΡ ΑΥΩ ΤΜΡΩ ΡΕ
 ΝΣΩΤΥ. //

ν. ΝΤΟΤΥ ΑΝΟΚ Π
 ΑΠΝΟΥΤΕ ΜΝΠΑ
 ΤΕΡΜΟΥΤΕ ΜΝ
 ΠΣΗΣ ΤΝΟ ΜΜΝΤΡΕ ΧΕΛΚ
 ΥΡΙΚΟΣ ΤΑΥΕΝΙΩΛΧΕ ΖΙΒΟΛ
 ΜΜΟΝ

218. † ΑΝΟΚ Λ ? Μ ΠΩΗ
 ΝΑΛΥΕΙΔ ΠΡΜΧΗΜΕ
 ΕΤΣΟΛΙ ΝΑΠΑ ΙΑΚΩΒ ΧΕΕΠΕΙ
 ΔΗ ΔΚΘΗΟΙ ΕΤΡΑΡΩΒ ΕΠΕΚΚΑ
 ΜΟΥΛ Ν†ΡΟΜΠΕ ΝΤΗ ΤΕΝΟΥ †Ο ΝΡΕ
 ΤΟΙΜΩΣ ΘΜΠΟΥΩΩ ΜΠΝΟΥΤΕ Ν
 ΤΑΠΡΟΣΕΧΕ ΕΡΟΨ ΝΤΑΡΩΒ ΘΩΨ
 ΛΧΗΛΑΛΥ ΝΚΑΤΑΦΡΟΝΗΣΙΣ
 ΑΥΩ ΧΕΝΝΕΙΡΑΤΣΩΤΜ Ν
 ΣΩΚ ΘΗΛΑΛΥ ΝΡΩΒ
 ΝΤΑΣΜΝΤΕΨΥΛΗ
 ΕΡΟΨ ΕΤΕΟΨΩΠ [Ν]
 ΣΑΡΚΑΝΗΠΕΜ//
 ΟΥΜΑ ΝΤΑΚΗ Ν//
 ΚΛΗΛ ΜΝΟΥ
 ΜΑΝΤΑΚΗ
 ΝΕΙΡΕ Ν
 ΤΑΣ
 ΜΝ

ν. ΤΕΨΥΛΗ ΜΝ//
 //ΩΠ ΝΝΟΥΡ ΝΣΧΗΛ//
 [ΧΩ]ΡΙΣ ΛΑΛΥ ΝΑΜΦΙΒΟΛΕΙΑ
 ΝΤΑΡΩΒ ΧΙΝΠΩΑ ΝΑΠΑ
 ΜΙΧΑΗΛ ΩΑΠΩΑ ΝΑΠΑ ΜΙΧΑ
 ΗΛ ΕΥΩΡΧ ΝΑΚ ΛΙΣΜΝ ΠΙ
 ΠΛΑΧ ΕΥΧΝΟΥ¹⁰ ΕΙΘΟΜΟΛΟΓΕΙ
 † ΕΓΡ, ΛΘΥΡ ΙΒ= ΙΝΔ/
 Ε= † ΑΝΟΚ ΑΒΡΑΖ
 †ΤΣΟΙΧ, ΕΡΩΒ ΝΙΜ ΕΨΣΗΖ Ε
 ΠΙΠΛΑΖ ΩΣ ΠΡΟΚΥ † ΑΝΟΚ

220. † ΑΝΟΚ ΖΗΛΙΑΣ ΠΩΗΡΕ [N]
 ΣΟΛΟΜΩΝ ΕΤΣΑΙ ΝΗΣΝ[ΗΥ]
 ΜΠΤΟΠΟΣ ΕΤΟΥΛΑΒ ΝΑΠΑ [ΦΟΙΒΑ]
 ΜΩΝ ΧΕΕΠΕΙΔΗ ΑΤΕΤΝΘ[ΝΟΙ]
 ≡ ΚΑΜΟΥΛ ΕΤΡΑΠΡΟΣΕΧ[Ε]
 ΛΥΩ ΝΤΑΡΘΩΒ ΖΩΟΥ ΤΕΝ[ΟΥ †Ο Ν]
 ΖΕΤΟΙΜΟΣ ΕΤΡΑΠΡΟΣΕΧ[Ε]
 ΝΤΕΠΕΤΝΕΝΤ ΜΤΟΝ
 ΛΥΩ ΧΕΝΝΕΙΡΑΤΩ[ΤΜ ΝΩ]
 ΤΗ ΖΜΠΕΤΕΤΗΝΑΚ[ΕΛΕΥ]
 Ε ΜΜΟΥ ΝΑΙ ΛΥΩ
 ΨΑΝΤΕΠΝΟΥΤΕ ΝΕ

v. †... ΟΑ... ΥΨΑ
 ΛΙΑ ΝΒΡΡΕ ΖΜΠΚΑΙΡΟΣ
 ΠΡΩΒ ΠΚΝΑΛΥ ΕΤΕΙ
 ΕΡΟΥ ΕΙΤΕ ΠΡΑ^{ΥΡΩ ΕΙΤΕ}ΣΟΥ ΕΝΑ
 ΝΩ^{Λ. ΧΕΟΣΑΙ}ΟΜΤΕ ΝΤΟΕ ΕΙΜΗΤ
 ΝΑΥ ΝΟΡΑΖ ΕΤΕΨΑΝ
 ΜΠΚΑΜΟΥΛ ΛΥΩ ΧΕ
 ΡΚΡΟΥ ΕΡΩΤΗ ΖΜΠΓΕ
 ΜΑ ΤΗΡΥ ΜΠΚΑΜΟΥΛ
 ΖΗΛΙΑΣ †ΕΤΟΙΧΕ ΕΠΕΙ
 † ΑΝΟΚ ΙΩΣΗΦ Ν
 ΙΩΘΑΝΜΗΣ †Ω.
 ΣΟΛΟΜΩΝ ?

222. †
 ΕΤΣΑΙ
 Ρ. ΧΕ †Ο Ν
 ΠΡΟΣΕΧΕ
 . Ε ΛΥΩ ΤΑΙ ≡ ≡ Σ
 ΝΝΕΚΤΒΝΟΟΥΕ ΝΓΤ
 ΚΑΤΑΦΡΟΝΗΣΙΣ ΝΩ.
 ΖΗΤΟΥ ΕΙΤΕ ΖΜΠΧΙΟΡ
 ΕΙΤΕ ΖΜΠΧΙΤΩΡ
 ΕΙΤΕ ΖΜΠΧΙΕΙΩΤ
 ΛΥΩ ΝΤΑΣΩΤΜ [N]
 ΣΩΤΗ ΖΝ

v. ≡ ΜΑΥ ? ΤΜ
 [ΩΤΜ ΝΩΤΗ ΖΝΛ[ΑΥ]
 [N]ΘΩΒ ΟΥΔΕ ΕΤΜΡΑΤΧ
 . ΔΕ ΟΥΩΙΖΜ ΑΛΛΑ ΝΤΑΣΩΤ[Μ]
 [N]ΣΩΤΗ ΖΝΘΩΒ ΝΙΜ † ΑΝΟΚ
 . Ρ ΠΩΗΡΕ ΝΚΕΛ †ΕΤΟΙΧΕ
 [Ε]ΠΙΠΛΑΖ † ΑΝΟΚ ΔΑΥΕΙΔ
 [N]ΘΑΛΛΟ ΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
 ΛΙΟ[ΑΙ] ΠΕΠΛΑΖ †

(218.) ΛΕΩΝΤΙΟΣ ΠΩΗΝΦΟΡΟΣ
 ΑΥΑΙΤΙ ΜΜΟΙ ΛΙΣΑΙ ΠΙΠΛΑΖ
 ΛΙΓΥΠΟΓΡΑΦ, ΕΛΡΟΥ †Ο
 ΜΜΗΤΡ,

v. † ΑΝΟΚ ΠΩ
 ΠΩΗΡΕ ΝΠΕΣΥΝΤΕ
 †Ο ΜΜΑΡ,

221. † ΑΝΟΚ ΙΩΣΗΦ ΠΩΗΡΕ Μ
 ΠΑΥΛΟΣ ΕΤΣΑΙ ΜΠΠΡΕΣΒ, ΑΠΑ ΒΙΚ
 ΤΩΡ ΧΕΕΠΕΙΔΗ ΑΚΘΝΟΙ ΕΤΡΑΡΘΩΒ ΖΙ
 ΠΕΚΚΑΜΟΥΛ †ΜΟΥ †Ο ΝΡΕΤΟΙΜΟΣ ΕΤΡ
 ΑΠΡΟΣΕΧΕ ΕΡΟΥ ΖΗΤΑΘΟΜ ΤΗΡΣ
 ΛΥΩ ΝΤΑΡΘΩΒ ΕΤΠΟΡΚ ΨΑΠΝΑΥ Ε
 †ΝΑΒΩΚ ΕΖΙ ΠΕΚΚΑΜΟΥΛ Ν
 ΤΑΡΘΩΒ ΔΕ ΖΩΩΥ ΧΙΝΣΟΥ
 Λ ΝΑΠΑ ΠΑΠΝΟΥΤΕ
 ΨΑΣΟΥ Λ ΝΑΠΑ Π
 ΑΠΝΟΥΤΕ ΕΚΟΥ
 ΡΟΜΠΕ
 ΛΥΩ ΟΝ

v. ΝΤΑΣΜΝΤΕΚ... Η ΝΤΑΤΑ
 ΔΕ ΕΤΟΟΤΚ ΕΙΝΑΕΙ ΕΒΟΛ ΖΙΤΟΟΤΚ
 ΕΤΕΟΥΜΑ ΝΤΑΚΗ ΝΕΙΕΙΡΕΠΕ
 ΜΝΟΥΜΑ ΝΤΑΚΗ ΝΚΛΑΛ ΜΝΟΥ
 ΨΩΠ ΝΝΟΥΘ ΜΝΟΥΨΩΠ
 ΓΑΝΗ ΛΥΩ ΧΕΝΝΕΚΚΝΚΑΤ[Α]
 ΦΡΟΝΗΣΙΣ ΝΩΙ ΖΝΛΑΛΥ [N]
 ΘΩΒ ΑΝΟΚ ΙΩΣΗΦ ΜΠΑΥΛ[ΟΣ]
 †ΕΤΟΙΧΕ ΕΩΒ ΝΙΜ ΕΥΣΗΘ [ΖΜΠ]
 ΕΙΠΛΑΖ ΙΩΣΗΦ Π.
 ΒΑ ΜΑΡΤΥΡΩ
 ΠΑΤΕΡΗΤΕ Ν
 ΕΩΡ ≡ ΛΡ

223. † ΑΝΟΚ ΦΟΙΒ[ΑΜΩΝ]
 ΝΑΠΑ ΒΙΚΤΩ[Ρ]
 ΒΑΜΩΝ ΧΕΕΠ[ΕΙΔΗ]
 ≡ ΟΣΤΕΝ
 ΑΧΝ[ΚΑΤ]ΑΦΡΟ[ΝΗΣΙΣ]
 ΝΤΑΡΘΩΒ [ΕΡΟΥ Α]ΥΩ
 ΝΤΡΟΜΠΕ. ≡ ≡ Σ
 ΑΝΟΚ ΦΟΙΒΑ[ΜΩΝ]
 ΕΠΕΙΣΑΙ ΑΝ
 ΝΑΠΑ ΦΟΙΒΑΜ[ΩΝ]
 ΧΟΥΤΟΥΕ Μ
 ΚΑΤΗΣ ΙΝ[ΔΙ]ΚΤΙΟΝ[ΟΣ]
 †Ο ΜΜΑΡΤΥΡΟΣ

224. † ΛΙΧΙ ΝΗΣΟΙ ΝΤΕΚΜΝΤΕΙΩΤ ΔΙΡΑ
 ΨΕ ΕΜΑΤΕ ΠΛΗΝ: ΕΠΕΙΔΗ ΑΠΑΥΛΟΣ ΣΩΛΙ ΕΡΗΣ
 ΧΕΜΩΥΣΗΣ. ΜΕΘΤΗ: ΑΝ ΕΠΚΑΜΟΥΛ ΤΙΜΟΥ ΕΦ[Ο]
 ΣΟΝ ΕΠΑΥΛΟΣ ΘΑΘΤΗ ΑΝ ΠΕΤΕΥΟΥΛΩΥ ΨΑΥ.
 ΠΛΗΝ ΚΑΝ ΑΥΑ. ΝΑΟΥ ΝΕΜΑΡΤΥΡΟΣ
 ΝΕΑΤ ΕΡΟΦ: ΕΤΑΝΗΘ ΓΑΡ ΨΙΝΕ ΝΕΑΠΑ
 ΣΗΣ ΑΝΟΚ ΘΩΤ ΕΕΙΨΙΝΕ Ν
 ΠΛΗΝ ΕΨΩΠΕ ΣΟΥΨΥ ΤΕΡ
 ΘΗΤ ΘΑΘΤΗΚ ΕΕΙΠΩΛΘ
 ΜΝΤΕΙΩΤ ΝΚΑ
 ΔΟΛΠ ΕΡΟΙΚ
 ΧΕ

v. ΟΝΤΑ
 ΝΠΕΣΣΩΜΑ ΧΕ
 ΝΠΚΑΜΟΥΛ ΕΙ
 ΛΟΣ ΡΡΕΥΧΙΔΟΛ ΤΑΑΣ ΝΠ
 ΝΕΙΩΤ ΑΠΑ ΔΙΟΣ ΘΙΤΗΦΑΥ
 ΠΕΚΩΗΡΕ †

225. † ΨΟΡΠ ΜΕΝ †ΨΙΝΕ ΕΤΕΤΝΜΝΤ
 ΣΟΝ ΕΤΝΑΝΟΥΣ ΝΡΩΜΕ ΝΡΕΥΡ
 ΘΟΤΕ ΛΥΩ ΝΡΕΥΨΜΨΕΝΟΥΤΕ
 ΕΠΕΙΔΗ ΑΤΕΤΝΤΝΝΟΟΥ ΠΡΩ
 ΜΕ ΕΡΗΣ ΝΑΙ ΕΤΒΕΠΚΑΜΟΥΛ
 ΜΠΕΠΡΩΜΕ ΘΕ ΕΡΟΙ ΘΜΠΜΑ
 ΑΛΛΑ ΝΤΑΥΘΕ ΕΠΣΟΝ ΠΧΟΥΙ
 ΕΜΠΥΘΝ ΑΠΟΚΡΙΣΙΣ †ΝΟΥ
 ΕΙΣ ΠΚΑΜΟΥΛ ΔΙΤ
 ΝΝΟΥ

226. † ΤΑΑΣ ΜΠΑΕΙΩΤ
 ΕΤΟΥΛΑΒ ΑΠΑ
 ΒΙΚΤΩΡ ΘΙΤΝΠΕΤ
 ΡΟΣ ΑΡΙ ΠΝΑ ΝΓΤΝΟ
 ΝΟΥ ΝΒΑΜΑΥΛΕ
 ΝΣΕΒΩΚ ΝΕΒΡΕΟΣ
 ΕΘΡΑΙ ΤΕΚΜΝΤ
 ΕΙΩΤ ΣΟΟΥΝ ΧΕ
 ΝΤΟΟΥΝΕ ΝΤΑ
 ΥΚΕΝΕΤΟΥ
 ΛΥΩ ΟΥΔΙΚ
 ΙΟΝ ΑΝ Π

227. † ΘΗΛΙΑΣ ΠΙΕΛΑΧΙΣΤΟΣ ΕΥΣΩΛΙ
 ΜΠΕΥΜΕΡΙΤ ΝΣΟΝ ΕΝΩΧ ΨΟΡΠ ΜΕΝ
 †ΨΙΝΕ ΕΡΟΚ ΑΡΙ ΤΑΓΑΠΗ ΝΓΧΟΟΥ
 ΠΒΑΜΟΥΛ ΝΥΤΑΛΟ ΠΙΒΑΜΟΥΛ ΝΨΕ
 ΘΙΤΜΟΥΙ ΕΝΝΕΑΧΟ ΜΠ. ΑΠΨΕ
 ΜΠΟΥΣ ΜΠΙΩΘΕ ΝΘΡΡΕ ΕΤΒΕ
 ΤΨΗΥΕ ΜΠΜΑ ΕΤΟΥΛΑΒ
 ΚΑΙ ΓΑΡ †ΣΟΟΥΝ ΧΕΚΡΧΡΙΑ
 ΑΝ ΝΤΑΜΝΤΕΛΑΧΙΣΤΟΣ
 ΝΡΕΥΡΝΟΒΕ

v. ΝΑΙ ΟΝ
 ΝΤΑΤΝΝΟΥ
 ΣΟΥ ΝΑΚ ΟΝ
 ΝΤΟΟΥΤΥ

228. ΨΟΡΠ ΜΕΝ ΤΝΨΙΝΕ
 ΕΤΕΚΜΝΤΜΑΙΝΟΥΤΕ
 ΕΠΙΔΗ ΑΝΠΑΡΑΚ Μ
 ΜΟΚ ΜΠΝΑΥ ΝΤΑΚΕΙ
 ΕΘΟΥΝ ΕΤΡΕΚΤΝΝΟΟΥ
 ΠΕΙΩ ΝΑΝ ΑΚΧΟΟΣ
 ΧΕ†ΝΑΤΝΝΟΟΥΥ
 [†]ΕΝΟΥ ΑΡΙ ΠΝΑ ΕΚ
 ΨΑΝΧΙ ΤΕΙΒΛΑΧΕ
 ΕΚΤΝΝΟΟΥΥ
 ΤΕΧΡΙΑ

v. ΛΥΩ ΤΝΝΑΠΡΟΣΕΧΕ
 ΕΡΟΦ ΝΤΕΠΕΚΩΗΤ Μ
 ΤΟΝ ΑΡΙ ΠΝΑ ΜΠΕΡ
 ΔΩ ΝΟΥΕΨ ΝΤΝΝΟΟΥΥ
 ΧΕΚΑΣ ΘΜΠΑΙ ΕΝΝΑΕΥ
 ΧΑΡΙΣΤΕΙ ΝΑΚ ΤΝΝΟΟΥ
 ΝΚΑΜΟΥΛ ΝΣΕΒΙ ΝΨΑ

229. ΘΑΘΗ
 ΜΕΝ ΝΩΒ ΝΙΜ ΤΙΠΡΟΣ
 ΚΥΝΕΙ ΝΤΕΤΝΘΑΓΙΩΣΗΝΕ
 ΝΑΙΑΤΕ ΕΤΣΜΑΜΑΤ ΚΑΤΑ ΠΝΟΥ
 ΤΕ ΕΠΕΙΔΗ ΑΚΤΝΝΑΟΥ ΝΑΙ ΕΤΒΕ

v. ΑΛΛΑ ΑΡΙ ΤΑΓΑΠΗ
 ΝΓΚΩ ΠΕΚΩΗΤ ΘΙΠΤΟΠΟΣ
 ΧΕΟΥΧΑΙΕΠΕ ΛΥΩ ΝΓΧΟΟΥ. Σ
 ΠΛΘΕΡΜΟΥΘΙΣ ΠΕΚΩΗΡΕ ΝΥ
 ΚΩ ΠΕΥΘΗΤ ΘΙΠΨΑΧΕ ΕΡ
 ΨΑΝΟΥΡΩΜΕ ΤΑΥΟ ΟΥΨΑ
 ΧΕ ΝΑΥ Ο...Υ Ν
 ΧΕΝΤΟΥ ΠΕΤΡ

ΠΚΑΜΟΥΛ †ΝΟΥ ΕΙΣ ΘΗΤΕ Δ[ΝΟΝ]
 ΠΑΥΛΟΣ ΜΗΚΟΥΛΟΥΤΕ ΕΣΘΑΙ ΝΑΛΠ
 .ΤΙΑ ΜΗΒΑΣΙΛΕΥΣ ΧΕΒΩΛ ΠΩΤΩΡΕ
 ΝΠΚΑΜΟΥΛΕΒΟΛ ΧΕΜΕΥΠΑ ?
 ΜΜΟΥ ΝΚΟΥΣΟΠ ΕΙΩΛΝΡΗΠΤΩ..
 †ΗΝΟΥ ΕΡΗΣ ΤΕ ΝΤΑΚΝΤΚ ΕΩΩΠΕ
 [ΕΙ]ΤΜΕΙ ? ΑΡΙΤΑΓΑΠΗ ΕΩΩΠΕ ΒΟΥ
 ΨΕ ΕΤΡΑΒΩΚ ΠΩ ΕΦΟΙ ΧΑΟΥ ΝΑΙ
 ? !ΟΝΚ.ΛΥ ΝΧΕ†ΝΑΨΗΝΘΗ
 ΜΩΒ ΘΝΤΚΛΙΕ ΧΑΟΥ

231. †ΨΟΡ[Π
 ΕΡΟΚ.ΟΥΧ
 ΠΕΙΩ ΝΙΩ
 ΤΕΙΕΙΟΥ ΝΤΑ
 ΤΑΘΟΙ ΤΑΧΥ
 ΤΑΧΥ

v. ΤΑΑΣ Ν
 †ΑΙ ΘΙΤΝΒΙΚ
 [ΤΩΡ] ΠΠΡΕΣ †

232. † ΝΨΟΡΠ ΜΕΝ †ΨΙΝ[Ε]
 ΕΠΑΣΟΝ ΒΙΚΤΩΡ ΠΜ[Ο]
 ΝΟΧΟΣ ΝΑΠΑΓΓΑ ΦΟ[ΙΒΑ]
 ΜΩΝ ΧΕΕΠΕΙΔΗ Δ
 ΚΝΑΚΟ ΕΤΟΟΤ ΧΕΚ
 ΝΟΟΥ ΤΠΑΨΕ ΝΘΟΛ
 ΝΗΡΠ ΝΑΙ ΤΕΝΟΥ
 ΠΡΚΩ ΝΨΟΥΤΗΝ
 ΟΟΥΣ ΝΑΙ ΟΥΧ
 ΔΙ ?
 ΠΟΛΑ

234. ΧΕΕΝΑΣΩΥ
 †ΨΩΟΥ ΕΡΟΥΝ ΔΝ
 ΜΑΚΕΙ ΕΘΡΑΙ ΝΔΕΥ
 †ΨΟΥΘΕΠΗ ΕΩΩΠΕ ΜΑΚ
 ΔΙΠΛΑ ΝΗΡΠ ΝΑΝ ΝΕΤΩΨ
 ΠΕΤΣΟΟΥΝ ΧΕΜΝΤΕΙ
 ΧΕΟΥΑ ΝΒΩΚ ΕΡΟΥΝ
 ΧΩΝ ΟΥΤΕΡ
 ΜΠΔΕΥΔΕ
 ΨΙΛΟΠΟ
 ΟΚΡΑΤΩΡ
 ΛΑ
 ?

236. †
 †ΟΥΨΩΕ
 ΝΤΕΥΝΟΥ ΤΕΚ
 ΝΑΧΙ †ΒΛΧΕ ΤΗΝΟΟΥ †ΟΥ

ΨΟΥ ΧΕΝΝΕΠΡΗ ΤΑΚΟΟ
 Υ ΟΥΧΑΙ ΤΑΑΣ ΜΠΜΑΙ
 ΝΟΥΤΕ Π[ΣΕ]ΝΘΙΟΣ
 ΘΙΤΝ

230. † ΑΝΟΚ ΠΑΓΑΜ Μ
 ΠΑΠΑΣ ΕΙΣΘΑΙ ΝΚΟΥ
 ΣΑΝΑ ΝΤΑΧΗΛ ΧΕ
 †ΨΩΤΩΡΕ ΕΤΟΟΤΕ Ν
 ΟΥΚΑΜΟΥΛ ΝΒΡΑ:ΜΗΠΕΥ
 ΨΩΜ ΕΤΑΛΥ ΝΗ: ΘΜΠΑΩΝΕ
 ΝΨΟΥΛΑΛΥΕ: ΝΑΝΤΙΛΟΓΙΑ
 ΟΥΨΩ: ΝΤΕΤΑΛΥ: ΝΚΑΛ
 Η: ΜΗΚΥΡΙΚΟΣ ΑΝΟΚ ΕΤΨΩ
 ΡΕ: ΕΤΟΟΤΕ ΜΗΤΕΙΩΒ ΜΗ
 ΛΑΛΥ ΝΡΩΜΕ ΕΜΗΤΙ ΑΝΟΚ
 ΑΝΟΚ ΠΑΓΑΜ †Σ†ΧΕΙ
 ΤΑΑΣ ΝΚΟΥΣΑΝΝΑ ΘΙ^{ic}
 ΠΑΓΑΜ ΜΠΑΠΑΣ

233. † ΟΥΨΩ ΜΑ ΝΠΨ
 ΣΝΑΥ ΝΚΟΥΡ Ν
 ΡΩ ΜΠΑΕΙΩΤ
 ΠΑΛΜ ΕΠΡΩ Μ
 ΠΘΝΣΙΑΣΤΗΡΙΟΝ
 ΝΘΕ ΤΕΥ
 ΜΠ

235. [Τ]ΝΑΣΠΑΖΕ
 ΝΤΕΤΝΜΝΤ
 ΨΗΡΕ ΕΜΑΤΕ ΕΙΣ
 ΣΝΤΕ ΝΔΙΠΛΗ ΝΗΡΠ
 ΝΒΡΡΕ ΑΝΤΗΝΟΟΥΣΟΥ
 ΜΝΟΥΗΡ ΛΑΣ ΟΥ
 ΨΩ ΜΟΧΘΟΥ ΜΗ
 ΝΕΥΕΡΗΥ ΝΤΕ
 ΤΗΡΠΝΑ ΝΜΜΑΥ
 ΝΤΕΤΝΣΩΤΨ
 ΣΥΝΤΕ ΝΔΙ
 ΠΛΗ ΝΑΥ

237. †ΛΥ ΨΑΝΤΨΕΙ ΝΓ
 †ΨΝΑΥ ΝΣΜΑΘ ΝΕΛΟΟΛΕ
 †ΤΗΝΘΟΥΣΟΥ ΝΤΕΤΝΜΝΤΣΟΝ
 †ΜΟΥ ΝΤΕΤΝΨΛΗΛ ΨΑΚΥ
 †ΟΜΠΕ ΠΕΤΟΝΘ ΟΥΧΑΙ
 ΤΑΑΣ ΝΝΑΣΗΝΥ
 ΘΙΤΝΠΕΤΝΣΟΝ

ΝΔΙΠΛΕ ΝΗΡΠ ΝΑΙ
ΕΒΟΛ ΝΝΤΕΝΤΑΚΤΗΝ
ΟΟΥΣΟΥ ΝΑΙ ΘΜΠΩΛ
ΝΤΟΟΤΥ ΜΠΜΑΝΚΑΜ
ΟΥΛ ΜΝΤΕΚΤΗΝΟΟΥ?
ΘΝΝΙΕΤΜΜΩ ΜΠΡ
ΤΗΝΟΟΥΣΟΥ ΤΑΛΣ
≡ ΝΑΣ.† Ν ΘΙΤΝ
≡ ΚΑΜ
≡ ?

239. † υορπ ΜΕΝ ΜΠΩΛ
ΧΕ † ωΙΝΕ ΕΤΕΤΝ
ΜΝΤΣΟΝ ΕΤΝΑΝΟΥΣ
ΘΜΠΧΩΚ ΤΗΡΥ ΝΤΑΨΥΧΗ
ΕΙΣ ΟΥΜΑΛΧΕ ΜΠΟΥΘΑΤΛΑ. Ν
ΤΕΩ ΛΙΤΗΝΟΟΥΣ ΝΗΤΗ ΝΤΟΟΤΥ
ΜΠΠΡΕΣΒΥΤΕΡΟΣ ΑΥΩ ΟΝ ΕΤΒΕ
ΠΤΩΩ ΝΗΘΒΑΣ ΛΙΧΟΟΣ ΜΠΡΩ
ΜΕ ΠΕΧΛΥ ΧΕ† ΝΑΒΙΤΥ ΑΡΙ ΤΑ
ΓΑΠΗ ΝΤΕΤΝΣΚΥΛΕΙ ΝΤΕΤΝ
ΕΙ ΑΝΘΗΤ ΝΤΑΕΙ ΜΠΡΩΜΕ Ν
ΤΕΤΝΠΩΛΘ ΝΜΜΑΥ ΕΤ[ΒΕ]
ΠΩΛΑΡ ΑΥΩ ΕΤΒ≡
ΚΑΙ ΓΑΡ ΑΝΙΟΥ≡
ΥΤΑΒ≡
≡

241. † ΠΛ ? ΑΝ?
? ?
ΝΤΕΤΝΜΝΤΕΙΩΤ. . ΕΚ≡
ΡΠΜΜΕΥΕ ΘΝΝΕΤΝΩΛΗΛ ΤΑΡΕ
ΠΧΟΕΙΣ ΝΑΖΜΕΝ ΘΜΠΕΥΕΜΩΝ
ΕΙΣ ΝΕΩΡΞ ΛΙΤΗΝΑΣΟΥ ΝΑΚ ΘΑ
ΝΚΥΡΕΑ ΑΥΩ ΕΙΣ ΠΣΟΒΙΩ ΝΘΒΟΣ
ΛΙΧΑΥΥ ΝΘΚ ΝΤΑΙΝΟΥΧ ΚΑ
ΜΙΣΝ ΕΡΟΣ ΠΝΟΥΤΕ ΣΟΥΝ ΑΥΘΙ
ΣΕ ΕΡΟΙ ΝΣΝΑΥ ΝΝΕΙΟ ΕΤΜΑΧΕ
ΜΠΕΙ† Ν. ΛΙΧΟΣ ΧΕΠΑΝΤ? ≡
ΚΟΥ≡

243. † † ΠΡΟΣΚΥΝ, ΑΥΩ † ΑΣΠΑΖΕ Ν
ΤΕΤΝΜΝΤΜΑΙΝΟΥΤΕ ΝΣΟΝ ΕΤ
ΤΑΕΙΝΥ ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΠΙΣΤΕΥΕ[Ν]
ΛΙ † ωΙΝΕ ΝΣΑΠΕΤΝΟΥΧΑΙ ΘΝ[ΘΩ]
Β ΝΙΜ † ΤΑΜΟ ΔΕ ΝΤΕΤΝΕΥΛΑΒ/ Ν
ΣΟΝ ΕΤΒΕΣΥΜΕΩΝ ΧΕΑΤΕΤΝΑΝΕΧΕ
ΩΑΠΟΟΥ ΜΠΕΤΗΤΗΝΟΟΥΥ ΚΑΙ ΓΑΡ

ΜΩΥΣΗΣ
ΠΙΘΛΑΧ

238. ≡ ΝΙΩΣΗΦ≡
≡ ΣΕΝΕΔΩΜ ΠΩΥΗΡΕ?
≡ ΩΜΩΝ ΠΡΜΧΙΜΗ
≡ ΝΗΚ ΜΑΛΒΕ ΜΝ†
≡ ΡΠ ΝΤΑΤΑΛΥ ΝΑΚ
≡ ΝΠΩΛ ΝΚΑΡΑΚΟΣ
≡ ΚΚΩ ΜΠΧΟΕΙΣ?
≡ ΤΑΤΩ?

240. † ΑΥΤΑΜΟΙ
ΧΕΠΝΟΒ ΝΡΩΜΕ ΘΜ
...! Α ΑΝ ΟΥΔΕ ΠΡΕΣΒ, ΑΡΙ
ΠΝΑ ΕΡΩΑΝΠΕΙΡΩΜΕ
ΠΩΘ ΕΡΩΤΗ † ΤΡΑΡΤΕ
ΝΑΥ ΧΕΤΕΧΡΙΑΤΕ
ΜΠΡΩ ΧΕΩΑΝΡΠΝΑ
ΜΝΝΕΣΝΗΥ ΝΡΑΣΤΕ ΠΕ
ΧΕ ΜΑΡΚΟΣ ΧΕΣΝΤΟΟΤΥ
ΜΠΑΠΑΣ ΧΟΟΥ ΝΓΧΙ
ΤΣ ΑΡΙ ΠΝΑ ΤΑΛΣ
ΝΑΥ ΜΠΡΩ : ΤΑΛΣ
ΜΠΣΜΑΥ ΘΙΤΝΜΑ
ΘΘΑΙΟΣ

242. ΑΝΟΚ≡
ΗΛ ΕΤΣΘ[ΛΙ ΕΤ]
ΩΙΝΕ ΕΤΕ ?
ΜΑΥ ΤΑΧΗΛ [ΑΡΙ]
ΤΑΓΑΠΗ ΧΟ[Ο]
Υ ΘΛΟΤΙΞ ΝΑ
Ι ΧΕΜΝΤ
ΛΙ ΟΥΧΑΙ
ΘΜΠΧ
ΟΕΙΣ

244. † ΠΧΟΕΙΣ ΣΟΟΥΝ ΜΠΠΩ≡
ΡΧΩΑΡ ΝΜΜΑΚ ΘΟΛΩΣ
ΜΠΝΑΥ ΝΤΑΚ† ΝΑΙ ΜΠΘΟΛΟΚ ΑΚΟΥΩ
ΩΒ ΑΚΧΟΟΥ ΣΕΟΥΑΚ ΝΗΙ ΟΥΗΡ ΛΙΟΥΩΥ
Β ΛΙΧΟΟΥ ΝΑΚ ΧΕ† ΣΟΟΥΝ ΑΝ ΣΕΥ† ΤΑΝΩ
ΠΕΧΑΚ ΣΕ ΑΥΤΛΟΥ ΕΘΟΥΝ ΘΑΘΗΝΙ ΜΜΝΤ
ΣΝΟΟΥΣ ΘΙΜΝΤΟΥΕ ΛΙΟΥΩΩΒ ΛΙΧΟΟΥ ΣΕΥ
† ΜΜΝΤ ΘΑΘΗΝ ΑΚΧΟΟΥ ΘΩΩΚ ΣΕ ΜΕΙΩ
ΩΤΜΝΤ ΘΝΤΕΡΟΜΠΕ ΩΑΤΣΝΟΥ ΛΙΟΥΩ
[ΩΒ ΛΙ

ΛΥΕΝΟΥΤΕ ΤΑΜΟΙ ΧΕΝΤΑΤΕΥΛΩ
 ΤΙΞ ΣΩΡΜ ΟΥΩΥ ΟΥΝ ΝΓΤΗΝΝΟΥΥ
 ΕΝΘΗΤ ΨΑΙΨ ΠΑΣΗΡ ΝΑΥ ΝΥΘΟΒ
 ΣΥ ΨΑΝΨΑΠΑΝΤΑ ΕΤΕΤΝΜΗΤ
 ΣΟΝ ΝΤΑΣΜΗΝ ΦΩΒ ΝΜΜΑΚ ΤΑ
 ΡΕΙΣΜΗΝ ΝΑΣΗΡ ΝΑΥ ΑΛΛΑ ΠΑΝ
 ΤΩΣ ΜΠΡΩ ΝΨΟΥΤΗΝΝΟΥΥ ΠΕΘ
 ΟΥΟ ΝΗΛΙ ΨΑΣΠΑΖΕ ΝΠΕΣΝΗΥ
 ΤΗΡΟΥ ΕΤΗΝΜΗΤΗΝ ΘΜΠΧΟΕΙΣ
 ΠΜΛΙΝΟΥΤΕ ΝΣΟΝ
 ΠΑΥΛΟΣ ΙΣΑΚ
 ΠΕΙΕΛΑΧ/

245. † ΝΨΟΡΠ
 ΔΕ †ΠΡΟΣΚΙΝ[Ε Ν]ΤΕΚ
 [ΜΗ]ΤΣΟΝ ΕΤΤΑΙΝΥ Τ. .
 ΤΙΒΛΧΕ ΨΗΜΕΝΤΑΙΝΤΣ
 . ΟΥΝ ΜΠΚ. . . . ΕΤ ΤΗΡΣ
 ΤΤΟΕΙΣ ΤΑΙΤΑΑΣ ΜΠΕΣΝΤΕ ΧΕ
 ΡΟΥΣΟΤΤΑΙΒΕ ΝΤΑΣ ΜΠΕΤΡΩΝ[ΙΟ]
 ΠΔΕΩΜΕΤΡΙΣ ΤΗΝΟΥΣ ΝΛΙ
 ΝΤΕΜΠΡΩΜΕ ΕΤΗΛΑΝ ΤΙΒΛΧ
 Ε ΝΑΚ ΧΕΤΕΚΡΙΑΤΕ
 ΤΑΑΣ ΜΠΑΣΟΝ ΜΨΥΧΗΣ
 ΘΙΤΗΠΡΕΣΒΕ
 [ΤΕ]ΡΟΣ ΠΙΕΛΑΧ/ †

247. † [†] ΘΑΘΗ ΜΕΝ ΜΠΨΑΧΕ
 †ΨΙΝΕ ΕΤΕΚΜΗΤΣΟΝ ΜΡΓΓ
 ΔΩ ΝΨΟΥΕΙ
 [Ψ]ΟΡΠ ΜΕΝ †ΨΙΝΕ ΕΤΕΚΜΗΤΨΗΡΕ
 [Π]ΧΟΕΙΣ ΕΦΕΣΜΟΥ ΕΡΟΚ ΜΗΝΕΤΨΟΟΠ
 ΝΑΚ ΤΗΡΟΥ ΑΡΙ ΤΑΚΑΠΗ ΝΨΟΥ
 ΠΨΩΜΕ

249. ? ?
 ≡ ΠΝΑ ΟΥΝ ΜΠΡΡ
 [Π]ΩΒΨ ΝΧΟΟΥ ΝΨΩ[Μ]
 [Ε]ΝΑΝ ΝΤΗΝΜΩΤΟΥ
 [ΧΕ]ΚΑΣ ΕΝΑΨΘΗΥ ΕΡΟΟΥ Ν
 [ΤΗ]ΕΥΧΑΡΙΣΤΑ ΝΤΟΤΣ ΝΤ
 [ΕΚ]ΜΗΤΜΑΙΝΟΥΤΕ Μ
 ≡ ΔΨΨ . ΝΨΟΥΧΟΟΥ
 ≡ ΚΕΡΕΔΜΑ ΝΑΠΑ ΤΑ
 [Μ]ΑΝΟΣ ΜΗΠΕΝΔΩΜ
 [Ι]ΟΝ ΝΑΠΑ ΨΕΝΟΥΤΕ
 ≡ ΠΤΟΜΑΡΙΟΝ

ν. ΙΑΚΩΒ ΨΗΜΕΝΕΝΤΑ.

ΧΟΟΥ ΝΑΚ ΧΕΨΙΨΙΝΕ ΣΕΠΨΑΡ ΕΙΜΗΤΕ Α
 ΝΗΚ ΘΟΥΟ ΜΑΙΔΑΧΒΗΚ ΤΕΝΟΥ ΕΙΣΘΗΤΕ
 ΔΙΨΙΝΕ ΣΕΠΨΑΡ ΔΙΘΗΤΕΣ ΕΣΟΥΨ ΝΟΧΑ
 ΑΝ ΝΣΑΜΗΤ ΚΟΥΛΨΥ ΜΗΤ ΤΗΝΝΟΥ ΕΒΟΛ
 ΝΤΑΤΚΟΟΥ ΕΒΟ[Λ] ΝΝΑΚ ΨΑΝΤΑΨ ΝΕΤΑΡΟ
 ΜΠΑΚΣΟΟΥΝ [Ψ]ΩΚ ΣΕΝΤΟΚ ΣΝΑΙΤΕ. .
 ≡ ΕΤΕ ≡ ΨΡΩΙ ΜΠΝΟΥΤΕ ΣΕ
 ≡ ΤΑΛΥ ΤΑ. ΚΟΥΡ.
 ≡ ΜΑΙΔΑΚ ΘΝ
 ≡ ΙΨ ΤΑΛ[Σ]
 ≡ ? ? ≡

246. ΤΑΑΣ ΜΠΑΜΕΡΙΤΝΣΟ
 Ν ΔΑΥΕΙΔ ΜΗΠΛΟΥΟΡΚ
 ΗΣ ΡΠΝΑ ΝΤΕΤΗΨ ΠΨΩΜΕ
 ΜΠΑΔΕΙΩΤ ΝΨΗΤΨ ΝΑΙ ΝΤΑΟ
 ΨΥ ΝΤΑΧ. ΨΥ ΝΗΤΗ ΠΨΩΜΕ
 ΜΠΡΟ. . . . ΑΠΑΣ ΕΤΕΚΑΜΗ
 ΨΨ. . . . ΡΟΟΥ ΜΠΝΟΒ
 ? ≡ ΚΑΛΕ ΟΥΛΑΧ

ν. [Χ]ΘΕΙΣ ΣΜΟΥ ΕΡΟΚ ΝΤΗΝ
 ΝΤΝΟΥΣ ΝΑΚ ΟΝ
 ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ
 ΤΑΑΣ ΜΠΡΕΨΡΡΟΤΕ
 ΝΣΟΝ ΜΑΘΘΑΙΟΣ ΘΙΤ[Ν]
 ≡ ΠΙΕΙ ΕΛ[ΑΧ]≡

248. † ΕΠΒΙΔΗ ΛΙΕΙ ΕΒΟΛ ΘΙΤΗΤΕΚ
 ΜΗΤΕΙΩΤ ΔΙΚΑΨΑΛΤΗΡΕ ΝΑΧ
 ΧΕΤΑΨ ΕΒΟΛ ΧΙΝΤΑΙ ΕΝΘΗΤΑΙ
 ΑΠΑΝΤΑ ΕΠΡΕΣΒ, ΠΕΤΡΩΝΕ
 ΜΠΤΟΟΥ ΝΤΣΕΝΤΕΙ ΔΥΧΟΟΣ ΝΑΙ
 ΧΕΨΡΧΡΕΙΑ ΝΑΥ ΡΠΝΑ ΟΥΝ ΝΓ
 ΤΑΛΥ ΜΠΠΙΣΤΟΣ ΝΤΑΨ ΧΕΣΟΥ
 Α ΕΙΣ ΠΣΟΝ ΙΣΙΔΩΡΟΣ ΠΑΙΑΚ ΑΙ
 ΧΟΟΥ ΜΠΡΕΣΒ, ΠΕΤΡΩΝΕ ΧΕΕΦΕΤ
 ΣΟΥΝΤΨ ΝΑΙ ΠΑΝΑΓΚΑΙΟΝ ΨΑΣΠΑ
 [ΖΕ] ΝΤΕΚΜΗΤΕΙΩΤ ΟΥΧΑΙ †
 [ΤΑ]Σ ΜΠΡΕΣΒ, ΒΙΚΤΩΡ ΘΙ
 ΤΜΠΣΟΝ . . ΤΕΚΝΟΣ †

250. † ΑΡΙ ΤΑΓΑΠΗ
 ΝΤΕΤΗΤΗΝΝΟΥ
 ΠΠΑΡΑΔΕΙΣΟΣ ΝΨΙ[Ψ]
 ΗΤ ΝΑΝ ΜΗΠΠΑ[ΡΑΔΕΙ]
 ΣΟΣ ΜΠΘΟΣΜ ≡ [ΔΕ]
 ΚΗΤΙΚΟΝ ≡
 ≡ ΣΟΥ ≡

ΕΤΤΛΕΙΝΥ ΑΠΑ ΑΘΑΝΑ
 ΣΙΟΣ ΔΙΤΝΑΘΑΝΑΣΙ
 ΟΣ ΠΕΙΕΛΥ

255. † ραθε
 ΜΕΝ ΝΩΒ
 ΝΙΜ †ΨΙΝΕ ΕΠΕ
 ρλοβ ΝΤΕΚΜΝΤΡΕϥ
 ψ[μ]ΨΕΝΟΥΤΕ ΕΤΑΙΝΥ
 ΚΑΤΑ ΣΜΟΤ ΝΙΜ ΕΠΕΙΔΗ
 ΔΙΨΑΧΕ ΝΜΜΑΚ ΜΝΠΡΜΝ
 ρΟΥΝ ΓΕΩΡΓΙΟΣ ΕΤΒΕΠΡ[Η]ΚΕ
 ΔΚ[ϣ]ΘΟΣ ΝΑΙ ΧΕΠΕΤΕΚΑ ΞΝΤϥ
 ΧΟΟΥϥ ΝΑΙ ΤΕΝΟΥ ΡΠΝΑ ΜΝΠΕ
 ΣΝΑΥ ΝΩΗΚΕ ΝΤΑΙΤΗΝΟΟΥΣΕ
 ΝΑΚ ΠΝΟΥΤΕ ΣΟΟΥΝ ΧΕΕΥΡΟΥ
 ΞΨ ΕΒΟΛ ΕΠΝΑ ΜΠΟΥΑ ΠΟΥΑ Μ
 ΜΗΝΕ ΤΑΑΣ ΜΠΡΕϥΨΜΨΕΝΟΥΤΕ
 ΕΤΑΙΝΥ ΙΩΑΝΝΗΣ ΔΙΤΝΙΩΑΝΝΗΣ ΠΡ/

257. † ΤΑΑΣ ΜΠΑΣΟΝ ΣΟΛΩΜΩΝ
 † ΔΙΤΝΜΗΡ... ΠΜΕΣ ΟΥΗΡ
 ΝΣΟΠ ΔΙΤΗΝΟΟΥ ΝΑΚ ρΑΠΤΡΜΗΣΙΟΝ
 ΝΣΟΥΟ ΕΙΡΧΡΙΑ ΜΝΝΑΨΗΡΕ
 ΚΣΟΟΥΝ ΧΕΕΙΟΥΟΣϥ ΜΠΕΙΜΑ ?
 ΔΕ ΑΝΗΡΟΥΩΒ ΟΥΨΨ ΝΓΤΗΝΟ
 ΟΥ ΠΕΚΨΗΡΕ ΝΩΗΤ ΝΑΙΣΑΚ Νϥ†
 ΠΤΡΜΗΣΙΟΝ ΝΟΡΑΞ ΝΑΙ ΕΙΣ ΠΤΡ
 ΜΗΣΙΟΝ ΝΣΟΥΟ ΔΙΩΕ ΕΡΟΥ ΝΨΟΜΗΤ
 ΟΥΒΑΣ ΝΡΤΟΒ... ΔΙΩΨΨ ΕΒΟΛ ΔΨΩ
 ΞΟΙ ? ? ΕΨΩ
 ΞΜΑΙΤΑΔΟΥ ΨΑΙΤΑΔ ΝΑΚ ΟΝ
 ? ΟΥΤΕ ΝΓΑΑΣ ΕΤΒΕ ΝΕΙ
 ΞΕ ΧΕΕΥΡΩΩ ΕΨΩΠΤΕ ΜΜΟΝ
 ΞΨΗΡΕ ΝΑΙ ΝΨΗ ΠΕΙΗΡΠ
 ΞΝΤΑΠΡΟΣΚΥΝΕΙ
 Ξ ? ?

259. † ΨΟΡΠ ΜΕΝ †ΨΙΝΕ ΕΡΟΚ [Π]
 ΧΟΕΙΣ ΕΨΕΣΜΟΥ ΕΡΟΚ Μ[Ν]
 ΠΕΤΨΟΟΠ ΝΑΚ ΤΗΡϥ Ν[Ρ]
 ΩΜΕ ΜΝΗΤΒΝΕΥΕ ΑΡΙ ΤΑ
 ΚΑΠΗ ΕΤΒΕΠΕΩΗΚΕ Χ
 ΙΟΥΩΗΚΕΠΕ ΑΡΙ ΠΧΟΕΙΣ Σ
 ΜΟΥ ΕΡΟΚ ΤΑΑΣ ΜΠΑΨΗ
 ΡΕ ΜΜΑΙΝΟΥΤΕ ΕΤ[ΤΑΙ]
 ΗΥ ΚΑΤΑ ΣΜΟΤ
 ΝΙΜ ΔΙΤΝ
 [ΙΩΩ]ΑΝΝΗΣ ΠΕΨΨΗΡΕ †

ΩΝΤΕ ΗΧΙ ΕΤΕΠΙΠΕ ΤΙΩΙΣΕ ΔΙΧΩ ΜΜΟΣ
 ΝΕΚ ΧΕΤΟ ΝΑΤΣΟΝ ΜΠΟΟΥ ΜΜΗΤΕ ΝΑΙ
 Ν. ΑΚΕ ΜΝΤΣΟΕ ΜΨΥΧΗ ΕΨΟΠΕ ΜΗ
 ΤΕΝΝΟΥΤ ΕΒΟΛ ρΜΠΙΩΙΣΕ ΠΕΚΩΗΤ ΝΑ
 ΛΕΠΙ ΜΜΟΙ ΕΙΨΑΝΜΟΥ ΜΝΝΑΨΗΡΕ
 ΚΕ ΓΑΡ ΠΡΩΜΕΝΑΩΗΩ ΑΝ ΕΨΤΜΩ.
 ΕΙΝΕΙΝΑΒΙΝ ΣΝΑΥ ΝΑΙ ΕΙΚ ΜΝΕΝΕ
 †ΝΑΜΟΥ ΑΝΠΕ ΕΙΨΑΝΒΙΝ ΟΥΑ
 †ΝΑΜΟΥ ΑΝ ΟΥΝΤΑΙ ρΕΝΚΟΥΕΙ Ν
 ΤΑΥΟΥ ΕΤΙ ρΑΣΕΝΕΨΕΕΙΕΥΡΙΜ Ε
 ΡΟΙ ΕΥΤΟΛΕΜ ΠΑΩΗΤΑΝΑΓ.
 ΤΗΡΟΥ ΝΑΝΑΒΕ ΝΤΑΨ
 ΕΙ ΕΧΩΙ ΟΥΧΑΙ

256. † ΑΝΟΚ ΔΑΥΕΙΔ
 ΠΙΕΛΑΧΙΣΤΟΣ
 ΕΨΣΩΙ ΜΠΕΨΣΟΝ
 ΕΙΩΑΝΝΗΣ ΧΕΠΙ
 ΔΗ ΔΙΕΙ ΝΑΤΕΚ
 ΜΝΤΕΙΩΤ ΤΕΝΟΥ
 ΡΠΝΑ ΝΓΤΟΥ
 ΚΟΥΙ ΝΛΑΔΥ Μ
 ΠΙΩΗΚΕ ΧΕϥ
 ρΟΣΕ ΔΙ ΓΑΡ ΝΓ
 ΞΞ ?
 ΞΞ ΑΡΟΚ
 ΞΞ

258. † ρΗΛΙΑΣ ΠΙΕΛΑΧΙΣΤΟΣ ΕΨΣΩ[ΑΙ]
 ΝΝΕΨΜΕΡΑΤΕ ΝΣΟΝ ΟΥΟΝ ΝΙΜ
 ΕΤΜΕ ΜΠΕΝΧΟΕΙΣ ΙΣ ΠΕΧΣ
 ΕΤΒΕΤΕΠΗΡΤΑΓΑΠΗ ΝΤΕ
 ΤΗΡΠΜΑ ΜΝΠΙΩΗΚΕ ΕΤ
 ΒΕΠΠΟΥΤΕ ΚΑΙ ΓΑΡ
 ΞΞ ΧΕΠΕΤΕΟΥΝΤΑϥ
 ΞΞ ΔΥ ΜΠΒΙΟΣ ΜΠΙ
 [ΚΟΣ]ΜΟΣ ΕΨΨΑΜΝΑΥ

ν. ΞΟΥ ? ΕΨΡΩΩΩ ΜΑ
 ΡΕΠΨΩΩΩΤΗϥ Ε
 ρΕ. ΕΧ ? Ω ΟΝ
 ΧΕΠΕΤΝΑ ΝΟΥΩΗΚΕ
 ΕΨ†ΩΑΤ ΕΜΗΣΕ Μ[Π]
 ΝΟΥΤΕ ΔΨΩ ΝΧ
 ΠΗΨ ΑΨΩΟΥΩ
 ΕΧΝΤΕΚΡΙΝΕ ΑΞ
 ΓΑΠΗ ΕΤΡ ΞΞ

260. † ρηλιας μ ? ≡
 νε ? ευ ? ≡
 σκυνει μπευχοεις νειωτ
 απα ρηλιας πρεσβυτερος
 μνης[ως † π]ρακαλει μ
 τεκμντειωτ ετβενειρη
 κε ετνηυ[ω]ροκ χεικας εκ
 παρπνα ν[μ]μα[υ] ηγσθαι μ
 ≡ του χετη -
 ≡ χε

262. † ωορπ με μπιω[α]
 χε † ωινε ερ[οκ]
 μνπετωωπε
 νακ τηρϥ πχοεις
 εφεςμου εροκ
 αρι ταγαπη
 μνπιρηκε
 ταας μπρ[εϥ]
 ρροτε εττ
 λευ κατα
 σμोट nιμ

264. † ωορπ μεν † ωινε
 εροκ πρωμε νρεϥ^{ic} αυ
 ω νρεϥωμωενουτε
 πχοεις εφεςμου ε^{ic}
 μνπιωοπ ε τηρϥ
 πρωμε ντβινοϥ
 αρι ταγαπη ετβ[επ]
 ρηκε μαριπχοει[ς]

266. † † ≡
 . non. ≡
 εροκ πα ≡
 μαινοϥτ[ε] ≡
 εφεςμου εβ ≡
 σοπ αυω πμε ≡
 σοπ επαραγαλι ≡
 † χηρα ετρεκ[ροϥ]
 να νημ
 λς

v. νοϥα
 ≡ να νημα
 ≡ πωλδ νημας ταρι
 ≡ ις ρπεϥνα νη
 ≡ ακ πιτωιτ
 ≡ ατ

261. ωορπ μεν † ωινε
 ετεκμντωηρε π
 χοεις εφεςμου
 εροκ αρι πεκνα
 μνπιρηκε : ταας
 φευ. ου ≡ ≡ ?

v. ρετμτπεκωηρε

263. † ωορπ μεν †
 ωινε εροκ μνπετ
 ωοοπ νακ τηρϥ νρωμ
 ε μντβνεϥ αρι τα
 γαπη μνπερηκε
 ταρι πχοεις σμοϥ
 εροκ

ντβνοοϥε
 ντβνοοϥε

προσχε ερωτην

265. † ωορπ [μ]εν † ωιν[ε]
 εροκ πχοεις εφες[μ]
 ου εροκ αυω πϥϥαρ
 ερ εροκ μνπεκηι
 τηρϥ νρωμε μν
 τβνοϥε ταρεπ
 χοεις σμοϥ

ωορπ μεν † ωινε ερ[οκ]
 πρωμε νρεϥ ? ≡
 αυω νρεϥω ≡

267. αν^{ic}ακ χεμαρια ? ρο
 ετςθαι ερατϥ μπεσμιριτ νειωτ
 αρι ταγαπη ? να
 ? ? ρμ ? μαχε ?
 ? κλελταιωανν ?
 ντερεμ ? ?
 ουαρϥ ρατ. γαμα νϥ ?
 μμοϥ ραροϥ μντα ?
 λαλυ ντοοτ ειμοϥ ει†
 ραπερκο μνπαωηρε
 αρι ταγαπη ηγπαρ
 γαλει ναβρααμ νϥ
 χι πχωχ ντοοτ μν

(267.) ΜΟΝ : ΑΝΟΚ ΟΥΡΗ
ΚΕ ΝΧΗΡΑ ΤΕ
ΘΟΣΕ ΟΥΧΑΙ
ΘΜΠΧΟΕΙΣ

269. // + ΕΥΙ. Ε
// ΠΜΕ
// Κ ΠΧΟΕΙΣ ΕΥΕΣ
[ΜΟΥ] ΕΡΟΚ ΜΝΠΕΤΩΠΕ
[ΝΑΚ] ΤΗΡΥ ΑΡΙ ΤΑΓΑΠΗ
// ΤΒ ΠΕΘΗΚΕ ΧΕΠΕΤΟΡΟΣ
ΝΓΠΕΚΝΑ ΝΗΜΗΥ ΧΕΛΥ
ΧΟΟΣ ΕΡΟΙ . . . ΚΧΟΥ
ΕΣΟΟΥ ΝΤΑ . . ΤΑΚ
ΑΡΙ ΤΑΓΑΠΗ ΝΓ
ΨΑΧΕ ΝΗΜΑΛΥ
ΕΤΜΧΝΟΥΥ
ΨΑΤΑ
ΘΝΤΗ
ΤΝ

ν: ΤΑΡΙ ΠΧΟΕΙΣ
ΣΜΟΥ ΕΡΟΚ ΝΕΜΑ
ΛΥ ΘΩΛΗ ΤΑΛΣ Ν
ΠΡΕΥΡΟΤΕ ΛΥΩ ΜΑ
ΙΝΟΥΤΕ ΠΕΠΡΕΣΒΗ
ΤΗΡΟΣ ΑΠΑ ΕΝΩΧ
ΖΙΤΝΠΑΘΑΜ ΠΙ
^{ic}ΛΑΧ, ♪

271. ♪ ΠΑΧΟΕΙΣ
ΝΙΩΤ ΕΤΟΥΑΛΒ ΜΑ
ΡΕΠΕΚΝΑΑ ΤΑΘΟΙ ΝΓΣΠ
ΣΟΠ ΠΧΟΕΙΣ ΘΑΡΟΙ ΝΥ
ΧΑΡΙΖΕΝΑΙ ΜΠΤΑΛΒΟ
ΜΠΙΚΟΥΣΟΠ ΧΕΛΙ^{ic}ΥΙ
ΣΕ ΑΜΑΤΕ ♪ ΣΟΟΥΝ ΓΑ
Ρ ΧΕΕΚΩΛΑΝΣΠΣΟΠ
ΠΧΟΕΙΣ ΨΑΤΣΤΟ ΠΕ
ΚΕΤΕΜΑ ΕΒΟΛΑΝ
ΤΕΤΗΣΟΟΥ^{ic} ΓΑΡ ΧΕΑΠΑ
ΖΗΤ ΤΩΚΕ ΕΠΕΤΝΟΗΤ
ΖΗΠΑΜΕΥ^{ic} ΤΗΡΥ
ΜΠΩΡ ΡΠΑΩΒ
Ψ ΧΕΜΝΩΒ
ΟΜ ΜΟΙ ΕΤ
ΟΝ ♪

268. // ΘΗΛΙΑΣ ΠΙΕΛΑΧ, ΕΥΣΘΑΙ ΜΠΜΕ
// ΕΤ]ΤΑΙΝΥ ΠΚΥΡΟΣ ΜΗΝΑ ΠΑ
// ? ΘΜΠΧΟΕΙΣ ΙΣ ΧΑΙΡΕ ΨΟΡΠ
// ? Ε ΨΙΝΕ ΕΡΟΚ ΜΝΝΕΚΩ
// ΠΕ]ΚΗΤ ΤΗΡΥ ♪ ΤΑΜΟ ΔΕ ΝΤΕΚΜ
// ? ΛΥΩ ♪ ΠΑΡΑΚΑΛΕΙ ΝΤΕΚΑΓ. [Λ]
// ΕΠΙΣΟΝ ΨΗΜ ΕΝΤΑΣΑΧΛΥ
// ΠΛΑΨΑΝΕ ΤΑΜΟΚ
// ΕΤΒΗΗΤΥ

ν: [ΝΓ]ΡΡΙΝΑ ΝΓΚΕΛΕΥΕ ΝΑΥ ΜΠΟ ?
ΝΘΟΛΟΚ, ΘΩ ΕΚΤ ΜΜΟΥ ΕΠΤΟΠ
// ΓΑΡ ΠΕΝΒΙΟΣ ΜΕΥΡΠΕΘΟΟΥ Ν
// ΛΥ ΑΛΛΑ ΝΕΤΝΑΤΒΛΕΙΟ ΝΨΑ
// ΜΟΥ ΕΡΟΟΥ ΡΡΙΝΑ ♪ ΠΟΥΑ ΝΘ[Ο]
// ΛΟΚ ΝΑΥ ΕΤΒΕΠΙΕΛΑΧΣ Ν
// ΨΑΥ ΧΕΕΝΕΠΝΟΥΤΕ ΘΝΑΡΙ[ΚΕ]
ΕΡΟΙ : ♪ ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ
Η ΑΓΙΑ ΤΡΙΔΣ

270. ΕΠΕΘΟΥΟ ΝΝΘΗΚΕ
ΕΡΕΤΕΓΡΑΦΗ ΓΑΡ ΣΟΟΥΝ
ΧΕΟΥΚΕΦΑΛΑΙΟΝΠΕ ΠΣΟΤ
ΒΕΥ ΝΡΩΒ ΜΠΡΩΜΕΑΣ
ΚΕΛΕΥΕ ΕΤΜΧΙ ΠΩΝΕΝΣΙ
ΚΑ. ΕΥΩ ΟΥΔΕ ΨΑΥΝΟΥΤ
// Ψ . . Ψ ΧΕΕΡ . . . ΧΙ ΝΟΥ
// Υ ΨΗ ΝΕΥΩ Ψ Ψ Ψ Ψ Ψ
ΜΠΕΙΘΗΚΕ ΟΥ Ψ Ψ Ψ Ψ Ψ
ΟΔΕΝ . . ΕΒΟ Ψ Ψ Ψ Ψ Ψ
// ΤΟΛ Ψ Ψ Ψ Ψ Ψ

ν: // Ψ]Ω ΜΜΟΣ ΧΕ
// ΠΕ]ΡΣΗΣ ΨΙΤΣΑΤ
// ΦΙΛΙΑ ΝΣΟΝ
// ΨΙΝΕ ΝΣΩ.

272. ♪ ΨΟΡΠ ΜΕΝ Τ[ΝΨΙΝΕ]
ΕΡΟΚ ΕΜ[ΑΤΕ ΛΥ]Ω ΤΗ
ΨΙΝΕ Ε ? [ΨΗ]ΡΕ
ΜΝΝΕΤ[ΝΜΜ]ΗΚ
ΤΗΡΟΥ ΜΝΝΣΩΣ
ΑΡΙ ΤΑΓΑΠΗ ΝΓ
ΨΛΗΛ ΕΧΩΙ
ΝΤΕΠΝΟΥΤΕ
ΠΜΑ[Ι]Ρ]ΩΜΕ
ΝΑΡ[Μ]ΕΤ ?
? ΝΙΜ
Τ? ?
?

273. $\begin{smallmatrix} \equiv & \text{P} & \equiv \\ \equiv & \text{NTE} & \text{T} & \text{H} & \text{W} & \equiv \end{smallmatrix}$
 ΝΗΡΩΜΕ ΜΗΝ[Τ]
 ΒΝΟΟΥΕ ΝΤΕΠΝΟ
 ΥΤΕ ΝΑΡΜΗ ΕΝΔΟΡ
 ΒΣ ΜΠΑΙΔΒΟΛΟΣ ΜΗ
 ΤΕΠΙΒΟΛΗ ΝΗΡΩΜΕ
 ΛΥΩ ΕΡΟΥΝΑ ΜΗΝΣΕ
 ΚΗΝ ΝΑΕΙΟΤΕ ΕΤΟΥ
 ΛΑΒ ΠΕΙΩΗΡΗ ΕΛΑ
 Χ/

275. † ΚΩ ΝΑΙ Ε
 ΒΟΛ ΜΠΝΟΒΕ
 ΝΤΑΙΛΑΥ ΠΑ
 ΧΟΕΙΣ ΝΕΙΩΤ ΜΗΝΑ
 ΣΗΝΥ ΧΕΟΥΝΟΒ
 ΠΕ ΝΤΩΤΗ
 ΡΕΝΩΑΝΖΤΗΥ
 ΓΑΡ ΜΗΝΩΜ ΓΑΡ
 ΜΜΟΙ ΕΧΟΟΣ
 ΧΕΚΩ ΝΑΙ
 ΕΒΟΛ ΕΒΟΛ
 ΜΠΩΙΠΕ †

276. † † ΤΑΡΚ[Ο]
 ΜΜΑΚ Μ
 ΠΕΝΤΑΥΣ†
 ΜΜΑΥ ΧΕΝΕ[Κ]
 ΚΑΛΤ ΕΒΩΚ
 ΕΡΕΠΑΖΗΤ
 ΖΑΣΕ ΠΕΤ
 ΕΝΑΧΟΥΟΚ
 ΕΡΟΒ

ν: ΧΕΕΡΕΠΑ
 ΖΗΤ ΜΤΟΝ
 ΠΑΧΟΕΙΣ
 ΝΕΙΩΤ ΕΤΟΥ
 ΛΑΒ ΛΥΩ ΕΤ
 ΤΑΗΥ ΚΑΤΑ Σ
 ΜΑΠ ΝΙΜ
 ΟΥΧΙΕΙ

279. † ΨΟΡΠ [Μ]ΕΝ
 † ΨΙΝΕ [ΕΤ]ΕΚΜ
 ΝΤΩΗΡΕ ΕΤΝΑΝΟΥΣ ΠΡ
 ΩΜΕ ΝΡΕΥΡΖΟΤΕ ΛΥΩ ΝΡΕΥ
 ΨΜΨΕΝΟΥΤΕ ΠΡΩΜΕ ΕΤ =

274. ΑΡΙ ΠΑΜΕΕΥΕ ΖΜΠΥΙ ΕΖΡΑ[Ι]Η
 ΝΕΤΝΒΙΧ ΕΤΟΥΛΑΒ ΑΝΟΚ ΠΕ
 ΕΛΑΧ, ΝΡΕΥΡΝΟΒΕ [Μ]ΩΥΧΗΣ
 ΝΑΕΙΟΤΕ ΕΤΟΥ[ΛΑΒ] ΠΑ ΖΗΛΕΙ
 ΑΣ ΠΡΟΨΕΣΤ, ΜΗΑΠΑ...ΤΩ
 ΝΙΟΣ... ΜΗΧΩΛΟ
 $\begin{smallmatrix} \equiv & \text{ΛΥΞ} & \text{ΑΝΕ} & \text{ΡΗ} \\ \equiv & \text{ΧΑΡΙΣ} & \text{Ν} \\ & & \text{ΙΣ} \end{smallmatrix}$

277. † ΨΟΡΠ ΜΕΝ † ΨΙΝΕ
 ΕΡΩΤΗΝ ΤΗΡΤΗΝ ΠΧΟΕΙΣ
 ΕΨΕΣΜΟΥ ΕΡΩΤΗΝ ΤΗΡ
 ΤΗ ΕΝΡΩΜΕ ΜΗΤΒΝΟ
 ΟΥ ΜΗΝΕΤΝΩΗΡΕ
 ΤΗΡΟΥ ΜΗΝΕΤ[Ν]
 ΨΕΡΕ ΤΗΡΟΥ
 ΜΗΝΕΤΝ

278. † ΨΟΡΠ ΜΕΝ † Ψ
 ΙΝΕ ΕΤΕΚΜΗΤΩΗ
 ΡΕ ΠΧΟΕΙΣ ΕΨΕΣΜΟ
 Υ ΕΡΟΚ ΛΥΩ ΝΥΑΥΖΑ
 ΝΕ ΜΜΟΚ ΖΜΠΕΤΝΑΝ
 ΟΥΥ ΝΙΜ ΡΩΜΕ ΜΗΤΒ
 ΝΟΟΥΕ ΚΑΤΑ ΠΕΤΣ
 ΗΖ ΧΕΠΕΤΜΗΕ
 ΜΜΟΙ ΠΑ[Ι]ΩΤ ΝΑ
 [Μ]ΕΡΤΤΥ Ν[ΥΩ] Δ
 [Μ]ΟΚ ΖΩΤ Ε

ν:	ΑΝΟΚ ΠΕ	ΑΝΟΚ Δ
	ΤΡΟΣ ΨΗ	ΛΥΕΙΔ ΨΛ
	Μ ΨΛΗΛ Ε	ΗΛ ΕΨΩΙ Ν
	ΧΩΙ ΝΑΚΑ	ΝΑΚΑΠ
	ΠΗ ΝΤΕΠΝΟ	ΗΗ
	ΥΤΕ ΡΟΥΝΑΙ	
	ΝΕΜΑ ΝΑΚΑΠΗ	

= ΦΟΡΕΙ ΜΠΕΧΣ ΖΝΟΥΜΕ Π
 ΧΟΕΙΣ ΕΨΕΣΜΟΥ ΕΡΟΚ Μ
 ΝΠΕΤΨΟΟΠ ΝΑΚ ΤΗΡΥ
 ΝΡΩΜΕ ΜΗΤΒΝΟΟΥΕ
 ΛΥΩ ΝΥΑΥΖΑΝΕ ΜΜΟ[Κ]
 ΖΜΠΕΤΝΑΝΟΥΥ ΝΝΙΜ

ΠΕΛΑΧΣΤ, ΕΠΕΔΗ ΑΚ ?
ΕΡΟΙ ΕΤΒΕ ?
ΚΛΗΡΟΣ ΜΠ //
ΣΗΜΕ //

288.

//ΚΑ]ΜΟΥΛ
//ΧΡΙΑ ΝΤΚΑ
//ΓΑΡ ΑΝΧΟΟΥ
//ΤΥ ΕΥΙΤΥ
//ΡΩΜΕ ΔΙΒΟΛ ΜΜΟΙ
//ΝΑΥΩ ΑΥΩΛΗΛΙ
//ΝΕΣΝΗΥ ΑΥΩ
//ΕΡΩΒ ΝΩΩΕ
//ΝΤΕΚΜΗΤΙΩ[Τ]
//ΚΑ]ΤΑΘΕ ΝΤΑΚ //
//ΟΥ ΝΣΑΠΑΔΙΑΚΩ[Ν]
//ΜΟΥ //

v. ΕΧ //
ΕΧΩΤΗ //
ΕΤΟ Μ...Ν...ΣΕ
ΩΩ ΕΣΤΟΥ ΝΡΗΤ.
ΠΛΗΝ ΤΕΚΜΗΤΙΩΤ //
sic ΟΥΧΑΙ ΘΜΠ[ΧΟΕΙΣ]
ΤΑΛΣ ΜΠΑΧΟΕΙΣ ΝΙΩ[Τ ΑΝ]
ΔΡΕΛΣ ΠΕΠΙΣΚΟΠΟΣ Θ[ΙΤ]
[Μ]ΠΕΩΩΗΡΕ ΠΑΡΑΜ Π!
? : f

290.

ΕΠΕΙΔΗ ΔΙΧΟΟΥ //
ΩΗΡ. ΜΟΥΩΑ ΕΠΜ //
//ΤΕ ΝΜΜΑΚ ΑΝΟΚ ? //
//ΣΕΠΑΛΟΣ ΠΙΘΕ Ε ? //
//ΑΥΩΩ ΠΑΤΠΗΤ //
//ΠΩΑ ΝΕΜΑΥ ΘΜΠΣΑΒ[ΒΑΤΟΝ] //
//ΩΟΥΚ. ΠΑΤΑΠΗ ΝΕΜΑΚ //
//ΤΑΛΣ ΝΙΩΩΑΝΝΗΣ ΝΑΠ //
//Θ[ΙΤΝ] //ΩΡ ΠΑΙΑΚ //

292.

f ΘΜΠΡΑΝ Μ
ΠΜΟΥΤΕ ΝΩΟΡΠ
ΑΝΟΝ ΝΕΣΝΗΥ ΝΘΑ
ΓΙΑ ΜΑΡΙΑ ΕΝΣΟΛΙΝ
ΝΕΣΝΗΥ ΝΘΑΓΙΑ ΝΚΛΘΟ
ΛΙΚΗ ΕΤΒΕΠΩΡ ΕΝΤΑΤΕ
ΤΗΝΤΥ ΝΑΝ ΕΝΜΟΥΩΤ
ΜΠΕΩΩΑΧΕ ΕΤΒΕΠΣΟΝ ΝΤΑΥ
ΧΟΟΥ ΧΕΛΥΜΙΣΕ ΝΟΥΛΟΥΤ
ΝΑΠΣΟΝ ΑΝΚΑ ΠΕΠΡΟΣΤΙ

287.

sic f ΕΠΕΙΔΗ ΑΚΧ //
ΕΚΤΜΩΑΧΕ ΕΠ //
f ΠΑΒΟΚΚ ΔΙΒΟΛ ΝΠΩΑ ΜΜΝΣΩΣ ΑΥΩΩΝΕ //
ΘΗΠΕΩΩΗΝΕ ΝΑΩΟΜΝΤ ΝΣΟΠ ΜΠΕΤΕΥ //
ΝΑΙ ΕΣΝΑΥ ΕΡΟΙ ΕΠΣΟΠ ΕΣΘ...Κ ΜΠΡΟ //
ΒΗΝΕΩΗΜ ΜΜΑΥ ΕΙΤΕ ΝΤΟΥ ΕΙΤΕ ΠΕΥΧ //
ΜΕ ΑΥΣΙΤΟΥΕΒΟΛ ΜΜΝΣΩΣ ΟΝ ΑΥ //
//.ΝΑΤΒΝΟΟΥΕ ΧΕΕΙΝΑΝΟ //
//.ΤΣΝΒΕΣΕ ΑΝΑ //
//ΟΟΥ //

289.

ΑΡΙΤΑΓΑ
ΠΗ ΜΑΡΕΤΕΚ
ΜΗΤΙΩΤ ΜΑΡΤΥΡ
f ΙΖΕ ΝΘΙΜΕ ΜΠΕ
ΔΩΩ ΚΑ. ΑΥ ΕΤΜ
ΠΟΡ. ΝΘΕ ΜΠΑΒΕΝ.
ΝΥΧΩ ΠΙΩΘΕ ΜΜΟΙ
ΠΕΧΑΥ ΧΕΛΕΙΣΚΙΤΕ
ΠΑΩΕ ΔΣΚΩΛΕΥΕ
ΜΜΑΒΙ ΚΣΟΟΥΝ ΧΕ
ΩΑΡΕΩΕΙ ΕΠ...ΟΥ
ΜΠΕΚΘΑΙ
ΤΑΛΣ ΜΠΚΥΡ ?
//...ΟΣ Θ[ΙΤΝ] //
//ΠΟΣΤ //

291.

f [ΑΝΟΚ] ΠΛΙΕΝ fΩΙΝΕ ΕΡΟΚ [ΠΧ]
ΟΕΙΣ ΕΥΕΣΜΟΥ ΕΡΟΚ ΜΜΝΕ[Τ]
ΝΜΜΑΚ ΤΗΡΟΥ ΜΜΝΣΩΣ [†]
ΤΑΜΩ ΝΤΕΚΑΓΑΠΗ ΕΤΒΕ
ΠΑΙΑΚΩΝ ΔΑΥΕΙ
Δ ΚΑΤΑ ΠΩΑΧΕ ΕΝ
ΤΑΝΣΕΝΟΥ ΜΜΝΕ
ΝΕΡΗΥ ΡΤΑΓΑ
ΠΗ ΠΟΛΚΥ
ΕΒΟΛ
ΜΠΡ...ΑΝΟ ?
ΑΧΩ //

v. ΝΓΣΟΟΥΝΣ ΑΝΩΩΛΗΛ ΜΜΝΕΝ
ΕΡΗΥ ΡΜΠΡΠΛΑΝΕ ΜΠΩΛ
ΗΛ Μ ?
ΣΕΛ... ΤΑΛΣ Μ
ΠΧΟΥΙ Θ[ΙΤΝ]ΠΗ
ΕΛΑΧΙΣΤΟΣ
ΠΑΡΑΜ
ΟΥΧΑΙ
ΘΜΠΧΟ
ΕΙΣ

ΛΣ ΕΣΚΗΒ ΑΝΟΚ ΙΩΡΑΝΝΗ[Σ
[Τ]ΙΣΤΟΙΧΕ
[Α]ΝΟΚ ΔΑΥΕΙΔ ΑΓΑΙΤΕΙ Μ
[Μ]ΟΙ ΛΙΣΘΑΙ ΠΕΙΠΛΑΖ ΘΗΣΟΥ
ΧΟΥΤΑΓΓΕ ΝΑΘΩΡ ΑΥΩ †Σ
ΜΜΟΣ †

299. † ΑΝΟΚ
...ΡΧΟΣ ΕΤΣΟΛΙ
...ΧΕΛΝΟΚ ΕΤΕ
...Ν ΝΙΩΡΑΝΗ
...ΩΒ ΝΤΕΥΡΥΛ
...ΜΠΟΥΩΥ Μ
...ΙΜ ΕΚΝΑΝΟ
...ΕΙΝΑΣΜΝΤΕΚ
...ΟΥΩΥΠ ΣΑΡ
...ΟΥΜΑ ΝΤΑ
...ΡΕ ΜΝ

ν. ΠΕΙΠΛΑΖ ΘΗΣΟΥ
ΒΟΤ ΠΑΠΕ ΝΤΡ
ΠΕΜΠΤΗ ?
·!Χ†

301. ≡ ? ΜΝΨΛΤΕ ΕΥ
≡ ? ΟΣ ΝΑΔΑΝΙΗΛ ΝΑΙ ΕΤΟ
≡ ? ΘΑΙ ΜΠΕΤΠΡΟΣΟΠΟΣ Λ
? ΠΟΥΩΥΕ ΜΠΝΟΥΤΕ ΤΗΩΤΩΡΕ
? ΙΣΑΚ ΜΝ... ΝΡΙΟ. ΝΑΓΙΑ ΠΕΤΡ
ΤΗΥ ΘΗΠΕΥΤΟΠΟΣ ΝΝΩ ΝΙΜ Ε
ΝΣΩΟΥ ΝΓΩΝΤΟΥ ΝΘΗΤΥ
ΑΝΟΚ ΠΨΑΝ ΚΑΙ ΨΑΤΗ ΜΝΠΑΘΕΡ
ΣΙΚΙΤΗΥ ΝΙΔΙΟΣ ΤΗΣΤΟΙΧΕΙ Ε†ΑΣΦ
? ΘΕΙΘΑΩΡΟΣ ΠΡΕΣΒΥ, †ΩΤΩΡΕ... ΕΤΡΕΚ
? ΝΘΗΠΕΥΜΑ
? ΘΕΘΑΩΡΟΣ ΠΡΕΣΒ, ΝΑΓΙΑ
ΠΕΤΡΟΣ ΘΗΠΑΤΑΥΒΑΣ
ΛΥΕΙΤΙ ΜΜΩΙ ΛΙΣΘΑΙ
ΘΑΡΟΥ †Ο ΜΜΑΡ,
ΕΓΓΑΦ ΑΘΥΡ ΚΕ
ΟΚΤΩΗΣ

303. † ΑΝΟΚ ΘΛΛΟ ΜΝΣΕΜΕΩΝ
ΕΝΣΘΑΙ ΝΒΙΚΤΩΡ ΠΠΡΕΣΒ,
ΧΘΡΑΙ ΘΜΠΙΩΘΕ ΜΠΑΧ ΜΝΤ
ΛΗΡΩΒ ΕΡΟΥ ΜΝΝΕΝΕΡΗΥ ΑΥ
[Ω] ΤΗΡΘΜΘΛ ΝΑΚ ΘΑΡΟΥ ΕΤΜΘ
ΕΡΟΥ ΕΝΣΩΝ ΘΗΛΛΑΥ ΝΘΩΒ
ΑΥΩ ΟΝ ΘΜΠΟΥΩΥ ΜΠΝΟΥΤΕ
ΛΜΟΥΘ ΤΕΒΡΙ ΣΩΥΕ

ν. ΜΝΠΑΗΜΟΣΙΟΝ ΜΝΠ
ΛΛΩΜΑ ΤΗΡΥ ΘΗΠΟΥΕ ΝΤ ≡

298.

? ? ΝΤΑΟΒ
ΛΣΤΝ ? ΤΑΥΟΥ ΝΑΥ?
ΠΕΥΚΡΙΜΑ ΝΑΥΩΠΕ ΘΙΧΩΙ
[Α]ΥΩ ΕΙΩΑΝΩΥΩΥΤ ΝΤΑΧΘΟΣ Ν
·ΚΕΙΚΩ ΝΑΙ ΕΒΟΛ ΕΥΩΑΝΟΛ
ΠΩΕΝΑΧΤ Ε†ΠΕΤΗΜΙΑ ΝΤΑ.
·ΚΕΛΕΥΕ ΕΥΩΑΝΚΩ ΝΑΙ ΟΝ
[Ν]ΤΟΥ ΕΤΡΩΩΕ †ΘΟ ?
? ? ΤΑΘΟΜ Ε
? ΤΜ ? ΝΥ ΧΙΝΠ

300. † ΑΝΟΚ ΠΑΠΑΣ ΠΡΕΣΒ^{ic}
ΜΝΦΩ †ΝΟΣ ΠΡΕΣΒ, ΕΤΩΤΩ
ΡΕ ΕΤΟΟΤΚ ΝΤΕΚΜΝΤΕΙΩΤ
ΧΕΜΑ ΑΠΑΒΙΚΤΩΡ ΠΕΝΩΗ
ΡΕ ΡΜΝΤΣΟΒ ΝΘΕΣΟΠ † ΑΝΟΚ
ΠΑΠΑΣ ΠΡΕΣΒ, †ΣΤΟΙΧΕΙ
ΑΥΩ ΟΝ ΕΥΩΑΡΑΤΣΩΤΜ
ΝΣΩΗ ΝΤΗΤΜΤΑΥΕΠΕΥ
ΘΩΒ ΕΡΟΚ ΤΗΟ ΝΑΠΟ
ΚΛΗΡΟΣ † † ΑΝΟΚ ΦΩ
Τ^{ic}ΝΟΣ †ΣΤΥΧΙ
Ε

ν. ΕΝΙΣΘΑΙ †.

302. ≡ ΕΡΤ
≡ ΑΚ ΝΤΑ
≡ ΕΡΝΑΝΟΥΥ ΝΑΚ
≡ ΜΩΝΕ Μ... ΜΝΤΑΙΝΤ
≡ ΜΠΕ ΟΥΔΕ ΠΑΕΙΩ ΤΑΣ
ΠΠΕΣΒΥΤΕΡ, ΒΙΚΤΩΡ ΘΙ
ΤΝΑΘΑΝΑΣΙΟΣ ΠΕΥΩΗΡΕ
Η ΑΓΙΑ ΤΡΙΑΣ ΑΜΗΝ
ΜΠΡΑΜΦΙΒΑΛΕ
? ?

ν. ΑΝΟΚΕΤΩΠΤΩ
ΡΕ / ΑΝΟΚ ΠΙΕΒΒΙ
ΗΝ ΑΠΑΔΙΟΣ †ΩΙΝΕ
ΑΥΩ †ΑΣΠ^{ic} ΜΠΙΧ
ΝΟΣ ΜΝΟΥΡΕΤΕ ΝΤΕ
ΤΗΜΝΤΕΙΩ ΕΤΑΕΙΗ[Υ]
[ΚΑ]ΤΑΣΜΟΤ ΝΙ[Μ
? ΝΤΕ ≡

= ΝΛΛΑΥ ΝΑΝΤΙΛΟΓΙΑ †
ΑΝΟΚ ΘΛΛΟ ΜΝΣΕΜΕΩΝ ΤΗ
ΣΤΟΙΧΕ Ε†ΘΟΜΟΛΟΓΙΑ
ΕΛΙΣΘΑΙΣ ΘΗΡΚΕ ΝΘΩΘ

304. ες]δρα μνηπατλωλιος
 τε]ιρομολογια μνη
 πραν μπειωτ μνη
 πεπινα ετουααβ ετρεπ
 ρωβ ραδτηι ανοκ εσαρα
 τε τπηνωε εροι ανοκ ες
 οτε τπηνωε επατλωλιος αυω
 ωου ναυ μπειετε νθε νηρμ
 ου προλοκ δε νειωρε ντατ
 αθε ετεωαιτ πτηρμησιον ε
 εωωπε δε ωαιβι πτωρ μπτ
 σιον τηρμ ωαιβι τπηνωε ν
 προλοκ μπατλωλιος

v. εωωπε ωαρεπ
 ? μπτηρμησιον
 τωρ τηρμ επατλωλιος
 βι πωμ ρωμ μεντοιγε ντ
 ραλ ριπροι νθε νηχλειτογο
 ρου ανον ρων ντηρμωων ερομ ε
 ανουμ νιμ εναδμδωμ νααμ
 νταχοειτς νακ ωαπωα ναπα μιχ[αηλ]
 η ωαουμντε αυω ντατ νετμο
 επευτε ανον εσαρα μνηπατλω[λιος τν]
 [ς]τοιχε ετρομολογια ντανσμν
 [τς μνηνεν]ερμου ριβολ μπμλινουτε ν
 α]πα βικτωρ πεπρεσβ, ανοκ δαυ[εϊα]
 α]υα]τει μμοι [αις]αϊς ρησου
 νθωθ ντεταρτης

306. † ρραι ρμπο[ου νροου] ετ[ε]
 [ς]ου χουτασεπε .. νφα ?
 ριτς ανοκ γεωργος παι
 κ μνηφλυστος εντσαν ?
 τιρομολογια επραν μπιωτ μνη
 πωηρε μνηπεπινα ετουααβ ετρεμ
 λο εντηρρωβ μνηνενερμυ πρ. αυ
 πε ανον μνηνενερμυ ρμπ ?
 ντσεκωτ ουτο εροκ ντοκ [γεωργ]
 ιος ουτο εροι ρω ανοκ φ[λυστος]
 χεννεουον νζητν ?
 νενερμυ ωαδραι ?
 ογια νουμαααε ? ν ερρ.
 πεουα

v. μνηνσως ειμητι επ
 ρωβ μπειτρημησιον ετ
 † μμομ ρντασεκωτ ραπρ
 ρωβ μπωδρ ννεειωχνο
 υκ εκελααυ νρνααυ ειτε

305. † ωλ
 ρηαπε
 ε μπατω
 αλ σογο
 ρομολογει
 θεων κοπτ
 χοου ερς και
 ωτ]ωρε νογρολοκ ναβικ
 υναβοκρ ερουν ετεκκ
 νψαλλει τενουω.
 υ νταβοκρ επανοςιος
 αυ εκεωαχε κατα ?
 ρι με μαπαςνοτ ταχου
 ακ αυω αμαθθαιος ρομολο
 γει ον ντρε ριβολ μμονχεα
 ιωαννης πωημμασε νχο
 ε και χεααπα θεων χ
 ? ?

v. ριβολ νπρο ν
 ωωπε πειωααε
 κταγομ και † αν[οκ]
 λ μνηκυρικος μνη
 λογει ντετριας ετ
 θθαιος ταχενιωααε
 ντρε

307. † ανον βικτωρ ππρεσβ,
 μνημαθθαιος ενσραι νγερ
 μανος μνικακ ενεπιτρεπε
 νητν ετρετετνχο πενμερος
 ετεπραωμνητπε ριτμηκε νη
 χος χινπωμουλ ερηστε τετν
 † ουτρημησιον ννουβ εμμη
 μνωμουν ναρτοβ νσογο
 ννελααυ νρωμε επλ
 μωτν ανον βικ[τωρ]
 μνημαθθαιος [επι]
 τροπη ερ, μ
 της τεταρτης

308. † ανοκ πμητνα
 πτιμιωτης ζαχα
 ναθα μνηκυφαλε
 πε μνηαθανασιος μ
 καλαπησιος μνηπο
 ιος μνηδαιδα ετερ[αι]
 νακ ντοκ απα βικτ]ωρ
 ναπα φοιβαμων ε

ρΝΟΥΑΓΓΕΙΝ ΝΗΡΠ ΕΙΤΕ ρΝ
 ΟΥΜΑΧΕ ΝΕΒΡΙ ΠΕΤΝΗΑ ?
 Κ ΕΚΕΛΑΛΥ ΕΤΤΜΑΛΚ ΝΑΣ ΕΡ...Κ
 ΝΟΣ ΤΟ ΝΡΕΤΟΙΜΟΣ ΝΤΑΤ ΝΟΥΣΑ.
 ΕΤΑΛΛΥ ΑΝΟΚ ΓΕΩΡΓΙΟΣ ΠΑΙΔΚ
 ΕΤ. ΕΤΡΟΜΟΛΟΓΙΑ ΕΥΩΡΧ ΝΑ
 Ε ΕΙΩΑΝΠΑΡΑΒΑ ΝΝΕΙΣΥΜΦΩΝ ?
 [ΤΟ] ΝΡΕΤΟΙΜΟΣ ΕΤΟΥΡΟΛΟ
 Κ ΜΝΤΑΕΙ ΕΡΟΥΝ
 ρ]ΟΝ ΕΤΡΟΜΟΛΟ[ΓΙΑ]
 ΤΡ ΓΕΩΡΓΙΟΣ
 ΠΑΙΑΚ ?

309.

ΓΑΡ
 ΕΠΑΡΟ
 ΟΥΣ ΜΠΑΒΟΤ ΠΑΧ
 ΤΗΣ ΨΑΟΥΧΟΥΤΟ
 ΝΣ ΝΔΕΥΔΕΡΑ ΝΤ
 ΕΝΤΑΙΠΟΛΩ ΝΜ
 ΤΙ ΠΕΝΠΕΨΕ ρΙΤΡ
 Ο ΜΝΟΥΡΩ ΝΕΙΩΧ
 ΕΚΤΙ ΜΠΙΜΜ
 ρΑΡΟΟΥ. ΝΕΙΝΑ

311. ΑΝΟΚ [ΜΩΥΣ]ΗΣ ΨΗΡΕ [Ν]

ΔΑΥΕΙΔ ΠΕΘΛΑΧ ΜΠΡ
 ΕΤΣΟΔΙ ΝΑΠΕΝΠΕΤΟΥ
 ΑΔΒ ΝΕΙΩΤ ΝΝΕΠΙΣΚΥ
 ΒΙΚΤΩΡ ΧΕΕΠΙΔΕΑ[ΠΑΡΑΚΑ]
 ΛΕΙ ΜΜΩΤΗ ΝΤΕΤΝ
 ΠΩΤ ΝΗΗΤΝΑ: ΕΤΑΛ
 ΕΙΕΙΡΕ ΝΣΟΟΥ ΝΚΟΟΥ ΜΠΩΝΑ
 ΠΩΟΠ ΝΝΑΤΕΙΜΕΙΡΕ ΝΒΑ ?
 ΛΕΜΟΝ ρΩΡΥ ρΙ...ΟΥ
 Α]ΝΟΚ ΜΩΥΣΗΣ
 [Π]ΨΗΡΕ ΝΔΑΥΕΙΔ
 ΤΩΧΕ

V. ΕΙ ϒ Μ[Ε]ΣΟΡΗ ΤΗΣ
 ΕΒΔΟΜΗΣ ΝΔΙΚΥ
 ΛΥΩ ΝΣΡΑΙΤΣ ΝΤΑΒΙΧ
 ΛΥΩ ΤΟ ΝΡΕΤΕΜΟΣ ΝΤΑΝΤΥ ΕΠΙ
 ΤΟΠΟΣ ΕΙΤΕ ΕΙΟΝΩ ΜΕ ΓΕΝΕ
 ΤΟ ΟΝ ΜΝΝΣΑΠΑΜΟΥ
 ΠΕΤΝΗΟΥ ΜΝΣΩΤ
 ΝΥΝΤΥ ΟΝ ΕΠΕΥ
 ΕΠΕΥΜΑ

ΜΝΤΝΝΟΡ ΕΡΟΥΝ
 ΠΙΟΡ ΕΡΟΥΝ ΠΡΟΣ
 ΜΜΑΤΕ ΤΡΙΤΗΣ
 ΚΡΠΝΑΣΝ
 ? ?

V. ΑΝ]ΟΚ ΠΙΣΡΑΗΛ
 ΜΙΤΡΗΣ ΑΝΑΓΗΥΕ
 ΑΚΑΛΕΙ ΜΜΟΙ ΛΙ
 ΤΕΠΙΤΡΗΠΗ ΝΣΟΥ
 ΝΓ

310. ΑΝΟΚ ΙΣΑΚ Π[ΨΗΡ]Ε ΝΕΝΩΧ ΠΕΛ
 ΜΜΟΝΑΧΟΣ ΕΠΤΟΠΟΣ ΝΑΠΛ ΙΩΑ
 ΑΦΟΙΒΑΜΩΝ ΒΙΤ ΕΡΟΥΝ ΕΠΗ! ΕΝ.
 Ω ΝΡΑΡ ΝΣΟΠ ΑΝΟΥΩΜ ΑΝΣΩ
 ΜΜΟΣ ΑΝΟΚ ΝΜΜΑΥ ΝΤΕΡΟΥΕΙ
 ΕΝΩΗΤ ΕΘΕΝΕΤΕ ΑΦΟΙΒΑ[ΜΩΝ]
 ΛΣΕ ΜΜΟΙ ΧΕΨΑΧΕ ?
 ΕΙΩΣΗΦ ΠΜΟΝΟΧ ρΜΠ. Α ?
 ΕΣ ΝΡΟΥΝ ΜΠΠΥΡΓΟΣ ?
 ΕΡΕΠΠΥΡΓΟΣ ρΙΒΟΛ ΜΠΡ ?
 ΘΕΝΕΕΤΕ ΝΤΕΡΕΥ ?
 Ε ΜΜΟΙ ΧΕΨΑΧΕ ?
 ΑΤ ΕΡΟΥ ΧΕΜ ?
 ΦΟΙΒΑΜ[ΩΝ]
 ΧΕΕΨ

V. ΕΡΗΣ ΜΑΥΡ ?
 ΜΟΤΝΕΣ ΕΚΟΝ ΤΡΕΝΕΤΕ
 Τ ΑΝΟΚ ΙΣΑΚ ΤΟ ΜΜΗΤΡΕ ΜΠΕΜΤΟ
 ΕΒΟΛ ΜΠΠΟΥΤΕ ΧΕΛΝΙΡΒΗΥΕ ΨΩ
 ΠΕ ΜΠΑΤΙΤΑΥΟΥ :

ΑΝΟΚ ΑΒΡΑΔΑΜ ΠΕΠΙΣΚΥ ΛΙ
 ΣΑΚ ΤΕΡΟΜΟΛΟΓΙΑ ρΙΒΟΛ Μ
 ΜΟΙ ΕΡΕΑΠΑ ΙΩΑΝΝΗΣ ΜΜΑΥ
 ΠΜΟΝΟΧ, ΜΠΤΟΟΥ ΝΧΗΜΕ ΜΝ
 ΑΠΑ ΙΣΑΚ ΠΜΟΝΟΧ, ΜΠΤΟΟΥ
 [Ν]ΧΗΜΕ ΟΝ ΑΝΟΚ ΙΣΑΚ ΠΨΗΡ[Ε ΝΕ]
 ΝΩΧ ΠΜΟΝΟΧ, ΝΑΠΑ ΙΩΑ[ΝΝΗΣ]
 ΤΣΤΟΙΧΕ ΕΝΙΩΑΧΕ +
 +

312. ΨΗΡΕ ρΗΜΑΙ ΛΙΡΜΟΟΣ ΛΙ
 ΟΥΩΜ ΛΙΣΩ ΝΗΜΑΥ ΑΝΟΚ
 ΠΕΛΟΥ ΠΠΡ, ΤΟ ΜΜΗΤΡΕ ΧΕ
 ΑΝΕΙΡΒΗΥΕ ΨΩΠΕ ΛΙΤΑΥ
 ΟΥ ρΙΒΟΛ ΜΠΕΝΕΙΩΤ ΠΕΠΙΣ
 ΚΟΠΟΣ ΕΡΕΙΑΚΩΒ ΠΡΜΧΕΜΑ ΜΜΑΥ

313. [Α]ΝΟΚ [Α]ΠΑ ΜΙΧΛΗ[Λ]Ω
 ΒΟ ΕΤΣ[ΑΙ] ΜΠΛΗΕΙΝ ΠΠΡΕΣΒ,
 ΡΕ ΝΔΙΟΣ ΠΠΡΕΣΒ, ΧΕΕΠΕΙΑΝ
 [Α]ΜΦΙΒΑΛΕ ΜΝΝΕΝΕΡΗΥ ΕΧΜΠ
 ΑΝΘΩΚ ΕΘΟΥΝ ΕΜΑΜΠΕΝΕΙΩΤ Π
 [ΕΠΙΣ]ΚΟΠΟ[Σ] ΑΣΔΟΞΕΙ ΖΙΒΟΛ ΜΠΕΝΕΙΩ
 [Τ ΠΕΠΙΣ]ΚΟΠΟΣ ΕΑΥΤΟΤΗ ΜΝΝΕΝΕΡΗ
 Ε ΕΤΡΑΖΩΝ ΕΝΛΩΒΗΡ ΖΑΜΕ
 ΤΟΩ. ΕΤΕΜΑΡΚΟΣΠΕ ΠΕΤΒΟ
 ΝΑΝΩΗΡΕ ΝΚΑΝΑΡ Ε
 ΧΙΒΕΚΕ ΚΑΤΑΘΕ ΕΤΕΡΕ
 [ΝΩ]ΗΡΕ ΝΚΑΝΑΡ † ΜΜ
 ΑΝ † ΝΤΑ

315. † ΑΝΟΚ ΑΝΑΣ[ΤΑΣΕ]
 ΠΡΟΥΝΟΥΒ ΠΡΜΠ
 ΑΝΑΡΕΑΣ ΠΩΙΝΕΝΩΧ Π
 ΑΝΕΙ ΕΒΟΛ ΕΠΑΤΟΥΣΙΡ
 ΕΠΡΑΠ ΝΕΜΑΥ ΟΝΧΗΗΜΕ Μ
 ΚΕΤ ΔΙΕΙΕΝΟΗΤ ΖΕΤΟΟΚ ΛΙΒ
 ΜΑΝΑΛΣ ΑΝΡΟΥΘΟΥ ΕΠΤ
 ΜΠΩΑΝΕΧΕ ΝΕΙ ΕΠΡΑΠ ΑΠΟΥΑ Π
 ΝΕΜΑΥ ΧΕΒΩΚ ΕΠΡΑΠ ΝΕΜΑΥ ΜΠ.
 ΚΕ ΓΑΡ ΠΝΟΥΤΕ ΣΟΟΥΝ ΝΩΝΑΟΥ ΕΝΤΑΥ
 ΧΟΟΣ ΧΕΛΩΝΤΟΥ ΖΑΝΟΗΤ ΑΠΩΒ
 ΡΜΗΤΕ ΧΕΤΜΕΤΕ ΤΕΝΟΥ ΛΑΥΕ
 ΝΙΜ ΕΥΗΝΗΥ ΕΒΟΛ ΕΡΟΚ ΜΝΩΒ
 ΝΙΜ † ΧΡΕΩΣΤΕΙ ΜΠΑΡΑΛΩΜ
 ΝΤ ΩΜΠΡΑΠ ΜΠΑΤΟΥΕΙΡΕ
 ΜΝΕΣΑΚΕ ΩΜΠΧΙΠΡΙ ΑΝΟΚ
 ΑΝΑΣΤΑΣΕ † ΣΤΟΙΧΕ
 ΕΤΕΒΛΑΧΕ ΜΝΩΒ ΝΙΜ
 ΕΥΘΕΕΙΩΣ ΑΝΟΚ ΣΟΦΟΝ
 ΙΑΣ ΠΩΙΝΜΑΝ
 ΝΕ ΠΔΙΑΚ † Ο
 ΜΜΑΥΤΥΡΟΣ

317. [Ω]ΡΠ ΜΕΝ † ΩΙΝΕ Ε
 [ΤΕΚΜΝ]ΤΟΝ ΠΧΟΕΙΣ ΕΥΕ
 [ΣΜΟΥ ΕΡΟ]Κ ΕΠΙΔΗ ΑΚΕΙ ΕΘΟΥΝ
 ΩΡΑΠΤΙΣΜΑ ΜΠΙ
 ΟΣ ΝΑΚ ΩΡΑΠΡΟ
 ΟΥΥ ΝΑΤΗΝΤΟ
 ΔΙΑΚ Μ
 ? ?

ν. ΧΡΙΣΑΦ.
 ΖΙΤΗ ΒΙΚΤΩ[Ρ]
 ΠΠΡΕΣΒΥΤ

ν. ? ?
 ΜΜΕ[ΝΤ]ΡΕ ΝΤΡΟΜ
 ΔΩΔΕΚΑΤΗ † ΝΔΙΚ
 [Α]ΝΟΚ ΛΑΧΕΡΕ ΠΡ,
 ΑΝΟΚ ΑΤΕΒΕΛΧΕ.
 ΠΑΡΩΜ
 ΣΤΗΣ † ΟΜΜΑΡ
 ? ?

314. ΡΕΣ Α
 ΘΑΝΑΣΙΟΣ
 ΜΝΠΕΣΝΤΕ ΑΥ
 ΕΙ ΕΒΟΛ ΕΥΧΩ ΜΟΣ
 ΑΡΑΚΕΥ ΜΝΩΕΝΟΥΤΕ
 ΕΛ.Υ.ΩΤΒΑΝΤΕΥΧΕ
 ... Α^Ν ΧΕΩ ΝΤΕΟΥ. ΨΕ
 ΟΝ ΝΓΕΙ ΕΒΟΛ ΝΓΑΡΕ ΑΡΗΚ
 ΝΕΜΕΥ ΧΕΠΩΝΠΕ ΠΜΑΤΕ
 ΡΥ ΜΝΝΕΝΕΡΗΥ ΕΙΣΑΘΑΝΑΣΙ
 ΟΣ ΜΝΠΕΣΝΤΕ ΑΥ † ΛΟΚΟΣ ΝΔΙΧΕ
 ΚΕΡΟΝΚ ΕΡΟΚ ΝΩΗΤΣ ΑΜΟΥ Ε
 ΒΟΛ ΜΗΠΟΤΕ ΣΟΒΙ ΤΣΗΤΕ ΕΡΟ.
 ΠΕΜΝΤΟΥΚΑΚΕ ΧΟΣ ΕΝΗΡΕ
 ΟΥΔΕ ΩΗΡΕ ΝΤΗΚ ΧΕΚΣΟΥΝ ΧΕ
 ΖΕΝΡΩΜΕΝΕ ΕΥΘΩΜΜΑ
 ΤΙ ΑΝΤΣΟΝΙ † † ?
 ? ?

316. † [Α]ΝΟΚ ΔΑΥΕΙΔ ΜΠΑΥΛΟΣ †
 ΕΟΥ ΕΤΣΑΙ ΝΩΗΛΕΣΑΙΟΣ ΠΡ
 ΧΕΟΥΟΝΤΗ ΟΥΑΚΑΛΤΕ ΟΥΗ
 ΜΠΕΙΣΑΤΗΣ † ΝΟΥ † ΑΠΟ
 ΝΗΚ ΜΝΤΗΙ ΩΒ ΝΜΜΗ
 ΕΝΕΡ ΕΙΩΛΟΥΩ
 ΩΡΟΣ ΗΤΕ
 ΝΤΗ

318. Ε † ΝΝ
 ΠΕΡ ΕΡΓΟΧΕΙ
 ΠΕΥΩΒ Ν
 ΗΜΑΤΩΝ Δ
 ΝΗ. ΕΝΗΜΑ ΝΤΡΩ
 ΓΙΣΟΧΣ ΑΡ ΚΕ ΜΟΝ
 ΚΑΙ ΤΑΥΤΑ ΝΓΙΣΟΜΟ
 ΑΥΩ ΝΑΙ ΑΙΔΙΩΠ
 ΕΓΡΑΦΗ ΜΝΗ ΠΑΧΩΝ Β
 ΝΤΑΙΣΡΑΙΤΣΡ ΩΝΣΟΥΣΝΑΥ
 ΕΩΡΓΙΟΣ ΠΠΡΟ ΣΤΟΙΚΕΙ
 ΓΕΩΡΓΙΟΣ ΠΠΡΟ † ΣΤΟΙ

(318) ΕΠΙΕΝΤΑΓΙΟΝ ?
ΕΞΡΑΙ ?

υ. ροι ΝΤΕΚ
ΝΑΚ

320. ? ΙΩΑΝΝΗΣ
ΠΩΣ ? ΤΟΣ ΝΛΙΤΡΑ
ΝΣΑΡΤ ΝΩΜ... ΠΕΒΟΤ
ΝΦΥΓΟΥΜΕΝΟΣ ΜΗΠ
ΚΥΡ, ΑΓΟΥΣΤΑΛΗ ΝΓΑΡΙC
ΠΩΝ ΝΠΚΥΡ, ΜΑΝΝΟΥΛ
ΠΑΡΑ ΘΟΜΤ ΝΒΕΙΑ

321. † ΨΟΡΠ ΜΕΝ † ΨΙΝΕ ΕΤΙΚΜΝΤ
CΟΝ ΕΤΝΑΝΟΥC ΕΠΕΔΗ ΔΙCΩΤΜ ΧΕΛΦΟΙ
ΒΛΜΩΝ ΞΕΡΗΣ ΘΑΥΤΗΚ ΝΝΤΑΥΕΙ ΕΡΚC
· ΔΡΩΒ ΧΗΜΜΟΝ ΝΤΑΥΤΩΡ ΑΡΙΤΑ
[ΓΑ]ΠΗ ΝΓΕΙ ΕΡΟΥΝ ΝΑΝ ΜΠΟΟΥ ΝΤ. ≡
Κ ΜΠΕΡΩ ΚΑΜΑΔΡΙΩΒ

323. † ΨΟΡΠ
ΜΕΝ † ΨΙ
ΝΕΕΠΑΔΕΙΩΤ
ΠΑΠΑΣ ΜΧΟΕΙC ΕΦΕ[C]
ΜΟΥ ΕΡΟΚ
ΜΠΙΝΟΒ ΜΝΟΥΟΕΙ[Ψ]
ΑΡΙ ΤΑΓΑΠΗ Μ
ΠΡΩCΚ ΕΕΙ ΕΝ
ΖΗΤ † ΨΙΝΕ Ε
ΠΑΕΙΤ ΠΑΙΑ
ΚΟΝΟC

υ. ΠΑΕΙΤ
ΒΙΚΤΩΡ.
ΜΠΡΩCΚ ΕΕΙ
ΕΝΘΗΤ ΤΑC
ΜΠΑΕΙΤ ΠΑΠ
ΑC ΠΑΕΙΩΤ
ΖΙΤΜΠΕΨΩΝ
ΡΕ † ΟΥΧΑΙ

325. CΩΤΜ ΔΥΡΧΟΛΗ ΑΡΙ ΠΝΑ
ΝΓ†ΖΙCΕ ΝΑΚ ΝΓΕΙ ΝΤΑΒΝ
ΤΚ ΝΤΑΟΥΟΡΕΚ ΘΝΟΥΔΕΠΗ
ΤΑCC ΝΠΕCΥΝΤΕ ΠΠΡ, ΖΙΤ
ΝΒΙΚΤΩΡ ΠΠΡ
ΜΠΡΤCΑΒΟ ΠΕ
ΙΠΛΑΖ ΕΡΩΜΕ
ΝCΑΒΛΛΑΚ
[ΜΑΥΑ]ΑΚ

326. † ? ? ? ΠΕΙΠΛΑΖ
? ? ?

υ. ΟΝ ΧΕΧΟΟΥCΟΥ ΑΛΛ.

319. † ΘΜΠΡΑΝ ΝΤΕΤΡΙC≡
ΠΙΩΤ ΜΗΠΨΗΡΕ ΜΗ≡
ΑΝΟΚ ΑΠΑΔΙΟC ΠΨΗΡΕ≡
ΕΨCΡΑΙ ΝΙCΑΚ ΠΕΤΟΥ≡
ΧΕΕΠΙΔΗ ΑΚΩΑΧΕ ΜΜ≡
ΝΚΑΜ ΝΑΚ ΕΠCΑΝΑΚΑ≡
ΤΕΚΕΛΕΥΕ ΨΑΠΨΑ Ν≡
ΒΟΛΥ ΝΑΚ ΕΝΑΝΟΥ≡
ΑΖΕ ΜΜΟΥ ΝΑΤΚ≡
ΕΥ† ΜΜΟΥ ΖΡ≡
ΟΥΝ ΝΤΕ≡
CΑΝ≡

322. † ΨΟΡΠ ΜΝ Ν≡
ΚΙΝΕ ΜΠΕΙΧΝΟC
ΜΝΕΚΟΥΡΗΤΕ ΕΤΤΑ
ΙΗΥ ΚΑΤΑ CΜΟΤ ΝΙΜ
ΑΡΙ ΠΝΑ ΝΓΑC ΕΤΒΕΠΗ
ΟΥΤΕ ΔΥΩ ΕΤΒΕΤΑΜΝΤ
ΕΛΑΧ, ΝΓΕΙ ΕΡΟΥΝ ΝΑΙ
ΝΠΡΩΒ ΝΑΝΑΓΓΗΟΝ
ΤΕΧΡΙΑΤΕ ΜΠΡΚΩ ΟΥΝ Ν
ΨΟΥΕΙ ΔΥΩ ΟΝ ΕΤΒΕ

324. † ΝΨΟΡΠ ΜΕΝ ΝΡΩΒ ΝΙΜ
ΤΝΨΙΝΕ ΕΤΕΚΜΝΤCΟΝ ΕΤΝΑ
ΝΟΥC ΕΠΕΙΔΗ ΑΚΒΩΚ ΖΙΤΟΟ
ΤΗ ΕΤΡΕΚΕΙ ΕΒΟΛ ΝΓΩΨΤ ΖΗΤ
Υ ΜΠΚΑΜΟΥΛ ΖΗΤΚΥΡΙΑΚΗ ΕΤ
ΒΕΝΝΩΡ ΝΤΕΡΕΚΕΙ ΕΒΟΛ ΖΙΤΟΟΤΗ
ΑΠΨΩΝΕ ΘΡΩΨ ΕΧΜΠΕΝΕΙ
ΩΤ ΜΠΝCΡΨΕ ΕΡΛΑΔΥ ΝΡΩΒ
† ΝΟΥ ΑΡΙ ΠΝΑ ΜΠΡCΚΥΛΛΕΙ Μ
ΜΟΚ ΕΕΙ ΕΒΟΛ ΧΕΜΝΤΑΝ≡
· ΟΥΘΝΟΥΘ ΜΜΑΥ

υ. ΜΠΝΨΟΥΨCΨ ΠΚΑ
ΜΟΥΛ ΝΤΗΤΗΝΝΟΟΥΨ
ΕΙΜΗΤΙ ΕΨΟΜΝΤ ΜΜΗΡ
ΜΝΤΑΝ ΜΜΑΥ ΤΕΝΟΥ ΝΘΑΡ
ΕΙΓΑΡ ΧΕ ΨΑΝΨΩΨ ΠΚΕΨΟΜΝΤ
ΑΠΝΟΒ ΝΡΩΜΕ ΨΩΝΕ ΕΠΡΟΥΟ
ΜΠΝΘΝΤΥΠΟC ΟΥΧΑΙ ΘΜΠΧΟΕΙ
C ΤΑCC ΜΠΕΝΜΕΡΙΤ ΝCΟΝ
ΑΤΑ ΔΙΟC ΖΙΤΗΝΕCΗΝΥ
ΝΕΛΑΧ,

ΝΤΟΚ ΝΤΕΥΝΟΥ ΝΓΧΟΟΥΣΟΥ
 ΝΑΝ ΜΠΕΝΑΥ... ΧΟΟΥ
 ΑΠΟΚΡΙΣ ? ΝΝ
 ΜΠΡΧΟΟΣ ΝΡΩΜΕ
 ΟΝ. ΑΝ ΤΛΑΣ ΜΠΕΝΩΝ
 ΡΕ ΠΦΕΥ ΖΙΤΝ
 ΒΙΚΤΩΡ. //

328. ΠΣΩΚ ΧΕΤΕ
 ΧΡΙΛΤΕ ΕΜΑΤΕ
 ΠΑΝΤΩΣ ΟΥΝ
 ΜΠΡΩ ΝΟΥΕΩ
 ΝΕΙ ΜΠΕΙΜΑΝ
 ΚΑΜΟΥΛ ΧΕΝΤΑΙ
 ΤΝΝΟΟΥΓ ΕΤΒΕΠΕΙ
 ρωβ + ουχαι τα
 // ΝΘΕΩΔΩΡΑ ?
 ΠΑΜΡΗ Α ?
 ΝΙΟΣ ?

329. ΑΝΟΚ ΠΛΥΧΟΣ ΠΕΕ
 ΛΑΧΙΣΤΟΣ ΕΤΣΟΛΙ
 ΕΠΕΥΣΟΝ ΕΤΤΑΝΥ Α
 ΠΑ ? ΕΕΙΟΝ ? ΕΚΑΚΑ
 ? [ΧΕ]ΚΑΣ ΕΚΩΛΑΝ
 ΧΙ ΝΕΣΟΛΙ ΝΕΛΑΧ
 ΙΣΤΟΣ ΕΚΑΡ ΤΑΓΑ
 ΠΗ ΝΓΕΙ ΔΡΟΝ ΝΤ
 ΑΒΗΤΚ ΝΤΕΛΠΟ
 ΚΡΙΣΙΣ ΝΑΝΑΓΕΟΝ

331. ΚΣΟΟΥΝ ΧΕΤΝΣΟΥΤ ΑΝ ΤΕ
 ΝΟΥ ΨΙΝΕ ΑΚΡΙΒΩΣ ΕΚΒΗΤΥ
 ΕΚΧΟΟΥ ΝΑΙ ΝΤΑΧΟΟΥ ΝΤΑ
 ΥΙΤΥ ΑΧΟΟΥ ΑΝΔΡΕΑΣ Ν
 ΣΑΥ ΟΝ ΧΕΨΙΝΕ ΕΤΒΕΠΕΙΡΩΒ
 ΟΥΧΑΙ ΤΛΑΣ ΜΠΠΡΕΣΒ ?
 ΑΠΑ ΙΩΘΑΝΝΗΣ ΖΙΤΜΠΕΣΙΝ
 ΤΕ ΠΙΕΛΑΧ

333. ♯ ΜΑ ΠΑΝΚΑΛΗΛΕ ΣΝΑΥ
 ΝΤΗΡΜΗΖΕΟΝ ΛΥΩ ΚΟΥ
 Α ΟΝ ΜΠΜΑ ΕΤΜΜΑΥ

335. ♯ ΠΛΙΩΤ ΕΤΟΥΛΑ[Β Π]
 ΠΡΕΣΒ, ΛΥΩ ΝΕΣ[Ν]
 ΝΥ ΤΗΡΟΥ ΚΑ ΝΕΥΡΑ[Ν ΕΠ]

327. // ΨΟΡΠ ΜΕΝ ΨΥ
 [Ι]ΝΕ ΕΡΟΚ ΠΧΟΕ
 [ΙΣ ΕΥ]ΕΣΜΟΥ ΕΡΟΚ ΜΝ
 [Ν]ΕΤΨΟΟΓΤΕ ΝΑΚ ΤΗΡΟΥ
 ΕΠΗΔΗ ΑΚΧΟΟΥ ΝΑ
 ΧΕΟΥΛΙΕ ΕΡΗΣ ΨΑ
 ΣΟΥΜΝΤΧΑΒΕ ΝΤΑ
 ΤΩΚ ΝΑΚ ΑΙΚΩΤ
 ΕΙ ΕΡΟΚ ΕΑΚΤ. Ε.
 .. ΡΗ ΕΙ ΝΑΙ ΠΙΧΙ
 // ΟΤΥ ΕΤΒΩ ΑΚ
 ΚΑΤΑΦΡΟΝΕ
 ΑΚΚΩΝ ΘΗΧ
 ρωχ ΑΡΙ ΤΑ
 ΓΑΠΗ ΝΓ
 ΕΙ

ν. ΡΗΣ ΘΝΟΥΓΗΠΗ
 ΧΕΤΙΧΙΤΑ ΧΕ
 ΚΑΤΕΧΗ ΕΡΟΚ Ε
 ΨΩΠΕ ΝΓΟΥΨΩ
 ΑΝ ΕΙ ΧΑΥ ΠΟΝΗΝ
 ΣΟΥΘΑΙΝΗΝ ΧΕΜΑΙ
 ΕΙ ΕΣΗΝΟΥΤΕ ΝΗΜΑ
 Κ ΤΛΑΣ ΜΠΡΕΥΡ
 ΡΟΤΕ ΔΑΝΙΗΛ
 ΖΙΤΝΠΑΘΑΜ
 ΠΙΑΛΥ

330. ♯ ΕΛΡΩΝ ΠΕΙ
 ΡΕΥΡΝΟΒΕ ΕΥ
 ΣΟΛΙ ΕΥΨΙΝΕΕ
 ΠΕΥΧΟΕΙΣ ΑΠΑ ΘΗ
 ΛΙΑΣ ΠΠΡΕΣΒΥΤΕΡ
 ΧΑΙΡΕ ΕΠΙΔΗ ΑΙ
 ΨΜΟΥΝΕΝΤΩΡΕ ΝΕΩ
 ΧΟΟΣ ΧΕΤΝΗΥ ΕΡΟΥ
 ΜΠΕΤΑΘΟ ΤΕΝΟΥ
 ΑΜΟΥ ΕΒΟΛ //
 Ε //

332. + ΚΩ ΝΑΙ ΕΒΟΛ
 ΧΕΜΠΕΙΘΝΧΑΡΤΗΗ
 ΤΛΑΣ ΜΠΘΕΟΦΙΛΙ ΝΣΟΝ
 [Λ]ΠΑ ΒΙΚΤΩΡ ΠΕΠΡΟΕΣΤΩΣ
 // ΦΟΙΒΑΜΜΩΝ ΡΤΠΑΡΑ
 // ΤΣΥΝΗΘΙΑ ΝΓ
 // ΣΑΜΟΥΗΛ ΝΑΙ ΝΥ
 // ΙΕΥΧΑΡΙΣΤΕΙ
 // ΕΙ ΝΘΕ ΝΜ
 // ΙΝΤΑΣΠΑΖΕ
 // ?

334. ρΑΘΗ
 ΜΕΝ ΜΠΑΨΑ
 ΧΕ ΝΕΛΑΧ, ΨΥ
 ΝΕ ΤΕΤΝΜΝΤ
 ΕΙΩΤ ΕΤΤΑΙ
 ΝΥ ΑΡΙ ΠΝΑ ΕΨΩ
 ΠΕ ΜΠΑΤΝΧΩ ΠΨΕ
 ΕΒΟΛ ΝΤΑΙΥΙΤΥ

(335) ΙΔΗ ΑΡΙ ΠΝΑΟΥΝ ΜΝΤΕΝ
ΜΝΤΕΛΑΧ ΝΤΕΤΝΧΟΥΟΥ
ΒΛΩΝΕΝΝΕΨΠΕΣΤΕ
ΝΟΥΓΕ ΖΡΑΙ ΑΠΕΠΡΕΣΒ,
ΜΙΩΕ ΝΕΜΑΙ ΜΠΟΥΟΥ ΖΑ
ΠΕΡΩΒ ΜΕΠΟΣ ΜΝ
ΤΝΘΝΤΗΠΟΣ

ν. ΝΕΟΥΑ
ΨΕΣ ΜΠΕΝΑ
Υ ΑΡΙΠΝΑ ΝΤΕ
ΤΝΜΟΥΟΥ ΤΕΒΙΡΕ
ΝΧΕΒΒΕΣ ΝΗΝ ΝΕ
ΚΙΝΕ ΝΤΕΥΩΗ ΨΛΗΛ
ΚΕ ΟΥΝ ΕΧΩΙ ΜΜΟΝΤΕ
ΨΩΝΕ ΛΙΡΩΠΕΡΕ ΜΜΩΤΝ
ΕΜΑΤΕ ΧΕΜΠΕΤΝΨΙ[ΝΕ]
ΝΩΙ ΕΙΨΩΝΕ ΠΛΗΝ ΠΡΕΩ
ΤΑΚΕ ? ΝΑΛΥ ΛΥΩ
ΠΖΡ ?

338. † ΨΟΡΠ ΜΕΝ † ΨΙΝΕ ΕΡΟΚ
† ΤΑΜΟ ΔΕ ΜΜΟΚ
ΕΤΒΕΤΜΝΤ ?
ΧΕΜΠΡΡ[Π]ΩΒΩ

ν. ΝΝΤΣ ΕΖΟΥΝ
ΕΚΝΗΥ ΛΥΩ ΝΓΝ
ΖΕΝΒΕΡΩΒ ΝΧΟΙΤ
ΕΝΑΝΟΥΟΥ †

340. † ΖΑΘΗ ΜΕΝ ΝΕΩΒ ΝΙ[Μ]
† ΨΙΝΕ ΕΠΑΜΕΡΙΤ ΝΕ[Ο]Ν ΑΝΑΝΙ[ΑΣ]
ΛΥΩ † ΨΙΝΕ ΕΑΠΑ ΙΑΚΩΒ ΜΝΠΕΚ
ΩΗΡΕ ΜΩΥΣΗΣ ΜΝΙΩΣΗΦ ΜΝΤΕΥ
ΜΑΛΥ ΛΥΩ ΤΝΨΛΗΛ ΕΤΡΕΠΙΧΟΕΙΣ ΖΑΡΕ[Ε]
ΕΡΟΚ ΝΜΜΑΥ ΜΝΝΩΣ † ΤΑΜΟ
ΝΤΕΚΜΝΤΣΟΝ ΧΕΚΑΣ ΕΚΝΑ
ΡΤΑΓΑΠΗ ΝΓ†ΟΙΚΕ ΝΝ
ΒΑΡΕΡ ΝΤΕΤΝΗΝΤΟ[Υ]

ν. ΕΖΟΥΝ ΕΤΕΤΝΗΝΥ ΜΜΟΝ
ΘΝΡΧΙΑ ΝΑΥ ΕΜΑΤΕ ΚΑΝ ΑΤΕ
ΤΝ. ΒΩΚ. ΝΩ ΕΡΟΥ ΚΑΝ ΜΠΕ
ΤΝΒΩΚ ΑΡΙ ΤΑΓΑΠΗ ΝΤΕΤΝΗΝ
ΤΟΥ ΕΤΕΤΝΗΝΥ ΤΕΤΝΣΟΟΥΝ ΧΕ
ΑΝΤΑΛΥ ΝΗΤΝ ΕΙΣ ΨΟΜΤΕ ΝΡΟΜΠΕ
ΤΑΛΣ ΜΠΑΜΕΡΙΤ ΝΣΟΝ ΕΤ
[ΤΑΕΙΗ]Υ ΑΝΑΝΙΑΣ ΖΙΤΝΖΛΛΟ
[ΠΕΙΕ]ΛΑΧ,

(334) ΡΠΝΑ ΝΤΕΤΝΧΟ
ΟΥΥ ΝΑΙ ΧΕΤΕΧΡΙΑ
ΞΥ†ΑΛΕΟΝ ΔΕ
ΞΩΝΝΕΤΝΞ

336. † ΚΑΤΑ ΘΕ ?
? ?

ν. ΛΥΩ ΝΓΤΝΝΟΥ
ΠΑΕΤΚΛΥΜΑΣ
ΕΒΟΛ ΝΑΥ ΟΝ ΤΑΛΣ
ΝΠΑΕΙΤ ΙΑΚΩΒ
ΖΙΤΝΠΑΝΑΧ[Ω]
ΡΕ

337. † ΨΟΡΠ ΜΕΝ
† ΨΙΝΕ Ε
ΡΟ ΠΧΟΕΙ
Σ ΕΕΕΣΜΟΥ
ΕΡΟ ΑΡΙ ΠΝΑ
ΝΤΕΧΟΥΟΥ
ΟΥΛΑΛΥ

ν. ΝΑΠΕΤΡΟΣ
ΜΠΡΩ ΤΑ
ΡΙ ΠΧΟΕΙΣ Σ
ΜΟΥ ΕΡΟ
ΤΑΛΣ ΝΒΡΟΜ
ΠΕ ΖΙΤΝ
ΔΑΔ

339. † † ΠΡΟΣΚΥΝΕΙ † ΟΥΨΩΤ ΜΠΙ
ΧΝΟΣ ΝΝΟΥΕΡΗΤΕ Ε††, ΝΤΕΚ
ΘΕΟΣΕΒΕΙΑ ΝΕΙΩΤ ΑΡΙ ΤΑΓΑΠΗ
ΠΛΕΙΩΤ ΕΤΟΥΛΑΒ ΝΓΤΝ[ΝΟ]ΟΥΨΙ
ΝΕ ΝΛΙ ΖΙΤΟΟΤΥ ΜΠΕΙΓΡΑΜΜΑΤΗ
ΦΟΡΟΣ ΜΜΟΝ ΕΡΕΠΑΡΗΤ ΖΗΛ
ΕΒΟΛ ΕΡΕΝΡΩΜΕ ΘΛΙΒΕ ΜΜΟΙ
ΛΥΩ ΨΛΗΛ ΕΧΩΙ ΝΤΕΠΝΟΥΤΕ
ΝΑΖΜΕΤ
ΖΗΝ

341. † ΤΑΛΣ ΜΠΕΥΛΑΒ,
ΝΣΟΝ Ε††, ΑΠΑ ΙΩΖΑΝ
ΝΗΣ ΠΜΟΝΟΧΟΣ ΖΙΤΝ
ΨΑΤΕΙΣ ΠΑΣΟΝ ΑΒΡΑΔΑΜ
ΑΙΤΝΝΟΥΟΥ ΝΤΕΚΜΝΤΣΟΝ
ΡΤΜΝΤΣΟΝ ΝΓ†ΜΝΤΟΥΑ ΜΜ
ΗΡΕ ΜΜΑΖΕ ΝΑΥ ΝΓΚΩ ΤΕΙ
ΒΛΧΕ ΝΤΟΟΤΚ ΨΑΝΤΑ
ΕΙ ΕΖΟΥΝ ΑΛΛΑ ΠΑΝΤΩΣ
ΑΡΙ ΠΜΕΒΥΕ ΝΤΑΜΝΤΕΛΑΧ
ΖΗΝΕΚΨΛΗΛ ΕΤΟΥΛΑΒ †

342. † ΝΥΟΡΠ ΜΕΝ
 ΝΤΕΤΝΜΝΤΣΟΝ ΚΑΤΑ ΘΕ ΝΤΑΤΕΤΝΧΟΟΥ
 ΝΑΝ ΕΤΒΕΝΣΟΟΥ ΤΕΝΟΥ ΘΙΣ ΘΗΤΕ
 ΜΠΕΠΡΩΜΕ ΕΙ ΕΡΗΣ ΤΕΝΟΥ ΠΝΟΥΤΕ
 ΣΟΟΥΝ ΧΕΝΤΕΥΝΟΥ ΕΤΕΥΝΗΥ
 ΤΗΝΑΤΑΛΩ ΝΕΚΣΟΥΡ ΝΑΚ ΤΕΝΟΥ
 ΑΡΙ ΤΑΚΑΠΗ ΝΤΕΤΝΟΥΩΡΘ ΝΚΑ
 ΜΟΥΛ Μ ? ΝΗΣΟΥΟ ΝΡΟΥΝ ΜΟΥ
 Σ. ΜΠΑΝ... ΕΝΕΥΩΛΥΤ
 ΝΤΟΤΥ . ΜΑΡΩΜΕ ΚΝΤΟΥ
 ΕΜΠΕΥΕΙ ΤΝΩΡΚ ΝΗΤΗ
 ΜΠΝΟΥΤΕ ΧΕ ? ΝΕΥ ΕΜ
 ΜΑΥ ΝΑΧΟΟΥΣ ΝΗΤΗ ΟΥΧΑ
 . ΕΤΑ ? ΕΜΝΝΑ
 ΠΕΥΣ ΜΝΝΟΒ ΝΡΩΜΕ
 . ΧΕΜΕ ΘΙΤΝΝΑΠΙΥΕ Ν.
 ? ΝΑΜΕ ΠΕΤΑΜΕ

344. ≡ ΠΑΙ ≡
 ≡ ΒΥΤΗΥΤΗ ΕΡΟΙ ΚΑΝ ≡
 ΛΙΑΣ ΚΑΝ ΜΠΕΤΡΟΣ ΕΙΣ ≡
 ΘΙΠΡΑΙ ΝΝΑΖΑΡΙΑΣ ΛΙΤΗΝ ≡
 ΕΡΟΥΝ ΝΑΥ ΜΠΕΥΩΤΗ ΝΣΩΙ ΘΩ
 ΛΟΣ ΡΠΙΝΑ ΟΥΝ ΝΤΕΤΝΧΟΟΥ ΕΡΟΥΝ
 ΝΥΕΙ ΝΥΑΡΕ ΕΡΑΤΥ ΕΠΕΥΩΒ ΧΕ
 ΑΠΜΑ ΤΑΚΟ † ΠΕΝΕΙΩΤ
 ΕΤΟΥΑΛΒ ΝΕΠΙΣΚΥ ΑΝΤΩ
 ΝΙΟΣ ΜΝΘΗΛΙΑΣ ΦΟΙ
 ΒΑΜΩΝ ΠΙΕΛΑΧ

347. † ΟΥΩΥ ΝΓΧΟΟΥ ΣΝΩ
 ΝΝΑΝΓΙΝ ΝΝΕΘ ΝΘΩΜ
 ΝΑΙ ΜΝΟΥΑΝΓΙΟΝ ΝΝΟΘ
 ΝΘΛΟΒ † ΝΑΤΑΥ ΝΑΚ
 ΝΟΥΕΡΗΝΗ ΕΠΝΟΥ
 ΤΕ ΤΩΥ † ΤΑΑΣ ΝΠΑ
 ΕΙΩΤ ΛΕΟΝΟΣ ΘΙ
 ΤΗΠΑΙΑΚΥ ΠΕΚ
 ΩΥ †

349. † ΠΙΕΛΑΧΙΣ
 ΤΟΣ ΙΩΣΗΦ
 ΠΜΟΝΟΧΟΣ ΠΕΤ
 ΣΘΑΙ ΕΥΩΙΝΕ ΘΠΕΥ
 ΜΕΡΙΤ ΝΕΙΩΤ ΙΣΑΚ
 ΠΡΕΣΒΥΤΕΡΟΣ ΘΜΠΧΟ
 ΕΙΣ ΧΑΙΡΕΤΕ ΤΕΝΟΥ
 Χ. . ΠΑΜΕΡΙΤ ΝΕΙΩΤ
 ΑΙΩΙΝΕ ΝΣΑΤΕ[Κ]ΟΙ

343. ΠΙΕΛΑΧΙΣΤΟΣ ΘΗΛΙΑΣ ΕΥ[Ε]ΘΑΙ ΜΠΕΥ[ΜΕ]
 ΡΙΤ ΝΣΟΝ ΙΑΚΩΒ ΨΟΡΠ ΜΕΝ † Ψ[ΜΕ]
 ΕΡΟΚ ΑΡΙ ΤΑΡΑΠΗ ΕΥΩΠΕ ΑΠΡΜ
 ΝΡΟΥΝ ΠΕΠΙΣΚΥ ΑΠΑ ΘΗΛΙΑΣ ΟΥ
 ΩΡΘ ΝΡΜΧ ΕΒΟΛ ΚΑΤΑ ΘΕ
 ΕΝΤΑΚΧΟΟΥ ΝΑΙ ΑΡΙ ΤΑ[ΓΑ]
 ΠΗ ΧΟΟΥΣΟΥ ΝΑΙ
 ΧΕΤΕΧΡΙΑ
 ΤΕ

ν. ≡ ΜΑΤΕ
 ≡ ΕΜΑΤΕ

345. ≡ ΝΑΤΑΡΟΙ
 ≡ Η ΧΟΟΥ ΘΕΝΚΑΚΕ ΝΑΙ
 ≡ ΥΝ ΝΑΚ ΜΠΙΚΕΦΑΛΕΙΟΝ
 ≡ ΑΠΕΣΥΝΤΕ ΠΑΝΑΧΩΡΙΤ[ΗΣ]
 ≡ ΠΑΡΑΜ ΚΑΛΑΜΑΥΛΕ † ≡

346. ΑΡΙ ΤΑΡΑΠΗ ΝΓΧΟ
 ΟΥ ΝΒΑΛΟΤ ΝΑΝ ΧΕΑ
 ΠΒΑΜΟΥΛ ΘΩΝ ΕΠΩΛΘ
 ΚΑΙ ΓΑΡ ΒΑΡΘΟΛΟ
 ΜΕΟΣ ΣΟΟΥΝ ΑΝ ΧΕ
 † ΡΧΡΙΑ ΧΗΠΙΜΟ ≡
 ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ [Η]
 ΑΓΙΑ ΤΡΙΑΣ †
 † † †

348. † ΘΑΘΕ ΜΕΝ Ν
 ΠΩΛΧΕ † ΨΙΝΕ ΕΤΕΚ
 ΜΝΤΕΙΩΤ ΕΤΟΥΑΛΒ [ΜΝ]
 ΝΕΤΝΝΕΜΑΚ ΤΗΡΟΥ ΚΑΤΑ
 ΝΕΥΡΑΝ ΤΕΝΟΥ ΑΡΙ ΤΜΝΤΕΙ
 ΩΤ ΝΓΤΗΝΟΟΥ ΟΥΡΟΤΣ ΝΧΑ
 ΑΚ ΝΑΙ ΜΝΟΥΕΙΣ ΝΩΛΘΟΜ
 ΝΓΕΑΛΚΟΥ ΝΓΤΑΒΟΥ ΜΝ
 ΠΕΤΕΚΝΑΧΟΟΥΥ ΝΑΙ ΤΗ
 ΡΥ ΝΓΣΘΑΙ ΝΑΙ ΧΕΑΚΧΟ. .
 ΟΥ ΛΥΩ ΝΓΩΛΗΛ ΕΧ[ΩΝ]
 ΝΤΕΠΝΟΥΤΕ ΝΑΡΜΝ
 ΘΝ. ΜΕ ΜΝΠΠΙΡΑΣΜ[ΟΣ]
 ΛΥΩ ΝΓΧΟΟΥ ΠΕΚΟΥΧ[ΑΙ]
 ΝΑΙ † ΟΥΧΑΙ † ΘΘ

ΕΝΑΝΟΥÇ ΕΣ ΑΙΑΡΙ...
 ... ΟΥΣ ΝΗΚ ΜΜΟΝ ΕΝ
 ΝΡΩΜΕ ΕΥΝΗΥ ΕΒΟΛ
 ΧΑΥ ΝΑΙ ΝΤΑΧΟΟΥΣ ΝΗΚ
 ? ? ΝΜ
 ? ΕΠΚΟΥΙ ΝΧΟΚ
 ΝΑΙ † [ΟΥ]ΧΑΙ ΘΜ
 [ΠΧΟΕΙΣ]

350. †† ΨΟΡΠ ΜΕΝ
 †ΟΥΨΤ ΜΦΥ
 ΠΟΠΟΔΙΟΝ ΝΝΕ
 ΤΝΟΥΡΗΤΕ ΑΡΙ ΠΝΑ
 ΕΨΩΠΕ ΟΥΟΝ ΧΑΚ
 ΜΜΑΥ ΧΟΟΥ ΟΥΚΟΥΙ
 ΝΑΙ Α†ΕΛΩΝΤΑ
 ΩΠ ΠΙΨΑΨ
 ΟΥΧΑΙ

v. ? ΨΑΠΨΑΨ
 ΝΧΟΥΨΤ ΝΘ
 ΤΟΠ † Μ
 ΠΑΜΕΡΙΤ ΝΕΙ
 ° ΩΤ ΒΙΚΤΩΡ
 ΠΡΕΣΒ/ ΖΙ
 ΤΗΠΕΥΘΜ
 ΖΑΛ ΗΛΙ
 ΑΣ

351. † ΤΑΛΣ ΜΠ[ΛΣΟ]
 Ν ΑΠΑ ΒΙΚΤΩΡ Π
 ΑΥΩ ΠΟΥΓΟΥΜΕΝΟΣ
 ΕΠΙΔΗ ΑΚΡ ΠΝΑ ΝΜΜ
 ΝΡΟΥΡΕ ΔΙΟΥΩΤΡ ΘΑΛΙΣ
 ΑΤΣ ΕΡΟΣ ΕΒΟΛ ΧΕΛΙΡΠΩΨ Ν
 †ΠΑΡΑΚΑΛΕΙ ΜΜΟΚ ΧΟΟΥ
 Χ.Ε ΕΝΘΜΟΟΣ ΕΒ [ΟΥ]
 ΧΑΙ ΑΓΙΑ Τ[ΡΙΑΣ]

352. † ΑΝΟΚ ΙΕΡΗ
 ΜΑΙΑΣ ΕΥΣΑΙ ΜΠΑ
 ΕΙΩΤ ΑΒΗΛ ΝΣΝΑΥ
 ΝΒΙΡ ΝΟΙΚ ΜΝΟΥ
 ΛΟΒ ΝΝΕΡ ΕΤΡΑΤΑ
 ΝΑΚ Ν
 Τ ΝΡΑΜΠΕ ΨΑΠΕ
 ΟΥ ΜΠΕΚΜΟΥΑ
 ΜΝΗΣΑΑΤΡΕΚ
 ΘΜΠΣΩΜΑ Ε
 ΤΑΤΟ ΝΚΕΙΣ
 ΤΟ ΜΠΡΟΣΦ[ΟΡΑ]
 ΕΨ

353. † ΧΩΡΙΣ ΤΡΑΣΖΑΙ ΝΗΤΝ
 †ΟΟΟΥΝ ΝΤΕΤΝΜΝΤΜΑΙΡΩΜΕ
 ΕΡΟΥΝ ΕΡΟΙ ΑΤΕΤΝΡΠΝΑ ΝΜΜΑΙ
 ΖΑΦΩΒ ΝΠΣΤΡΩΜΑ ΕΙΠΑΡΑΚΑΛΕΙ Μ
 ΜΩΤΝ ΤΑΡΕΤΕΤΝΡΩΒ ΝΑΙ ΕΥΡΑΤ
 ΜΜΟΝ †ΡΧΡΙΑ ΜΜΟΥ ΠΡΟΥΟ Α[Ε]
 †ΟΥΨΤ ΕΧΝΝΟΥΡΗΤΕ ΝΝΕΤΟΥ
 ΤΑΡΟΥ

v. ΘΜΠΟΥΨΕ ΜΠΝΟΥΤΕ
 †ΝΗΥ ΝΤΑΠΡΟΣΚΥΝΕΙ ΝΗΤΝ ΜΠΑ
 ΤΑΒΩΚ ΑΝΘΗΤ ΑΥΩ ΖΑ
 ΤΚΟΥΝΖΑΛΙΨ †

354. [Ψ]ΟΡΠ ΜΕΝ †
 ΠΡΟΣΚΥΝΕΙ Ν
 ΤΕΚΜΝΤΕΙΩ
 ΕΙΣ ΙΣΑΚ ΑΝΒΑΚΥ
 ΕΡΟΥΝ ΕΜΑ ΝΜΑΖΕ
 ΜΙΝΕ ΑΝ† ΘΗΛΗΝΑ
 ΑΡΙ ΠΝΑ ΝΓΤΝΟΟ[Υ ΠΕ]
 ΤΝΟΥΧΑΙ ΝΑΙ ΕΙΣ ΘΗΤ[Ε]
 ΑΝΒΩΚ ΝΣΑΝΣΑΙ ΧΕ
 ΕΝΑΤΑΛΟΟΥ ΕΝΘΗΤ
 ΕΨΩΠΕ ΚΟΥΨΑΨ ΒΩΚ
 ΕΤΠΟΥΤ ΑΛΛΑ ΣΤΕ†
 ΝΑΒΩΚ ΕΨΩΠΕ †
 ΝΑΒΩ ΨΑΤΙΚΥΡΙ
 ΑΚΗ ΖΑΠΜΑ
 ΝΤΑ

355. † ΠΠΑΜΕ† ΝΧΟΕΙΣ ΝΣΟΝ ΑΠΑ ΔΙΟΝΗΣΙΟΣ
 ΠΜΟΝΟΧΟΣ ΙΑΚΩΒ ΠΕΙΕΛΧ† Θ ?
 ΕΛΙΡΨΠΗΡΕ ΓΑΡ ΕΜΑΤΕ ΝΤΕΚΦΙΛΟΣΟΦΙΑ ΧΕΛΚΡ
 ? ? Σ ΝΤΕΙΡΕ ΤΗΡΣ ΕΤΒΕΠΡΩΒ ΝΤΑΠ.....
 ? ΕΡΟΣ ΕΜΙΤΝΟΟΥ ΝΩΡΕ ΕΡΟΥΝ ΝΑΚ ?
 ΧΕΜΠΙΣΟΥΩΝΘ ΕΡΟΙ ΘΟΛΟΣ ΑΛΛΑ ΝΤΑΚΤΝΟΟΥ ?
 ΨΗΜ ΝΘ. ΜΑΙ ΠΝΟΥΤΕ ΠΕΤΝΑΠΛΗΡΟΦΟΡΕΙ ΝΤΕΚ ?
 ΣΟΝ ΧΕΕΨΩΠΕ ΕΛΠΕΙΡΩΒ ΨΩΠΕ ΜΠΙΣΑΛΟ. ΘΝΟΥΠ ? v. ? ΠΕΚΨΗ.
 ΝΤ ΑΛΛΑ ΚΣΟΟΥΝ ΡΩΩΚ ΧΕΘΕΝΑΜΕΛΗΣ ΝΡΩΜΕΝΕ
 [ΑΛΛΑΛΥ
 ΤΑΜΟΙ ΕΣΝΑΥ ΕΝΑΝΟΟΥ ΝΤΑΨΧΙΤΟΥ ΑΥΧΙΤΟΥ ΜΠΟΥΧΙ
 ΤΟΥ ΝΤΟΟΥΤ ΛΟΙΠΟΝ ΕΨΩΠΕ ΠΡΩΒ ΑΡΕΣΚΕ ΝΑΚ ΑΜΟΥΝ ?
 ΝΓΒΩΚ ΕΠΕΙΕΒΤ ΝΜΜΑΨ ΝΓΨΩΚ ΠΡΩΒ ΕΒΟΛ ΑΡΙ ΘΝΑ ΟΝ
 ΝΓ†ΠΚΟ ΝΑΠΕΙΨΗΡΕ ΨΗΜ ΕΤΝΑ† ΤΕΙΒΛ
 ΧΕ ΝΑΚ ΑΥΩ ΠΨΕΝΝΗΝΤΟΝ ΝΑΙ ΛΙΣΖΑΙΨ ?
 †ΠΡΟΣΚΥ ΕΠΜΑ ΤΗΡΨ ΕΤΟΥΑΛΒ ΟΥΧΑΙ ΘΜΠΧΟ[ΕΙΣ]

v. ? ΠΕΚΨΗ.
 ? ΑΧ, ΒΙΚΤΩΡ
 ? ΕΛΑΙ

356. † ραθη μεν νρωβ [νιμ τνπροσκυ]
 νει λγω τνασπασε
 ετταεινυ τνταμ
 πρεπεια ετβεπρω[β]
 πευκλεεστατος σ
 φημος νδουζ τα
 ενντη νாக ραπρω[β]
 κςυνταζε ετρε
 θαρει επεκωα
 πεκχωκ τεγκ
 τενου λ

ν. ετριχωκ μ
 ε ετβεπαι ανς
 πμεγε νாக αρι
 οογ πεκσκοπος
 [π]αμματηφορος
 υν χεανερσογ
 νδντυπος νε
 ναν μπεκου
 [μ]τον ουχαι
 ετου

357. † τλας μ
 πμοϊνουτε
 ειω απλ ωενουτε
 απλ καμουλ
 πεχς λη
 ηλ πειελαχ
 νχοεις παουζ
 ε νειω ν

358. ΜΝΤΣΑΨΕ Ν
 ΚΩΛΕ ΝΠΚΩ
 ΡΘ ΤΕΚΚΟΛΕΝ
 ΠΝΑ ΨΑΝΕΥ
 ΥΤΟΥ ΕΛΒΙΚ[ΤΩΡ]
 ΤΑΛΥ ΝΑΚ
 ν. ΚΟΥ ΜΑ
 Β ΓΑΡ ΛΙ
 ΤΑΛΥ ΝΑ
 Κ ΝΚΕΣΟ
 Π

359. † εις ανανια μν
 παυλος ραμα νπρως
 νταβεννησε

361. ω ?
 νταμ ?
 τεκμντειωτ ετου
 [ααβ] λγω † ασπασε μπε
 τεκμντρεψμεψε
 [νουτε ρ]μπαρητ τηρψ ψαντα
 η ει ενρητ νταπρος
 [κυνει ντεκ]μντειωτ χεμπιδν
 [τυπος ει εν]ρητ ετβεπτοπος χε
 μμαχ επροσειχη επμα
 ηδιντεκαγαπη επρ
 ωου ντοτκ ετωκ πλιψε
 νςμου ναι μπιοϋωρ
 εκερωμε τενο[υ] ?
 [μν]ταϋτε νρταβ... οϋω
 τννλϋσοϋ νாக αρι ταγα
 [π]η νρμωρ πανδαλομα μ
 πβεκε νοϋτ νρητου νρ†
 κοϋρο μπαιωτ βικτωρ
 πμαθνητης μαπα σουρους χε
 . νλαγειϋ εροι πκοϋςεπε ν
 εκαϋ νλεικ ναι ρη...
 πη χεανκακε ψημ ωχν

360. † τλας νπενειω[τ ια]
 κωβ ριτηπετρος
 μμοκ χενπεκωι
 σνφ κσοοϋν χωρι
 χεψακρχρια ναϋ
 κερωμε ρηπεκτ
 εϋςυνβονθια ν
 ρηνεκπιρασμοϋ
 νσαβλβαϋ ντεν
 νπρκω νωοϋω[ι] [νε]
 νςωϋ μνποδη
 νϋταλω ενρητ
 μντεκνα ?
 εροϋ νκες[οη]
 κη γαρ ψα ?
 ρχρια νρ ?

362. † ανος
 κυριακος
 ετω[ι]νε ?
 τωρ
 [5 lines]
 μαϋωιμε νςωϋ ?
 πεχαϋ χελιχοοϋ ε ?
 κυρος ιοϋστινος χε
 τι τεϋτιμη ψακ
 σναϋ νβαε
 λϋ πεχ

(362) v. x

ΧΕΑΝΕ
 ΨΛΗΛ ΜΝ
 ΠΟΣ ΝΑΥ ΜΕΥ
 ΕΨΩΠΕ ΟΥΝ ΚΟΥΨ
 ΟΥΚΟΥΙ ΝΣΤΟΙ ΕΠΤΟΠΟΣ
 ΕΙΣ ΟΥΡΩΜΕ ΛΗΝΟΥΨΗΜ
 ΝΚΡΙ ΕΝΑΝΟΥΨ ΤΗΝΟΟΥ
 [Ν]ΑΙ ΠΕΤΚΟΥΨΗ ΝΤΑΨΟΠΗ
 ΞΩΚ ΤΑΑΣ ΝΝΛΕΙΟΤΕ
 [Ε]ΤΤ, ΟΙΤΝΚΥΡΙΑΚΟΣ
 [Π]ΕΨΩΗΡΕ ΟΥΧΑΙ +

364. ΞΤΟΣ ΝΝΝΑΥ Ο.

ΜΩΥΣΗΣ ΤΑΛΗ
 ΛΝΙΑΣ ΝΑΡΚΑΣΕΙ
 ΨΝΓΕΡΓΕΡ...Β

ΤΣΗΙ ΣΝΛΥ ΜΜΗΡ ΝΝΟΥΕ
 ΤΧΙΟΥ ΟΥΜΗΡ ΝΝΟΥΕ
 ΙΩΘΑΝΝΗΣ ΟΥΜ

366.

ΟΥΨΩ ΕΤΗΝΥ Ε [ΠΡΟΣ]
 ΚΥΝΕΙ ΝΑΚ ΕΙΣΠ
 ΧΟΟΥΨ ΕΝΘΗΤ ΝΑ
 ΜΩΡ ΠΙΨΑΤΙΛΑ ΝΚΑΚΕ ΝΗΨ
 ΝΕΥΣΤΑΘΙΟΣ ΚΩΤ ΧΙΝΠΝΩ
 ΚΩΤ ΜΠΕΨΤΚΑΝΩΝ ΝΑΙ
 ΠΜΛΙΝΟΥΤΕ ΜΜΑΙΘΗΚΕ
 ΤΗΡΟΥ ΚΩ ΝΑΙ
 ΛΑΙΣΘΑΙ ΕΡΑΤΚ
 ΕΠΑΜΕΡΙΤ
 ΠΡΕΣΒΗΤΕΡΟΣ
 ΠΕΨΩΜΘΑΛ

368.

† ΠΡΟ ΠΑΝΤΩΝ † ΠΡ[ΟΚΥΝΕΙ]
 ΜΠΡΥΠΟΠΟΔΙΟΝ ΝΝΕ[ΤΗΝΟΥΕΡΗ]
 ΤΕ ΤΗΡΤΗ ΧΙΜΠΕΤΗΚΟΥΙ ΨΑ[ΠΕΤΗ]
 ΝΟΒ ΕΠΙΔΗ ΑΠΑΠΑΣ Ν ΤΕΠΛΑΞ
 ΕΙΣ ΘΗΤΕ ΛΙΒΩΚ ΕΜΑΝΠΕΣΥΝΘΙΟΣ
 ΡΟΥ ΤΑΙΧΙΤΚ ΑΡΤΗΒΩΝΕ ΕΙΣ ΘΗΤΕ Σ
 ΠΑΡΑ ΟΥΚΟΥΙ ΛΙΤΗΝΟΟΥΣ ΝΗΤΗ ΝΤΗΠ
 ΑΠΑ ΟΥΑΝΑΨΡΕ ΛΨΩ ΟΝ ΕΤΒΕΤΘΟΙΤΕ ΝΘΒ
 ΝΤΑΚΧΟΟΣ ΝΑΙ ΧΕΛΙΤΑΑΣ ΝΑΚΟΛΟΣΜΕ
 ΕΙΣ ΘΗΤΕ ΛΙΧΟΟΣ ΝΑΨ ΘΑΡΟΣ ΛΥΧΟΟΣ ΝΑΙ
 ΧΕΛΙΩΟΜΕ ΛΙΤΗΝΟΟΥΣ ΕΘΟΥΝ ΝΑΚ
 ΕΙΣ ΤΚΟΥΙ ΝΘΒΟΟΣ ΕΤΜΗΡ?
 ΜΠΡΩΩΝ ΛΙΧ
 ΝΑΚ

363.

ΕΠΙΔΗ ΛΚΧΟΟΥ ΠΕΙΡΩΜΕ ΝΑΙ ΜΗ
 ΠΛΑΞ ΧΕΤΑΛΛ ΝΚΟΜΕΣ ΔΕ?
 ? ΤΑΛΗ ΝΑΙ ΛΗΤΑΟΥΨ ΤΑΠΟΚ
 ? Ι ΘΑΠΩΒ ΝΤΑΨΗΝΗΝΗ ΟΙΤ?
 ? ΕΤΒΗΤΗ ΤΕΝΟΥ ΠΧΩΚ?
 ? ΜΑΘΝΤΗΠΟΣ ΝΟΥΨ Ν...
 ΛΗΝΥ ΠΨΑΨΟΥΑ
 ΕΥ ΒΑΚΑΛΛ ΝΤΩΤ
 ΑΣΤΩΤΕΚΚΕ
 ΛΗΛ ΠΝΧΟ
 ΙΣ ΝΕΙ
 ΑΣ Μ

365.

† ΤΑΑΣ ΜΠΣΟΝ
 ΠΑΠΝΟΥΘΙΟΣ ΟΙΤΝΑΛΛΗ
 ΗΛ ΕΠΕΙΔΗ ΛΙΤΑΨΟ ΠΡ
 ΩΒ ΕΡΟΚ ΘΑΠΣΝΑΨ ΜΜΗ
 Ρ ΝΝΟΥΕ ΤΕΝΟΥ ΑΡΙ ΠΝΑ
 ΝΓΤΣΟΟΥ ΜΜΗΡ ΝΝΟΥΕ
 ΝΑΨ ΧΕΚΑΣ ΕΙΝΑΕΥΧΑΡΙΣΤΕΙ
 ΝΤΟΟΤΚ ΤΑΛΥ ΝΙΩΘΑΝΝΗΣ Μ
 ΠΛΙΨ ΝΤΑΤ ΣΟΥΗΝΤΟΥ ΝΑΚ†

367.

ΕΙΣ ΝΑΙΝΕ
 ΧΕ ΕΝΤΑΙΣΑΤΜΟΥ
 ΝΙΑΚΩΒ ΠΕΠΡΕΒ ΜΠ
 ΘΗΤ ΕΨΚΩ ΝΑΤΤΑΜΟΚ
 ΛΟΥ ΧΕΛΛΑΞ ΕΨΤΑΨΟ Μ
 ΠΕΧΑΨ ΝΘΕ ΕΤΕΜΠΕΠΙΦ[ΑΝ]
 ΙΟΣ ΝΚΥΠΡΙΟΣ ΜΑΨΑΤΗ
 ΝΣΕΝΕΚΝΑΟΥ ΘΝΛΟ?
 ? ΑΣΤΡΟΝ ?
 ? ? ?
 ΩΤ ΒΙΚΤΩΡ ?
 ? ?

v. † ΠΚΕΦΑΛΕΙΟΝ

ΝΝΑΙ ΤΗΡΟΥ † ΠΡΟΣ
 ΚΥΝΕΙ ΝΗΤΗ
 ΝΤΑΛΠΑΝΤΑ ΕΡΩΤΗ
 [ΝΑ]ΓΙΑ ΤΡΙΑΣ
 [Τ]ΑΑΣ ΝΝΕΣΝΗΨ ΕΤΟΥΑΛΒ ΜΜΑΙ
 ΝΟΥΤΕ [ΛΥ]Ω ΝΡΕΨΩΜΨΕ ΜΠΕΧΕΘΝ
 ΟΥΜΕ ΟΙΤΗ ? ΕΠΑΤΟΥΡΕ

369. † ΑΠΑ ΒΙΚΤΩΡ ΠΡΟΥΓΟΥ[ΜΕΝΟΣ]≡
 ΠΩΗΡΕ ΜΠΕΤΡΟΣ ΧΕΝ≡
 ΠΟΣ ΕΚΡΘΥΠΟΡΓΙΑ ΠΡΟΣ≡
 ΝΑΚ ΜΠΕΝΤΑΙΣΡΑΙ ΝΑΚ 2≡
 ΤΕΠΡΟΘΥΣΜΙΑ ΒΟΛ ΕΤΕΥΤ≡
 ΕΥΛΥΩ ΟΝ ΤΕΚΚΑΤΑΣΤΑ≡
 ΝΣΩΚ ΛΥΩ ΕΚΩΨΠΑΡΗΤ≡
 ≡ΛΑΥΕ ΛΥΩ ΝΝΕΥ. ? ≡
 ≡? ΝΧΗ ΑΠΑ ΒΙΚΤΩΡ≡

371. ΤΑΑΣ ΜΠΑΙΩΤ ΕΤΟΥΛΑΒ ΘΛΟ ΟΙΠΕΣΝΤΕ
 * ΠΡΟ ΠΑΝΤΩΝ †ΠΡΟΣΚΥΝΕΙ ΝΤΕΤΝΜΝΤΕΙΩΤ
 ΕΤΟΥΛΑΒ ΘΜΠΧΟΕΙΣ ΕΠΙΑΝ ΛΙΣΩΤΜ ΧΕΠΕΤΝΕΙΩΤ
 ΠΕΠΙΣΚΟΠΟΣ ΝΗΥ ΨΑΡΩΤΗ ΝΘΩΠΕΨΙΝΕ ΑΡΙ ΠΝΑ
 ΕΦΨΑΝΕΚΤΗΝΝΟΥ ΝΑΙ ΝΨΙΝΕ ΝΣΑΟΥΚΟΥΙ ΝΟΥΑΤΕ ΝΤΑ
 ΚΤΥ ΝΤΑΕΙ ΝΤΑΘΗ: ΑΙΒΩΚ ΕΡ... ΨΑΠΤΟΟΥ ΝΑΑΠΕ
 ΣΝΤΕ ΛΙΣΩΤΜ ΟΥΨΑΛΛΕΙ ΛΧΟΟΥ. ΕΨΑΙΤΑΟΥΟΥ
 ΝΑΚ ΠΑΙΩΤ ΕΤΟΥΛΑΒ ΑΠΑ ΘΛΟ ΡΠΝΑ ΝΓΤΑΟΥΟΥ
 ΕΤΕΠΕΙΠΕ † -----
 ΤΣΥΝΑΓΩ ΝΜΜΑΣ ΘΝΒΑΡΣΕ ΜΠΝΑΟΣ
 ΕΤΜΤΣΟ ΕΒΟΛ ΝΝΕΝΤΑΥΔΟΚΙΜΑΖΕ
 ΜΜΟΥ: ΑΚΧΕΝΘΕΘΝΟΣ ΕΒΟΛ
 ΝΑΙ ΕΤΟΥΕΨΡΠΟΛΕΜΟΣ ΝΕ
 ΘΩΨΕ ΝΑΨΩΡΠ Ν†
 ΘΝΝΕΥΒΙΧ ΜΠΝΟΥΤΕ
 ΝΕΥΡΩΟΥ ΜΠΚΑΘ
 ΣΜΟΥ

372. ΝΤΑΕΙ ΕΡΕΥ ΠΝΟΥΤΕ
 ΝΑΣΟΥ. ΤΕ ? ΤΗΠΡΟΣΚ
 ΕΙΣ ΘΗΤΕ ΕΙΡΩΨ † ΑΝΟΚ
 ΠΑΥΛΟΣ †ΨΙΝΕ ΕΝ
 ΘΛΟΕΙ ΤΗΡΟΥ ΠΡ, ΑΠΑ
 ΠΕΣΝΤΕ ΜΝΠΡ, ΑΒΡΕ
 ΘΑΜ ΜΝΠΡ, ΜΩΥΣΗΣ
 ΨΛΗΛ ΕΧΩΙ ΑΡΙ ΤΑ
 ΓΑΠΗ ΝΓΨΙΝΕ Ε
 ΤΒΕΝΒΝΝΕ ΝΓΤΑΛΥΝ
 ΟΥΡΩΜΕ ΝΥ†ΚΙΕΝΑ ?
 ΤΑΑΣ ΜΠΡ, ΑΠΑ ΠΕΣΝΤΕ
 ΠΑ ? ? ΙΩΘΨΗ
 ΝΗΣ ΠΡ, ΠΙΕΛΑΧ, ΔΙ/

375. ΝΑΧΟΕΙ[Σ]
 ΝΕΙΩΤ ΕΤ
 ΤΑΙΝΥ †ΠΡΟΣ
 ΚΥΝΕΙ †ΨΙΝΕ ΕΡΩ
 ΤΗ ΨΛΗΛ ΕΧΩΙ ΠΕΡΡΡ
 ΕΠΙΑΝ ΑΚΧΟΟΥ ΝΑΝ

370. ? ?
 ? ΠΧΟΕΙΣ ΕΦΕΣΜΟΥ Ε[ΡΟΚ]
 ? ΜΜΟΚ ΘΜΠΕ≡
 ΕΤΝΑΝΟΥΟΥ ΝΠΕΙΔΗ ΑΝΤΩΨ. ΨΡΠ≡
 ? ΜΠΝΑΥ ΝΤΑΤΕΚΜΝΤ
 ΨΗΡΕ ? Ν ΜΝΝΝΟΒ ΝΡΩ
 ΜΕ ? ΛΥΕΦΩΒ ΕΠΚΥΡ[Ι]≡
 ΘΕΟΔΩΡΟΣ ΕΧΗΚ ΕΒΟΛ
 ΝΜΜΑΨ ΕΤΒΕΝΘΑΡΒΑ
 ΤΑ ΜΜΗΝΑ ΜΠΑΚΟΥ
 ≡ΛΑΥΣΙΤ ΦΩΒ ΕΧΩ!
 ≡ΚΟΥΝΨΕ ? Ε

V. ΔΗΜΟΣΙΟΝ ΜΠ ? ≡
 ΚΣΟΟΥΝ ΧΕΨΨΑΧΕ ΝΤΑΨΤΑΨ≡
 ΨΑΥΡΟΥΜΗΝΨΕ ΝΧΩΩΜΕ ? ≡
 ΑΡΙ ΠΝΑ ΝΓΤΑΥΕ ΠΨΑΧΕ ΕΡΟΥ Ε
 ΨΩΠΕ ΚΣΟΟΥΝ ΧΕΨΑΨΒΑΡΕ
 ΜΜΟΝ ΠΑΡΑ ΠΔΙΚΛΙΟΝ ΑΡΙ
 [ΠΝΑ] ΝΓΤΗΝΝΟΥ ΤΑΠΟΚΡΙΣΙΣ
 [Ν]ΤΑΑΠΟΤΑΣΣΕ ΜΠΕΙΕ
 ? ΕΒΡΙΣΩΧ ΕΝΟ≡
 ΑΡΙ ΠΝΑ ΝΓΕΙΜΕ Ε≡
 ΣΚΟΠΟΣ ΝΓΤΗΝΝΟΥ[Υ]
 Κ ΝΑΙ ΤΑΑΣ ΜΠΑ≡ [Α]
 ΠΑΔΙΟΣ ΘΙΤΝΘ.
 [ΠΕΙ]ΕΛΑΧ,≡

373. † ΕΠΕΙΔΗ ΑΤΡΙΒΟΥΝΟΣ ΣΡΑΙ
 ΟΥΒΛΑΧΕ ΝΠΚΟΥΣ ΑΨΨΑΤΕΤΗΜΝΤ
 ΕΙΩΤ ΝΠΕΨΒΙΝ ΠΕΤΕΥΝΑΤΗΝΝΟΥ
 ΝΤΟΟΤΥ ΨΑΤΕΝΟΥ ΠΝΟΥΤΕ ΠΕΤ
 ΣΟΟΥΝ ΝΤΑΙΣ. ΑΙΤΑΙ
 ΝΠΗΙ ΚΑΛΨ ΕΕΙΜΕ ΘΩΛΩΣ
 ΕΤΒΕΧΕΜΝΤΕ ΝΟΥΘΙΣΕ
 ΕΡΩΤΗ ΝΣΟΠΣΝΑΥ
 ? ?

374. ΚΩ ΝΑΙ ΕΒΟΛ ΧΕ[Μ]
 ΠΕΙΘΗΧΑΡΤΗΣ ΤΑΜ[ΝΤ]
 ΘΛΑΧ ΠΡΟΣΚΥΝΕΙ [ΜΠΑΙ]
 ΩΤ ΕΤΟΥΛΑΒ ΑΡΙ ΠΝΑ Ν≡
 ΨΑΝΤΕΠΧΟΕΙΣ ΤΩΨΤ≡
 ΕΙΟΥΟΧ ΕΙΣ †ΒΗΣΕ ΕΣ≡
 ΝΟΟΥΣ ΝΑΚ ΜΝΠΕΙΕΛΤΕ≡
 ΝΟΟΥΣΕ ΝΑΚ ΝΤΟΟΤΥ ΜΠ≡
 ΘΗΤΕ ΛΙΣΡΑΙ ΕΤΠΟΛΙΣ Ε≡
 ΝΕΥΕ ΧΕΛΑΥΕΙ ΝΑΙ ΕΥΧ[Ω ΜΜΟΣ]
 ΧΕΑΠΛΑΟΣ ΜΟΥ ΨΛΗΛ≡
 ≡ΩΤ ΨΑΝΤΑΕΙ ΨΑΤ≡

(375) ΘΝΡΕΝΨΑΧΕ ΕΥΘΟΟΥ ΠΕΝ
ΕΙΩΤ ΠΝΟΥΤΕ Ο ΜΜΗΤΡΕ
ΕΡΟΝ ΧΕΜΠΕΝΑΜΕΛΕΙ ΝΟΥΘΟΥ
ΝΟΥΩΤ ΘΩΣ ΚΡΟΥ ΑΛΛΑ ΝΣΑΒΗΛ
ΧΕΛΠΠΙΡΑΣΜΟΣ †ΑΘΟ ΜΝΕ
ΝΑΡΑΠΣ-ΤΕΥΤΟΣ ΔΝ ΑΛΛΑ
ΡΨΑΝΠΟΥΩΝΩ ΤΩΡΠ ΟΥ
ΕΣΟΟΥ ΨΑΡΕΝΚΕΡΣΟΥΕ
ΤΗΡΟ...ΗΤΡΕ ΤΕΝΟΥ
ΘΜΠΟΥΩ ΜΠΝΟΥΤΕ
ΚΑΡΕ ΕΡΟΝ ΘΜΠΩΩ
ΝΡΑСТ[Ε] ΚΑ
ΣΟΟΥΝ ΧΕ
ΝΟΒΕ

377. † ΑΝΟΚ ΔΑΥΕΙΔ
ΜΝΣΙΝΑ ΕΤΣΡΑΙ ΕΤ
ΨΙΝΕ ΕΜΕΧΑΙΔ
ΧΕΤΕΝΟΥ ΕΤΕΤΕ[Ι]
ΒΛΧΕ ΤΑΤΕΡΑΚ
ΤΑΘΟΙ ΕΡΟΥΝ Η
ΡΑΣΤΕ ΜΑΤΕΠΟΥ
ΟΕΙΝ ΕΙ ΕΒΟΛ ΧΕ
ΤΑΝΑΓΚΕΤΕ †
ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ †

379. † ΕΠΙΦΑ
ΝΙΟΣ ΠΙΕΛΑΧ
ΕΥΣΡΑΙ ΕΨΙΝΕΕ
ΝΕΨΜΕΡΑΤΕ ΝΕΙΩΤ ΙΩΡΑ
ΜΝΗΣ ΜΝΕΝΩΧ ΜΝΑΠΑ Β
ΙΚΤΩΡ ΘΜΠΧΩΚ ΤΗΡΨ ΝΤΑΨΥΧΗ ΜΝ
ΝΩΣ †ΤΑΜΟ ΜΜΩΤΗ ΧΕΡΙΤΜΠΟΥΩ
Ψ ΜΠΝΟΥΤΕ ΜΝΚΕΤΨΛΗΛ ΕΤΟΥΛΑΒ
ΕΙΣ ΠΝΟΥΤΕ ΛΥΧΟΥ ΠΤΑΛΒΟ ΜΠΑΒΑ
Λ ΝΑΙ ΠΕΧΕΠΣΑΙΝ ΧΕΕΚΝΑΣΩΜ
ΝΤ ΜΠΕΙΚΕΡΟΥ ΣΝΑΥ ΨΑΝΤΨΤΩ
ΚΡ ΚΑΛΩΣ ΨΛΗΛ ΟΥΝΕΧΩΙ ΝΤΕ
ΠΝΟΥΤΕ ΧΟΥ ΠΕΨΝΑ ΝΑΙ ΝΤΑΕΙ
ΕΘΡΑΙ ΕΠΑΜΑ ΚΑΙ ΓΑΡ ΛΙΘΛΙΒΕ
ΕΜΑΤΕ ΕΤΒΕΠΝΕΤ ΔΕ ΟΝ ΕΙΣ ΘΗ
ΤΕ †ΝΑΤΗΝΟΟΥΨ ΝΗΤΗ ΑΡΙ ΤΑ
ΓΑΠΗ ΝΤΕΤΗΤΜΜΟ ΠΒΑΡΩ
ΑΝΟΚ ΠΕΣΥΝΤΕ ΠΕΙΕΛΑΧ
†ΑΣΠΑΖΕ ΝΤΕΤΗΜΗΤ
ΕΙΩΤ ΕΤΟΥΛΑΒ ΨΛΗ
Λ ΕΧΩΙ
ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ

(374) ΕΤΟΥΛΑΒ ΝΑΕΙΑ
Π]ΑΧΟΕΙΣ ΝΕΙΩΤ
Θ]ΤΗΝΒΙΚΤΩΡ
ΠΕΚΩΗ[ΡΕ

376.

ΘΑΘΗ ΜΕΝ
ΝΩΒ ΝΙΜ ΨΙΝΕ ΕΠΑ
ΜΕΡΙΤ ΝΕΙΩΤ ΙΩΡ
ΑΝΝΗΣ ΕΠΕΙΔΗ ΛΕΙΠΑΡΑΚΑ[ΛΕΙ]
ΜΜΟΚ ΘΑΘΗ ΝΝΕΙΘΟΥ
ΕΙΜΩΨΕ ΜΠΚΑΒΙΤ ?
ΡΕ ΛΕΙΧΟΟΣ ΧΕΛΥΧΙΟΥΕ
ΕΡ ? ΑΝΒΩΚ ΕΠΜΑ ΝΑΠ
Α[ΔΑΥ]ΕΙΔ ΛΥΩ ΟΝ ΑΝ
ΕΠΜΑ ΝΑΠΑ ΦΟΙΒΑΜΩ[Η]
ΑΝΣΥΝΑΓΕ . ΕΙΣ ΕΠΣΥΝΤΗ
ΘΙΤΕΡΙΗ ΕΝΝΗΟΥ ΕΒΟΛ
ΧΕΕΡΨΑΝΤΕΧΡΕΙΑ ΨΩ
ΠΕ ΝΝΕΡΒΟΣ ΚΗΚ
ΟΥ ΝΑΙ ΕΚΧΟΟΥ ΝΑΙ

378.

† ΘΑΘΕ ΝΩΒ
ΝΙΜ ΨΙΝΕ Ε
ΤΕΚΜΗΤΙΩΤ ΕΤΤΑ
ΗΥΛΩΨ †ΠΡΟΣΚΥΝΙ ΝΝΕΚΩΛΗΛ
ΕΤΟΥΛΑΒ ΜΝΝΕΩΣ ΤΙΤΑΜΟ
ΜΟΚ ΧΕΕΠΙΔΗ ΛΙΑΚΩΒ ΕΙ ΕΡΟΥΝ
ΛΥΣΜΜΕ ΕΡΟΙ ΑΡΙ ΤΑΚΑΠΗ
ΕΙΣ ΠΡΕΣΒ ΜΝΙΩΑΝΝΗΣ ΝΗΥ ΕΡΟΥΝ
ΨΙΝΕ . ΥΩΠΕ ΟΥΝΤΑΙ ΧΙΝΒΟΝΣ ΘΙΧΩΨ
†ΝΑΒΙΤΨ ΜΜΑΥ ΑΡΙ ΤΑΚΑΠΗ ΟΝ ΕΨΩΠΕ
ΚΟΥΨ ΤΩΤ ΝΕΜΑΨ ΧΟΥ ΕΒΟΛ ΜΑΡΕΨ
ΝΑΙ ΝΤΑΚΕΡΑΣ ΕΤΧΕΛΟΙΤ ΕΡΟΥ ΤΑΥΒΙΤΣ
ΟΥΧΑΙ ΤΛΑΣ ΜΠΑΧΟΕΙΣ ΝΙΩΤ ΕΤΟΥΛΑΒ
ΑΠΑ ΠΕΣΥΝΘΙΟΣ †ΠΑΝΑΧΩΡΙΤΗΣ ΘΙΤΗ
ΙΑΚΩΒ ΠΑΙΗΚΗΤΗΣ

380. † ΝΤΑΚΑΡΑΚΟΣ
ΧΟΥ ΝΗΙ ΧΕΚΩ
ΝΝΟΕΙΚ ΘΝΣΟΥΨ
ΜΠΑΩΝΕ ΝΑΘΡ[ΗΑΒ]
ΡΑΑΜ ΝΒΙΚΤΩΡ ?
ΤΟΥΝΕΙΝΕΘ ΕΒΟ[Λ]
ΝΡΩΜΕ ΕΝΑ

381.

‡ ΝΙ
‡ ΤΑΕΙΝΟΥ ΝΤΕΙΝΩ
‡ Τ ΝΑΨ ΝΗΡΗΝΗ ΜΝΤΕΨ ‡ Μ . . ΑΨΨΙΛΛΕ

382. ΔΑΝΟΚ ΠΕΙΔΑΤΜΠΩΛ
 ΔΑΥΕΙΔ ΠΛΑΨΑΝΕ
 ΤΕΜΟΥ ΕΥΣΤΑΙ ΜΠΕΥ
 Τ ΝΧΟΕΙΣ ΝΕΙΩΤΑΥΩ
 ΟΥΤΕ ΑΠΑ ΒΑΡΘΟΛΟ
 ΧΕΕΠΕΙΔΗ ΛΙΠΑΡΑΚΑΛΕΙ
 ΧΕΕΚΑΧΟΟΥ Ν
 ΠΕ ΝΓ

383. † ρΗΛΙΣ ΠΙΕΛΑΧ ΕΥΣΤΑΙ ΜΠΠΕΤΟΥ
 ΛΑΒ ΝΕΙΩΤ ΑΠΑ ΣΤΕΦΑΝΟΣ ΠΠΡΕΣΒ//
 ΥΟΡΠ ΜΕΝ †ΟΥΩΥΤ ΜΠΡΥΠΟΠΟΔΙ[ΟΝ]
 ΝΝΕΚΟΥΕΡΗΤΕ ΑΡΙ ΤΑΓΑΠΗ ΜΠ
 ΟΠΡΕΠ ΕΡΟΙ ΧΕΛΙΩΣΚ ΕΕΙ
 ΕΒΟΛ ΧΕΛΙΩΩΝΕ ΜΠΙΘΝ
 ΘΕ ΝΕΙ ΕΡΩΑΝΠΧΟΕΙ[Ε]
 ΤΩΩ ΝΤΕΣΟΥΛΕ
 ΕΙΝΕ †ΝΗΥ ΝΤΑ
 ΟΥΩ Μ

385. † ΑΝΟΚ
 ΠΕΣΗΝΤΕ ΝΧΒΙΟΥ
 ΕΤΣΤΑΙ ΑΥΩ ΕΤΠΡΟΣΚΥΝΕ
 ΜΠΑΜΕΡΙΤ ΝΙΩΤ ΕΤΟΥΛΑΒ ΠΑΙΩΤ ΚΑ
 ΛΑΚΩΣ ΕΤΟΥΛΑΒ ΓΕ ΓΑΡ ΛΙΒΩΚ ΖΙΤΟΟ[ΤΚ]
 ΑΚΧΟΟΣ ΝΑΙ ΧΕΘΜΟΟΣ ΝΑΚ ΘΜΠΜΙΛΙΣ ΨΑΠ.
 ΝΘΑΥΤ ΝΤΕΝΟΥ ΕΙΣ ΘΗΤΕ ΛΙΧΙ ΤΕΚΣΒΩ ΛΙ
 ΘΜΟΟΣ: ΝΤΕΝΟΥ ΠΝΟΥΤΕ ΣΟΟΥΝ: ΤΕΘΗΤ.
 † Τ ΑΥΩ †ΚΝ ΔΙΚ ΑΝ ΝΝΩΗΡΕ ΨΗΜ ΕΥΡ
 ΜΝΣΩΤ ΕΚΝΡΩΒ ΑΝ ΛΙΟΥΩΩ ΕΒΙ Ν
 ΨΗΜ ΜΗΤΑΣΘΙΜΕ ΝΤΑΒΩΚ ΕΘΗ
 ΚΗΜΕ ΕΡΗΟΥ ΠΝΟΥΤΕ ΝΑΤΩΩ ΟΥΚ
 † ΚΕ ΕΠΜΑΘΑΣΕ ΓΕ ΓΑΡ ΛΙ
 † ΕΛ
 ΕΚ

387. † ΑΝΟΚ ΛΕΟΝΤΙΟΣ
 ΠΩΗΝΕΥΠΡΑΞΙΟΣ
 ΕΤΣΤΑΙ ΝΦΕΥ ΧΕ
 ΑΡΙ †ΑΓΑΠΗ
 ? ?

388. † ΚΩ ΝΑΙ ΕΒΟΛ ΧΕ
 ΜΕΙΘΝΧΑΡΤΗΣ ΖΑ
 ΘΕ ΜΕΝ ΜΠΩΛΧΕ ΝΤΑ
 [ΜΗΤΕ]ΛΑΧΙΣΤΟΣ ΕΙΣΤΑΙ ΕΙΠΡΟΣ
 [ΚΥΝΕΙ]

(381) [ΑΤΕ]ΥΜΑΛΥ ΧΩ ΜΜΟΪ ΧΕΝΤΟΚ ΝΤΑΘΝ
 ΝΜΜΑΥ ΠΛΗΝ ΜΑΡΥΡΕΡΗΝΗ ΜΠΤΕΥΜΑΛΥ
 ΝΤΕΠΑΡΙΚΕ ΤΕΛΚΟΥ ΘΙΩΕΙ ΧΕΜΜΟΝ
 †Ο ΝΧΑΛΕΙ ΕΘΡΑΕΙ ΕΠΜΟΥ ΠΧΟΕΙΣ ΣΟΟΥΝ
 ΨΗ ΕΨΧΕΝΠΕΤΕΤΗΠΙΘΕ ΜΜΟΥ ΝΥΡΕΡΗ.
 ΝΗ ΜΠΤΥΜΑΛΥ ΜΑΕΙΝΑΟΥΡΤ ΕΧΩΤΗ ΕΨ
 ΩΠΕ ΔΕ ΜΑΤΕΤΗΝΗΠΙΘΕ ΜΜΟΥ ΨΑΕΙΒΩΚ
 ΝΑΙ ΘΗΠΚΑΣΤΩΡ ΕΨΑΝΧΟΟΣ ΓΑΡ ΧΕ
 ΗΨΩΜΕΙΣ ΜΑΠΛΕΙΩΤ ΚΕΕΙ ΜΗΤΑ
 † ΣΟΟΥΝ ΧΕΜΑΧΟΛΗ ΖΩ
 † ΝΠΕΣΝΑΥ ΝΜΕΡΟΣ ΜΑΡΥ
 † ΤΕΥΜΑΛΥ ΝΥΡΕΡΗΝΗ ΝΜΜΑΣ

384. † ΝΥΟΡΠ ΜΕΝ ΝΡΩΒ ΝΙΜ †ΨΙΝΕ
 ΕΤΕΚΜΗΤΕΙΩΤ ΤΩΝΕ ΤΕΝΟΥ
 ΕΙΤΑΜΩ ΝΤΕΚΑΓΑΠΗ ΕΤΒΕ
 ΝΣΚΕΥΗ ΝΤΑΚΧΟΟΣ ΜΠΡΩ
 ΜΕ ΘΑΡΟΟΥ ΕΨΩΠΕ ΠΪΑ
 ΔΙΝΤΕΚΑΓΑΠΗ ΘΜΠΜΑ
 ΝΡΑΣΤΕ: ΟΥΝ ΧΟΟΥ ΤΑ
 ΠΟΚΡΙΣΙΣ ΝΑΙ ΘΙΤΗΠΙ
 ΚΟΥΙ ΝΤΑΙΧΟΟΥ ΨΑΠΕΚ
 ΑΓΓΕΛΟΥ ΝΤΑΧΟΟΥ ΜΠΡΩ
 ΜΕ ΝΥΕΙ ΨΑΡΟΚ ΝΥ
 ΠΡΟΣΓΗΝΕΙ ΝΑΚ
 ΟΥΧΑΙ ΘΜ
 ΠΧΟΕΙ[Ε]

386. † ΖΑΘΗ ΜΕΝ ΝΡΩΒ
 ΝΙΜ ΑΝΟΚ ΒΑΣΙΛΕΙ ΕΤΣΤΑΙ ΕΤΨΙ[ΝΕ]
 ΕΠΑΕΙΩΤ ΕΤΟΥΛΑΒ ΜΜΑΙΝΟΥΤΕ
 ΑΠΑ ΚΥΡΙΚΟΣ ΑΡΙ ΤΑΓΑΠΗ ΕΙΣ ΠΑΝΙ
 ΑΙΤΗΒΟΥ ΕΒΟΛ ΧΕΕΙΕΤΩΝ ΕΒΟΛ
 ΝΤΑΒΩΚ ΝΑΙ ΘΜΠΕ†ΜΕ ΤΕΝΟΥ ΕΙΣ
 ΘΗΝΤΕ ΑΙΤΗΝΝΟΥ ΝΑΚ ΧΕΕΚΝΑΤΣΑΒΟ
 ΕΙΑΤ ΕΒΟΛ ΚΟΥΩΨ ΕΤΡΑΒΩΚ
 ΕΝΗ ΑΡΙ ΤΑΓΑΠΗ ΝΓΣΤΑΙ ΝΘΗΛΙΑΣ
 ΝΥΩΟΠΤ ΕΡΟΥ ΝΤΑΡΘΩΒ ΘΑΡΑΤΥ
 ΝΥΠΡΟΣΕΧΕ ΕΡΟΙ ΚΟΥΩΨ ΟΝ ΕΤΡΑ
 ΒΩΚ ΕΜΑ ΝΙΟΥΣΤΟΣ ΕΚΩΣ ΝΤΑΟΥΩ
 Θ ΘΑΡΑΤΥ ΤΣΑΒΟ ΕΙΑΤ ΟΝ ΕΒΟΛ
 ΠΛΗΝ ΟΝ ΠΜΑ ΕΤΚΟΥΩΨ ΕΒΩΚ
 ΕΡΟΥ ΤΣΑΒΟ ΕΙΑΤ ΕΒΟΛ ΕΡΟΥ ΝΤΑΒΩ
 Κ ΕΠΜΑ ΕΤΜΜΑΥ ΚΟΥΩΨ ΕΤΡΑΒΩΚ
 ΘΝΟΥΒΕΠΗ ΚΟΥΩΨ ΕΤΡΑΨΜΗΝΤ ΨΑ
 ΤΕΠΙΡΩΜΕ ΒΩΚ ΝΑΥ ΟΝ ΝΤΑΨΜΗΝΤ
 ΣΤΑΙ ΠΧΩΚ ΜΠΩΛΧΕ ΝΑΙ ΟΥΧΑΙ
 ΘΜΠΧΟΕΙΣ †

389. ? ?
 πθεοφορος νχοειςν ?
 ειωτ απλ βικτωρ πε ?
 αυω προγουμε. ?
 πεπε[τουαλβ]

391. ω ουλαλγ[≡]
 † χρωστε αυω[≡]
 ανοκ ιακωβ πμακα[≡]
 λεισραι †ω μμαρτ[γρω[≡]
 νιακωβ †ω μμαρτγρ^ω † ανοκ[≡]
 †ω μμαρτγρω επωαχε[≡]
 εσογα ρλλο ναι[≡]

392. ταταγ[≡]
 ? ? ανοκ
 μαρια τρμςνη †
 στηχε ε†βλχε
 ανοκ διος μπλη
 νε λισραιτς ν
 ταβιχ

394. † ανοκ γρανιε μ[ν]
 μωγςης ευσραι ευωιν[ε]
 πευμεριτ νχοεις νς[ον]
 ετ[ν]ανουγ πεςντε μν.
 • ≡ μντεγςριμ[ε ου]
 και ρμπχοε[ις]

v. † πασον πεςν
 τε επνουτε †ουωρ
 ροογτ νακ μουτε
 επεγραν χελωνδινε
 νε τουαβ τηρου ωληλ εχων
 παγαπη ντεπιναντ ννουτε
 †θε ναν ρνρωβ νιμ εν[α]
 νουγ ερογν ε†αγαπ[≡]

397. πειελαχ
 νταλεπωρος νρεγρνο[βε]
 εγτολμα εγςραι ννεγχο
 εις νειωτ ετταινυ χεπα
 ρο μερ νωιπε χεαισραι ρωλως
 ωατετνμντειωτ
 πλ ? ουωμοι ?
 μναανιηλ νραρ νσοπ
 [α]τολμα λισραι μμον
 ≡ π μμοι αν ετρεταμινε

390. ≡ ηγ
 ≡ ντα
 ≡ ωληλ
 ≡ εχωι χεανοκ
 ≡ τε κανανοβε ναι
 ≡ ετουαβ † ουχαι
 ≡ μπαπροστατης
 [νει]ωτ ετουαβ απλ παλμ
 ≡ †ειρεγρνοβε † ανοκ
 ≡ †ρεσβ, αδαγεια παρακαλει μμοι
 ≡ ρνσογ ψις μμεχειρ αυω †ο
 μμαρτγρος †

393. [ρ]μπραν μπειωτ μνπιωη[ρε μν]
 πεπνα ετουαβ τειδριας ετουαβ νρομ
 οογςιος ανοκ καμογλ μνπδωλ
 ετςραι μπρλλο χεεπεδν ανπαρακα
 λει μμοκ ετρεκωοπν εροκ ετβε
 πνουτε ντοκ ρωωκ ακωινε νσαχισραι
 ντωτν ετμπωρχ εβολ μμοκ ωαντν
 μογ τενογ δε τνρομολοκε ρντεν
 ταπρο αυω ρμπενρht τηργ ετμπωρχ
 εβολ μμοκ ωαντνμογ αλλα ten
 [ςωτ]μ νςωκ ρνρωβ νιμ κατα τνδoμ
 ≡ ε ντηρατςωτμ νςωκ ρν
 ≡ κατα τνδoμ η ντογ
 ≡ μμοκ ντ[≡]

395. † εις μντογε νκογ
 κλιν αυω ννοβ
 νκογκλιν εις
 πασον λογκας αγει
 επτωω νκνβτ παν
 τ ? αυ ? νν?

396. † ελθη μεν μπαωαχε
 νελαχ †εραι ειπρος
 κυνει ντεκμντρεγωμ
 ωενουτε: ετταεινυ
 κατα σμοτ νιμ ενανουγ
 ρμπεχς ις πενχοεις
 χαιρε: αρι ταγαπη νγ.
 ρραι πεκουχαι ναι χε
 κας: ειωανρπεκμεεγε
 ειεμωρ εβολ νραιγε ταας
 μφαγιος νειωτ ετνα
 νογγ απλ πετρος πρεσβ,
 ριτνπεγωηρε νε
 λαχ φρανγας

(397.) ≡ Δ, σζαι υανος ηρω[με]
 ≡ ου ενε ατετηρατ
 ≡ ε ετετησαν
 ≡ ? τηε
 ≡ x

398. † προ παντων † προσκυνη
 λω † ασπαζε μερλοδ ν
 τεκμητισον ετταινη ρμ
 πχωκ τηρη νταψυχη

399. † ραθη μεν μ
 πωλαχε νταμντελαχ
 † ωινε λω † ασπ
 αζε ντεκμητισον
 εττανους ρμπχωκ
 τηρη νταψυχη μν
 παπνα υαντεπ
 πα.χα μνπα ≡

401. ρωβ νιμ και γαρ † μωλ αν χεα.
 ουε ροις εροκ: αλλα πνουτε να
 χαριζε νακ μπευςμου χεντκου
 ρεχχιςβω επρωβ εττα
 νουγ: † ουχαι ρμχο
 εις

403. † ρηλιας πιελαχιστος εχ
 σζαι μμεριτ νσον αντωνι
 ος επειδη αιςζαι νακ ετβε
 πςνοϋ νσοειω νρβοος
 μπουνηι προλοκο,
 πεχε πσον χε
 ουωχε ουροι
 τε ναι

v. ραπογα λω νηνηι πκεογα
 μπωι νηκοογε τενοϋ σποϋ
 αζε νηχοοϋσοϋ νταχι προλ
 οκ χεπσκλμος ουνη
 ενρητ † ουχαι ρμπχοεις,

404. † ανοκ ιακωβ νρασιος ≡
 ναπα βικτωρ πεγλαβ, να?
 χεεπειδη αικαλω. †. τα?
 εροκ ετεψη νρολοκ † νοϋ † παρ
 καλει ντεκμητειωτ χεετ ≡

(396.) v. † αρι ταγαπη νηωινε
 επλειωτ ιεζεκιηλ
 πρεσβυτερος μπαραν:
 μνησως νηωινε
 επειωτ απλα αβραζαμ
 μνπευσον
 ραμηρ μν
 νσως † ωινε
 ενεσνηϋ τηροϋ
 ρμπχοεις πκε
 φαλαιον δε νηαι
 τηροϋ αρι ταγαπη ντετη
 υληλ εχωι ουχαι
 ρμπχοεις

400. † προ παντων † προσκ λω †
 ασπαζε μπιχνος νηοϋερητε ντετη
 λαμπροτ, νχοεις νσον ετταεινη
 κατα σμοτ νιμ

402. ουππ ≡
 βρε ναν μ ≡ [H]
 σαιας πεζηγητης ≡
 ουοϋ ρωων μμον μπρ.
 δε εροοϋ μπρω οϋν ν
 ουεϋ νρπινα νμμαν
 μμον τεχριατε ε
 ματε εματε: ου
 χαι εκωληλ εων
 τας ναπα ιακωβ]
 ? ?

405. † κολλοϋθος
 οικ εχσζαι ναιδ...
 πμισθωτης χεε ουρο
 λοκ νηοϋβ αχει ετοοτ
 μπαρα κερατ, μπωι
 νρακοτε

406. † ψαμωτος κωσταντινος
 ραπεκμερος νσωρ εβολ
 χωρις ταιοικησις ης
 ακρινα τετρ †
 † κομες στηχει
 πχερ αφανασιοϋ στοιχει †

(404.) ΤΚΑΤΑΒΟΛΗ ΜΠΙΣΝΑΥ Ν
ΜΗΤΕ ΜΠΙΕΒΟΤ ΠΑΩΝΙ
·ΚΕΤΡΕΚ† ΤΚΑΤΑΒΟΛΗ ΝΤ. . . ΑΛΩ
? Ν Α ΕΤΟΥΑΡΙΟΣ ΧΕΕΝΙΘΜΩΜ
? ΕΝ? ΟΣ ΝΤΟΤΚ ΟΥΔΕ ΑΝΟΚ
? ΔΕ ΝΡΩΜΧΗΜΕ? ? ΗΣ
ΜΕ ? ΠΕΤ

ν. ΕΦΝΑ† ΤΚΑΤΑΒΟΛΗ [Ε]ΣΚΗΒ
ΑΥΩ †Ω ΝΓΕΤΟΙΜΩΣ ΕΑΝΑ
ΔΙΔΟΥ ΝΑΚ ΝΤΕΠΙΣΤΟΛΗ ΝΤΑΚ
ΣΜΝΤΣ ΕΠΕΚΡΑΝ Ν.ΝΑΚ. . . ρ.≡
ΑΝΟΚ ΙΑΚΩΒ †ΣΤΟΙΧΕΙ ΔΙ ΕΜΟΥ
ΔΑΜΕΑΝΟΣ ΕΓΓΡΑΦΗ †

409. † ΕΙΣ ΟΥΡΟΛΟΚ
ΝΑΡΙΘΜΙΟΝ ΑΥΕΙ ΕΤΟΤ
ΟΙΤΟΤΚ ΠΑΥΛΟΣ ΝΖΑΧΑΡΙΑ
ΟΝΤΠΡΩΤΗ ΚΑΤΑΒΟΛΗ ΝΤΙΡΟΜΠΕ
ΔΕΥΤΕΡΑ Χ ΑΦ Α ΕΓΓ, Μ ΤΥΒΙ Λ ΙΝ Χ^οβ
† ΑΝΟΚ ΠΑΥΛΟΣ ΠΑΠΕ †ΣΤΟΙΧ ΕΠΕΙΕΝΤΑΓΙΟ
† ΑΝΟΚ ΨΑΝ ΒΑΣΙΛΕΙΟΣ ΑΥΑΙΤΕΙ ΜΜΟΙ ΛΙΣΜΝ
ΠΕΙΕΝΤΑΓΙΟΝ,

411. † ΕΙΣ ΟΥΡΟΛΟΚ ΝΑΡΙΘΜΙΑ
ΑΚΤΑΛΥ ΝΑΙ ΝΤΟΚ ΠΑΧΩΜ
ΟΙΠΕΚΔΙΑΓΡΑΦΟΝ ΟΙΤΩΟΡΠ
ΝΚΑΤΑΒΟΥΛΗ Μ ΤΥΒΙ Η ΙΝ
ΙΣ ΣΟΥΑΙ ΠΑΠΗ †ΣΤΟΙ
Χ

412. † ΕΙΣ ΟΥΡΟΛΟΚ ΝΑΡΙΘ
ΜΙΑ ΑΚΤΑΛΥ ΝΤΟΚ ΠΑ
ΧΩΜ ΟΙΠΕΚΔΙΑΓΡΑΦΟΝ
ΟΙΤΩΟΡΠ ΝΚΑΤΑΒΑΛΗ
ΝΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΗ
Μ ΤΥΒΙ Κ ΙΝΔΙΚ ΙΔ
ΣΟΥΑΙ ΠΑΠΗ †ΣΤΟΙ

415. † ΕΙΣ ΟΥ
ΠΗΩΕ ΝΟΛΟΚ
ΝΑΡΙΘΜΙΑ ΑΥΕΙ
ΕΤΟΟΤ ΟΙΤΟΟΤΚ Ν
ΤΟΚ ΙΕΡΗΜΙΑΣ ΑΘΑ
ΝΑΣΙΟΣ ΟΥΑΤΕΚΔΙΟΙ
ΚΗΣΙΣ ΜΗΝΣΥΛΛΟΓΡΙΝ
ΟΙΤΕΥΤΕΡΑ ΚΑΤΑΒΑΛ ΝΤΡ
ΟΜΠΕ ΤΕΤΡ ΓΙ Ν Ζ

407. † ΟΙΤΟΟΤΚ ΝΤΟΚ ΜΗΝΑ
ΝΔΩΡΟΘΕΟΣ ΑΚΑΠΟΛΟΓΙΖΕ
ΜΠΡΡΟ ΝΟΥΡΟΛΟΚ ΟΥΠΕΚ
ΔΗΜΟΣΙΟΝ ΑΝΟΝ ΤΚΗΝΩ
ΤΗΣ ΤΗΡΣ ΜΠΤΟΟΥ ΤΗ
ΣΤΟΙΧΕΙ †

408. † ΟΙΤΟΟΤΚ ΝΤΟΚ ΜΗΝΑ
ΠΜ[ΟΝ]ΟΧΟΣ ΑΚΑΠΟΛΟΓΙΖΕ
ΝΟΥΡΟΛΟΚ ΜΠΡΡΟ ΟΥ
ΠΕΚΔΗΜΟΣΙΟΝ ΑΝΟΝ
ΤΓΕΝΩΤΗΣ ΤΗΡΣ Μ
ΠΤΟΟΥ ΤΗΣΤΟΙΧΕΙ †

410. † ΕΙΣ ΟΥΡΟ
ΛΟΚ ΝΑΡΙ
ΘΜΙΑ ΑΥΕΙ
ΕΤΟΟΤ ΟΙΤΟ
ΤΚ ΝΤΟΚ ΩΕ
ΝΕΤΩΜ ΝΑΒΡΑ
ΟΛΜ ΟΥΠΕΚΔΙΑΓΡΑ
ΦΟΝ ΟΙΤΔΕΥΤΕΡΑ
ΚΑΤΑΒΟΛΗ ΝΤΕΙΡΟΜ
ΠΕ ΔΕΥΤΕΡΑ ΧΟΙ Δ ΙΝ^Δ
ΤΡΙ† † ΘΕΟΔΩΡΟΣ
ΠΑΠΕ †ΣΤΟΙΧ† ΑΝΑΣ
ΤΑΣΙΟΣ ΕΓΓ† †

414. † ΕΙΣ ΟΥ ΠΗΩΕ ΝΟΛΟ
Κ† ΝΑΡΙΘΜΙΑ ΣΕΙ Ε
ΤΟΟΤ ΟΙΤΟΟΤΚ Ν
ΤΟΚ ΓΕΩΡΓΙΟΣ ΑΝ
ΤΩΝΕΙΟΣ ΟΥΑΤΜΕΣ
ΣΝΤΕ ΝΔΑΠΑΝΗ ΜΗ
ΝΣΥΛΛΟΓΡΙΝΙΝΔ.
ΓΙ Ν Ζ ΠΗ Δ ΙΝΔΥΓ^β
ΑΒΕΙΑ ΠΑΠΗ †ΣΤΟΙ
ΑΘΑΝΕΙ ΠΑΠΗ
†ΣΤΟΙΧΕΙ
ΜΗΝΑ ΠΑΛΜ
ΣΤΟΙΧ †

413.
† ΕΙΣ ΟΥ
ΠΗΩΕ ΝΟΛΟ
Κ ΜΝΟΥΤΡΙΜ
ΝΑΡΙΘΜΙΑ ΑΥΕΙ Ε
ΤΟΟΤ ΟΙΤΟΟΤΚ ΝΤΟΚ
ΦΟΙΒΑΜΜΟΝ ΠΙΣΗΣ
ΟΥΠΕΚΔΙΑΓΡΑΦΩΝ ΟΙΤΕΤΡΑ
ΚΑΤΑΒ^Δ ΝΤΡΟΜΠΕ ΕΒΔΟΜ
ΓΙ Ν Ζ Χ^β † Κ ΙΝ^Δ ΗΣ ΠΕΤΡΟΣ
ΠΑΠΗ †ΣΤΟΙΧ ΨΑΤΕ ΠΙΣΡΑΝΗ
ΑΥΑΙΤΕΙ ΜΜΟΙ ΛΙΣΜΝ ΠΕΙΕΝ
ΤΑΓΙ,

= ΠΗ Γ ΙΝ^Δ Γ^β
ΑΒΕΙΑ ΠΑΠΗ †
ΜΗΝΑ ΠΑΛΜ ΣΤΟΙΧ †
† ΑΘΑΝΑΣΙΟΣ ΠΑΠΝΟΥΤ
†ΣΤΟΙΧΕ

416. † ΕΙΣΟΥΠΑΨΕ ΝΟΛΟΚ
 ΔΕΙ ΕΤΟΟΤ ΖΙΤΟΟΤΚ ΝΤΟΚ ΙΩ
 ΖΑΝΝΗΣ ΠΕΣΥΝΘΙΟΥ ΖΑΠΕΚΑΙΑ
 ΓΡΑΦΟΝ ΘΝΝΑΝΜΟCΙΟΝ Θ
 ΓΙΝΨ ΗΜΙCΥ † ΘΩΘ Κ Ι Δ Ι Α †
 ΜΑΡΚΟ CΤΡ CΤ †
 ΚΥΡΙΑΚΥ ΕΓΡΑ †

418. † ΕΙC CΝΑΥ ΝΤΡΙΜ
 ΝΑΡΙΘΜΙΑ ΛΥΕΙ ΕΤΟΟΤ
 ΖΙΤΟΟΤΚ ΝΤΟΚ
 ΙΩΑΝΝΗΣ ΠΑΜ
 ΖΑΠΕΚΑΙ ΓΡΑΦΟΝ
 ΖΙΤΕΥΤΕΡΟ ΚΑΤΑ
 ΒΟΥΛΗ ΝΤΕΙΡ
 ΟΜΠΕ Ν...
 ΓΙΝΨ Η ?
 ΠΕΤΡΟC
 ΠΑΠΗ
 †

421. † ΕΙC ΟΥΤΡΙ
 ΜΗCΙΟΝ ΛΥΕΙ
 ΕΤΟΟΤΝ ΝΤΟΚ
 CΕΝΕΤΩΜ ΔΕΟC
 ΖΑΒ CΤΙΧΟC ΝΤΙ
 ΡΟΜΠΕ ΕΝΝΑΤΗ
 ΓΙΝΨ ΤΡΙΤΟΝ ΦΑΡΜ
 ΚΓΙΝΔ Ι CΕΥΗΡΟC
 ΠΑΠΕ CΤΟΙΧΕ †
 ΙΩΑΝΝΗΣ ΝΛΑ
 ΖΑΡ ΕΓΡΑΨΑΝ †

423. † ΕΙC ΟΥΠΑΨ ΤΡΙΜΙC ΛΥΕΙ ΕΤΟΟΤΝ
 ΖΙΤΟΟΤΚ ΝΤΟΚ ΒΙΚΤΩΡ ΝCΑ
 ΜΟΥΗΛ ΖΑΠΕΚΑΙ ΓΡΑΦΟΝ ΘΝΝ
 ΝΑΝΗ ΙΔ Ι CΤ C ΕΚΤΙΝ ΘΩ ΙΓ
 ΕΓΡ † † ΠΕΤΡΟC CΤΗΧΙ
 † ΑΝΔΡΕΑC
 CΤΗΧΙ †
 † ΑΡΙCΤΟΦΑΝΟΥ
 ΕΓΡΑΨ

417. † ΕΙC CΟΥΠΗΨΕ [Ν]
 ΖΟΛΟΚ ΝΡΙΘΜΙΑ [ΔΕΙ]
 ΕΤΟΟΤ ΖΙΤΟΟΤΚ ΝΤΟΚ ΑΠΑΚΥΡ!
 ΕΠΙΦΑΝΕΙΟC ΖΑΠΕΚΑΙ ?
 ΝΔΑΠΑΝΗ ΖΙΤΠΡΩ ΚΑΤΑΒ ?
 ΝΤΡΟΜΠΕ ? ?
 ΓΙΝΨ ΘΩ ?
 † ΑΛΩΝ [ΠΑΠ]Η
 † CΤΟΙΧΕΙ

ν. [ΑΠ]ΑΚΥΡΕΦΙΦΑΝΕ

419. † ΕΙC CΝΑΥ'Ν
 ΤΡΙΜΜ ΝΑΡΙΘ
 ΜΙΑ ΛΥΕΙ ΕΤΟΟΤ
 ΖΙΤΟΟΤΚ ΝΤΟΚ
 ΔΑΛΥΕΙΤ ΠΑΤΕΡΜ
 ΖΑΠΕΚΑΙ ΓΡΑΦΟΝ
 ΖΙΤΕCΕΡΑΚΟCΤΕ
 ΝΤΡΟΜΠΕ
 ΠΡΩ ΓΙ ΡΥ Τ Κ Ι Ν Β
 † ΔΑΛΥΕΙΤ ΠΑΠΗ †
 CΤΟΙΧ

420. † ΕΙC CΟΥΤΡΙΜ
 ΙΩCΗΦ CΟΛΟΜΩΝ
 ΖΑΠΕΚΑΙ ΓΡΑΦΟΝ ΖΙΤ
 ΠΡΩ ΚΑΤΑΥΛΗ ΝΤΡΟ
 ΜΠΕ ? ΓΙ Ρ ? ΦΡ Λ
 ΙΝ ΠΡΩ CΕΝΟΥΘΙΟC
 ΠΑΠΗ † CΤΟΙΧ ΨΑΤΕ
 ΠΙCΡΑΝΛ ΑΨΑΙΤΕΙ
 ΜΜΟΙ ΛΙCΜΝ
 ΠΕΙΕΝΤΑ

422. † ΕΙC ΟΥΤΡΙΜ
 ΛΥΕΙ ΕΤΟΟΤΝ ΖΙΤΟΟΤΚ
 ΝΤΟΚ ΦΙΛΗΜΩΝ ΙΩCΗΦ
 ΖΑΠΕΚΑΙ ΓΡΑΦΟΝ ΘΝΝ
 ΔΗΜ ΙΔ ΙΑ ΓΙΝΨ ΤΡΙΤΟΝ.
 ΑΛΙΓΟΝΝΟΡΙC
 † ΠΑΠΗ CΥ CΤΕΧΕ
 ΔΙΟCΚΟΡΟC C
 ΤΕΧΕ
 † ΑΡΙCΤΟΦ/
 ΕΓΡ †

424. † ΠΕΤΡΟC ΠΕCΥΝΘΙ
 ΟC † ΔΕΥΤΕΡΑ ΚΑΤΑΒΟΛΗ
 ΙΝΔ C ΕΓΤΗC ΓΥΧΡ Ν Ψ
 ΜΕC Λ ΙΝΔ Ε
 CΤΕΦΑΝΟC ΠΑΠΗ CΤΟΙ
 ΨΑΤΕ ΠΙCΡΑΝΛ
 ΛΙCΜΝ ΠΕΙΕΝΤΓ

425. † ΚΥΡΙΛΛΟC CΟΛΟΜΩΝ
 † ΠΡΟCΘΗΚΗC ΓΙ ΧΡΥ
 CΟΥ ΑΡ Γ ΦΑΜ ΚΑ Ι Ν Η
 † ΠΙCΡΑΝΛ ΠΑΠΗ † CΤΟΙ
 ΨΑΤΕ ΠΙCΡΑΝΛ ΕΓΡΑΨΑ

426. + cŷ ΔΙΟΣ ΣΟΛΟΜΩΝ
 + ΜΕΡ... ὦ πα. η
 ΙΝΑ ΧΧΣ ΦΑΜ ΙΗ ΙΝΑ Τ +
 + ΠΙΣΡΑΗΛ ΠΑΠΗ + ΣΤΟΪ ΨΑΤΕ
 ΠΙΣΡΑΗΛ ΛΙΣΜΗΠΕΙΕΝΤ,

428. cŷ ΛΘΑΝΑΣΙ
 ΑΚΩΣΤΑΝΤΙ.Σ
 ΧΠΡΩ ΚΑΤΑΒΟΛΗΣ
 ΙΔ ΔΕΥΤΕΡΑΣ ΧΡΥΣΟΥ
 ΝΟΜΙΣΜΑΤΑΣ. ΓΡΑΦ
 ΙΝΑ ΤΡΕΙΣΚΑ,
 + ΑΝΟΚ ΑΝΑΝΙΑΣ
 + ΣΤΕΧΧΕ +
 + ΑΝΟΚ ΒΙΚ
 ΤΩΡ ΘΩΜΑΣ
 + ΣΤΕΧΕ +

430. + ΔΑΥΕΙΔ ΨΑΤΕ.....
 ΕΒΟΛ ΓΥΘ....
 + ΠΑΠΗΝΟΥ ΠΑΠΕ
 + ΣΤΟΙΧΕ +
 + ΣΕΝΟΥΘ ΠΡΕ ΣΤΟΧΟΙ
 ΨΑΤΕ ΠΙΣΡΑΗΛ ΛΙΣΜΗ
 ΠΕΙΕΝΤ,

432. ΒΙΚΤΩΡ ΜΕ ? v. ΑΡ ΧΗ ΓΟΣ
 + ΨΙΝΕ Α ΧΥ ΑΣ
 + ΣΩΤΗ ΧΙ ΛΑΣ
 + ΨΛΗΛ ΔΡΕ ΑΣ
 + ΘΝΩΜ ΡΙ ΩΧ
 + ΘΝΑΡΙΚΕ ΑΣ ΤΑ ΡΩΘ
 ΣΩΤΗ ΒΑΡ ΝΑ ΒΑΣ
 ΧΙΤΠΕ ΒΑ ΣΑ ΝΟΣ
 ΣΙ ? ΒΑ ΘΟΥ ΗΛ
 ΣΙΜΕ ΒΑ Μ

433. // ΨΟΥ ΤΕ
 // ΝΕ ΤΩΜ
 // ΚΑ ΠΗ
 // ΑΥ ΕΙ ΜΕ
 // ΝΑΥ ΕΙ ΡΕ
 // ΝΑΥ ΒΙ

427. cŷ ΙΩΑΝΝΗΣ ΜΗΝΑ
 ΥΠΕΡ ΔΕΥΤΕΡΑΣ ΚΑΤΑΒΟΛΗ
 ΙΩΑ ΔΕΥΤΕΡΑΣ ΧΡΥΣΘ Η Α
 ΕΡΡ. Μ Χ ΚΑ Χ ΤΡΕΙΤΗ ΙΧ
 ΒΙΚΤΩΡ ΘΩΜΑΣ + ΣΤΕΧΕ
 ΘΩΜΑΣ ΠΕΨΩΗΡΕ
 ΑΙΣΡΑΙ ΡΑΡΟΥ
 ΑΝΟΚ ΑΝΑΝΙΑΣ
 + ΣΤΗΧΗ ΑΝΑΝ
 ΠΕΨΩΝ ΑΙ
 ΣΡΑΙ ΡΑ
 ΡΟΥ

429. cŷ ΠΙΣΑΤΕ ΦΙΛΟΘΕΟΣ...ΟΥ
 ΩΤΣΕ. ΛΕΚΤΟΝ ΓΙ, ΓΥ
 + ΤΩ...Ε
 ΔΙΜΗΤΡΙΟΣ ΠΑΠΕ + Χ
 + ΣΕΝΟΥΘ ΠΡΕ ΣΤΟΙΧΕ
 ΨΑΤΕ ΠΙΣΡΑΗΛ
 ΛΙΣΜΗΠΙ,

431. ΔΩΡ//
 ΔΟΜΟΣ//
 ΔΡΟΜΕΥΣ ΔΟ//
 ΔΑΙΒΩΝ ΔΙΣΚΟΣ//
 ΔΙΚΝΟΥ ΔΙΟΣ ΔΡ//
 ΕΥΡΑ ΕΝΩΧ ΕΣΡΩ//
 ΕΡΜΗΣ ΕΓΛΩΝ Ε//
 ΕΧΩΛ ΕΘΘΕΙ ΕΣΧΑ ΕΣ//
 ΡΟΣ ΕΛΑΛΔ ΕΛΑΜ ΕΡ. Α//
 ΩΝ ΕΘΟΣ + ΖΗΤΑ ΖΩ//
 Η ΖΑΜΒΡΕΙ ΖΑΧΟΥΡ//
 Η ΖΕΙΒΑ ΖΑΗΛ ΖΕΧ//
 ΖΗΓΗΣ ΖΗΓΗ Ζ//
 ΗΠΘΩΡ ΖΩΜΟ//
 + ΗΤΑ ΗΣΑΥ//
 Θ ΗΛΘΕΝ ΗΛ//
 Σ ΗΒΡΑΧ Η//
 Η ΘΗ[ΤΑ//
 ΘΑΒ//

434. + ΧΡΗΣΙΜΟΣΤΕ ΠΡΩΜΕ ΝΩΑ//
 ΑΧΡΗΣΙΜΟΣΤΕ ΠΡΩΜΕ ΝΑΤΩ//
 ΜΩΡΟΣΤΕ ΠΡΩΜΕ ΝΣΙΓΗ
 ΦΡΟΝΙΜΟΣΤΕ ΠΡΩΜΕ ΝΣΑΒ[Ε]
 ΕΛΕΥΘΕΡΙΑΤΕ ΤΜΝΤΡΜΖΗ
 ΞΥΛΙΑΤΕ ΤΜΝΤΡΜΖΑΛ//
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435.

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 ΖΩ-Ι-ΛΟΣ
 Α-ΒΟΥ-ΛΩΝ
 ΑΝ-ΣΟΥ-ΧΟΣ
 Κ-ΧΑΙ-ΟΣ
 ———
 ΑΣ
 ΔΗΣ

436.

† ΠΕΤΡΟΣ ΜΝΑΝΑΡΕ
 ΑΣ ΜΝΙΑΚΟΒΟΣ ΜΝΙ
 ΩΡΑΝΝΗΣ ΓΕΝΩΡΕΝΕ
 ΦΙΛΛΙΠΠΟΣ ΠΩΗΡΕΠΕ Ν
 ΝΕΟΝΙΟΧΟΣ ΕΥΧΩΡΜ ΘΜ
 ΠΑΒΩΝ ΟΥΡΜΒΕΤΣΑΒΕΠΕ
 ΘΩΜΑΣ ΟΥΑ Ν

v. † ΠΑΥΛΟΣ Π
 ΓΑΛ ΝΙΣ ΠΕ
 ΧΣ ΓΙΤΝΠΟΥΩ
 ΩΕ ΜΠΝΟΥΤΕ

† ΑΝΟΚ
 ΠΕΤΡΟΣ
 ΩΗΜ
 ΩΛΗΛ Ε
 ΧΩΙ ΝΑ
 ΗΛΠΗ

437.

ΚΑΛΕ ΝΛΑССΑΡΟΣ
 ΠΧΙΟΙ ΕΣΙΤΩΡΟΣ ΝΑΣΕ
 ΦΙΛΟΘΕΟΣ ΣΤΕΦΑΝΟΣ ΝΙ
 ΩΑΝΝΗΣ ΦΙΛΟΘΕΟΣ ΩΛ
 ΛΟ ΙΩΣΗΦ ΝΑΝΑΡΕΑΣ
 ΕΙΣΕ ΜΜΑΘΘΙΑΣ ΝΘΕΟΦ
 ? ΣΟΥΡΟΥΣ
 ΝΤΛΩΧΕ

438.

ΠΛΟΓ, ΝΝΩ
 ΤΑΛΥ ΖΑΤΕ
 ΙΕΖΕΚΥ ΠΑΤΝ
 ΑΘΑΝΑΣΙ, ΜΠΧΕΡ ΚΕ ΕΝΩ
 ΠΕΤΡ, ΝΣΑΡΑΠΙΩΝ ΚΕ Ν
 ΑΝΔΡ, ΝΙΕΣΙ. ΚΕ Ν
 ΑΝΤΩΝΙΟΣ ΝΩΡΒΗΙΤ ΚΕ
 ΚΟΠΛΕ Ν ΚΕ ΝΩΕ
 ΙΩΡΑΝΝΗΣ ΚΑΤΟΤΕ ΚΕ
 ΣΟΥΑ
 ΙΕΖΕΚ

439.

† ΓΙΠΑΤΟΥΒΛΙ
 ΘΑΝΑΣΙΟΣ ΝΑΓΓΑ ΠΑΥΛΕ Ε
 ΜΩΥΣΗΣ ΜΦ, ΓΙΠΕΕΙΒΤ Ζ
 ΠΙΣΡΑΗΛ ΓΙΤΑΥΤ Α

v.

† Ο ΝΖΑΧΑΡΙΑ
 † ΩΕ ΝΩΟΛΟΚ Μ
 ΨΑΤΕ ΩΩΝΕ

440.

ΜΝΣΟΥΣΘΕ
 ΝΤΒΕΛΗ ΝΛΕΛΟΥ
 ΥΤΕ ΝΤΚΟΥΚΛΗ
 ΜΩΛΙΜ ΑΒΡΑΑΜ
 ΛΗ ΜΠΑΟ.ΤΗ ΩΑΡ
 ΩΕΝΕΤΩΜ ΣΤΡΑΤ?
 ΨΑΤΕ ΜΠΑΧΗ Μ
 ΜΑΝΑΣΗ ΜΝΝΑΔΑΔ
 ΗΛΙΣΑΟΣ Γ: ΗΛΣΑΙΟΣ?
 ΜΑΘΑΙΟΣ ΚΑΛΛΑΠΕΙΣ:
 ΡΗΜΙΑΣ . . ΡΑΝ ΠΑ.
 Α ΚΑΜΗ ΒΙΚ?
 ΠΝΟΥ ΙΩΡΑΝ ΑΓΑ
 ? ΑΒΡΑΑΜ?
 ΠΕΒ?
 ΠΑ?

442.

† ΑΝΟΚ
 ΒΙΚΤΩΡ?
 ΑΝΟΚ ΠΕΣΥΝΘ
 ΑΝΟΚ ΚΟΣΤΑΝΤΙΝ
 ΑΝΟΚ ΑΜΕΡΣ.
 ΑΝΟΚ ΙΑΚΩΒ

443.^a Μ

ΜΝΤΥΓΙΜΕ?
 ΣΟΥΑΙ
 ΑΝΝΙΑ
 ΔΟΞΙΑ
 ΠΑΤΕΡΜΟΥΘΙ
 ΠΑΤΕΡΜΟΥΤ
 ΜΙΣΑΗΛ
 ΣΤΕΦ

†

ΤΕΥΣΟΙΜΕ
 ΟΣ ΜΝΩΗΛΗΝΗ
 Λ
 ΜΝΤΕΥΣΟΙΜΕ
 ΘΑΜ
 ΜΝΤΕΥΣΟΙΜΕ
 ΝΑΝΛΙΑ
 ΘΑΛΙΩΩ
 ΛΗΒ ΜΝΤΕΥΣΟΙΜΕ
 ΚΤΩΡ ΜΝΤΕΥΣΟΙΜΕ
 ΜΝΓΕΩΡΓΙΣ
 ΖΑΡΙΑΣ
 ΜΝ

441.

ΜΕΓΑΣ ΠΕΚΑΥ
 ΔΟΡΟΘΕΟΣ ΠΕΥΣΟΝ
 ΓΕΝΝΑΔΙΟΣ

444. ρ ΠΑΠΝΟΥ ΜΝΝΕΥ
 ΣΝΗΥ ΚΑΜΟΥΛ ΜΝ
 ΝΕΥΣΗΥ ΦΛΑΥΕΙΟΣ
 ΘΕΥΔΟΣΙΟΣ ΘΙΛΙΑΣ
 ΒΙΚΤΩΡ ΕΝΩΧ
 ΙΩΑΝΝΗΣ ΑΝΔΡΕΙΑΣ
 ? ΠΕΤΡΟΣ ΙΕΖΕΚΙΗΛ
 ΣΤΕΦΑΝΟΣ ΣΟΥΛΙ ΠΕΙΔΩΥ
 ΠΛΙΥ ΠΕΤΡΟΣ
 ΦΟΙΒΑΜΩΝ +

446. ΜΗΝΑ ΣΟΥΡΟΣ
 † ΜΑΡΚΟΣ ΑΝΑΣ ΠΙΩΛΤΕ ΣΤΕΦ,
 ΙΩ^α ΣΤΕΦΑ, ΚΛΑΥΔΙΟΣ ΣΤΕΦΑ,
 ΤΑΝΑΣ ΠΙΣΗ ΣΤΕΦΑΝΟΣ ΔΑΜΙΑΝΟΣ
 ΠΕΤΡΟΣ ΔΑΜΙΑΝΟΣ ΚΟΜΟΣ ΔΑΜΙΑΝΟΣ
 ΠΑΣΤΩΡ ΨΕΝΟΥΤΕ ΔΙΜΗΤΡΙΟΣ ? ΚΕ
 ΠΕΤΡΟΣ ΠΑΜΦ., ΔΙ[ΜΟ]^ο ΣΕΝΟΥ^ο
 ΔΙΜΗΤΡΙΟΣ ? ΣΕΝΟΥ^ο ΕΛΛΩ
 ΕΛΛΩ ΣΕΝΟΥ^ο ΜΑΚΑΡΕ ΚΟΣΜΑ
 ΚΙΛΕΣΤΙΝΕ ΚΟΣΜΑ ΜΑΡΚΟΣ ΜΑΚΑΡΕ
 ΠΑΛΚΕΥ Π ? ΑΜ ΜΩΥΣΗΣ ΓΕΩΡΓΕ
 ΓΕΡΟΝΤΟΣ † ΠΕΣΥΗ ΤΑΝΟΣ ΠΑΝΟΡΟΣ
 ? Ε ΓΕΡΑΜΟΥΣΗΣ ΣΕΝΟΥΤΕ ΤΑΝΟΥΣ
 ? ΙΩΑΝΝΗΣ ΜΟΥΣΗΣ ΧΑΗΛ ΣΕΝΟΥΤΕ
 ΜΟΥΣΗΣ ΣΕΝΟΥ^ο ΟΥΝΑΦΡΕ ΝΟΥΚΙ ?
 ΒΑΣΙ ? ΑΘΗΝΑΣΙΟΣ ΓΑΒ ΘΝΙΩΚΙ ?
 ΑΒΡΙΓΑΜ ? ΝΙΣ ΠΙ. ΑΜ //
 ΠΧΕΡ ΕΝΩΧ ? ΠΑ //
 ΕΛΛΩ ΠΕΡΜ //
 ? //

449. ΑΒΡΑΑΜ ΠΑΠΡΥ # Η
 ΙΩΑΝΝΗΣ ΤΑΓΑΥ # Β
 ΠΑΣΕΠ ΠΚΩΜΑΡΙ # Β
 ΙΣΑΚ ΩΡΣΥΤΕ # Γ
 ΚΛΟΥΣΤΣΕ ΠΡΟΥΜΤΑΒΕΝΕ # Α
 ΜΑΚΑΡΙΟΣ ΓΕΝΟΥΥ # Α
 ΥΛΙΟΣ ΧΑΛ # Α # ΚΟΥΝΤΕ # Α
 ΠΕΒΩ # Α ΧΦΛΟΥΛΛΗ # Β
 // ΜΑΤΑΥ # Β

ΙΣΑΚ ΗΘΒΑΥ
 # Α
 # Α

451. ΣΙΣΝΕ
 ρ ΠΕΑΜ ΣΑΛΟΝ • ΑΥ
 ΣΕΝΟΥ^ο ΣΑΛΟΝ • ΑΥ^α ΖΑΗΛ ΕΙΣΑΚ ?
 ΣΑΛΟΝ ΣΕΝΟΥ^ο • ΑΥ^α . ΕΡΗΟΣ ΦΙΛ^ο • ΑΥ^α
 ΚΕΡΕ ΕΙΣΑΚ • ΑΥ^α ΜΗΝΑΣ ? • ΑΥ^α
 ΜΟΥΣΗΣ ΝΩΡΕ • ΑΥ^α ΚΕΡΕ Α ? • ΑΥ^α
 ΣΑΛΟΝ ΠΕΑΜ • ΑΥ ? ? • ΑΥ^α

445. ρ ΘΗΛΙΑΣ ΜΠΤΗΣ
 ΠΕΨΩ ΜΠΤΗΣ ΦΙΛΟΘΙΣ ΝΩΕΝΟΥΤΕ
 ? ΙΕ ΝΚΑΡ... ΚΑΡΑΚΟΣ
 ΠΑΥΛΟΣ ΝΙΩΣΗΦ ΣΩΛΟΜΩΝ ΝΙΩΣΗΦ
 ΣΑΡΙΑΣ ΝΙΩΣΗΦ ΚΑΡΑΚΟΣ ΝΒΙΩΝ
 ΙΣΑΚ ΝΚΑΡΑΚΟΣ
 ΚΑΛΙΜΙΧ ΝΣΥΚΙΗΛ
 ΑΝΟΚ ΘΕΛΙΑΣ ΕΣΚΕΒΑΥΕΙΑΤ.

447. † ΠΙΛΟΣ ΝΗΜΑΡ-ΤΑΣ
 ΣΤΦΑΝΟΣ ΜΑΘΑΣ ΠΛ Α
 ΜΑΡΘΑ ΠΑΙ ΚΟΛ^ο ΠΛ Α
 ΘΗΚΛΑ ΣΗΝΑ ΠΛ Α
 ΚΑΘΑΡΟΝ ΣΕΝ^ο ΠΛ Α
 ΜΑΤΑΙ ΕΛΛΩ ΠΛ Α
 ΠΕΣΝΤ, ΑΝΝΑΣ ΠΛ Α

ν: ΠΡΟΣΑΝΤΗΣ ΠΑΙ ΤΗΣΙΔΑΡΟΣ ΠΛΑ
 ΜΑΤΑΙ ΜΑΡΚΟΣ ΠΛ Α
 ΤΣΗΡΟΣ ΤΗΝΑ ΠΛ Α

448. ΕΥΦΡΑΝΤΙΟΣ ΟΥ Α
 ΚΑΣΟΥΛΙ Δ, Α
 ΤΑΥΡΙΝΕ ΜΙΣΘ, ΟΥ
 ΜΑΚΑΡ, ΚΩΣΤΟΥ ΟΥ
 ΠΑΠΝΟΥΘΙΣΡΑΠ.
 ΒΚΑΙΧΗΚΗ ΟΥ
 ΧΕΛΕΕΤΤΑΥ //
 // ΛΕΥΑΤ. //

450. // ΟΣ ΝΝΕΝΤΑΥΧΙΤΟΥ ΟΥΡ[Ο]
 [Λ]ΟΚ ΝΤΑΓΑΠΗ ΩΜΑΙΟΣ ΟΥΡΟΛΟΚ
 [Ν]ΤΕ ΠΕΣΩΗΡΕ ΟΥΠΗΩΕ ΝΡΟΛΟΚ ΝΙ
 ΣΑΚ ΝΤΣΟΥΡΙΑ ΩΜΑΙΟΣ ΟΥΠΗΩΕ ΝΓΕ
 ΩΡΠΙΟΣ ΝΤΣΑΛΑΜΑΝΝΑ ΩΜΑΙΟΣ ΟΥΠ[Η]
 [ΩΕ] ΝΤΕ ΚΟΜΕΣ ΝΤΑΣΙΑ ΟΥΤΗΡ, ΝΤΕ ΤΑΥ //
 ΟΥΤΗΡ, ΝΤΕ ΠΕΣΩΗΡΕ ΟΥΤΗΡ, Ν[ΑΒ]
 ΡΑΡΑΜ ΚΩΣΜΑ ΝΣΕΝΟΥ^ο ΟΥΑ //
 [Ο]Υ ΤΗΡΜΗΣΙΟΝ ΝΤΕ ΤΥΕ //
 // ΜΝ. ΑΛΕΙ ΝΠΡΑΟΥ //

ν: // ΟΥΝΗ... ΝΤΕ ΠΑΡΑΜ ΜΦ
 ΗΛΗΜΟΝ ΟΥΤΗΝΒΕ ΟΥ ΝΤΕ [ΘΕ]
 ΩΔΩΣΙΑ ΧΩΡΙΣ ΚΛΗΡΟΝΟΜΙΑ //
 ΤΑΥΠΩΥΣ ΝΤΕ ΠΩΗΡΕ ΝΠΑΤΛΩ[Λ]
 ΙΟΣ ΠΕΚΩΤ ΟΥΤΗΡ, ΘΑΛΝΑΣΤΑΣ[ΙΟ]
 Σ ΠΩΗΡΕ ΠΑΠΑ ΒΙΚΤΩΡ ΟΜΑΙΟΣ
 // ΥΙΑΣ ΟΥΤΗΡ, +

452. † ΠΛΟΓΟΣ ΝΗΡΟΜΝΤ
 ΕΤΑΚΑΜΗ ΔΙΡ, ΜΑ
 ΤΕΠΑΥΧΕ ΒΝΙΖ Ρ, ΜΑΝΝ
 ΤΩΒΕ ΙΑΡ, ΜΑ ΜΠΛΑΨΑΝΕ
 ΟΥΤΕΤΑΡΤΟΝ ΝΗΟΥ. . ΓΑΜΑΝΝΗΡΠ
 ΨΟΜΝΤ ΝΤΕΤΑΡΤΟΝ ΟΝ ΓΑΜΑΝΒ
 ΡΗΥΕ ΜΠΡΜΣΟΥΗΝ

454. ΕΙΝΑΥ ΝΒ
 ΟΥΚΑΛΚΙΛ ΟΥ
 ΟΥΜΡΩΘΕ ?
 ΟΥΔΩΒΕ ΝΑΛΑ
 ΙΩΣΗΦ ΝΤΗΑΝΑ
 ΡΩΣΤΕ ΝΣΑΝΕΘ ΜΜΕΜ
 ΝΩΝ ΝΣΝΑΥ ΝΡΟΛΟ
 ΚΟΤΤΙΝΟΣ ΕΧΝΝΙΕ
 ΟΥΟΟΥΕ ΣΝΑΥ ΝΚΕ
 ΡΑΤΕ ΤΕΥΜΗΣΕ

456. Α. † ΓΑΜΑ ΠΛΟΓΟΣ ΝΗΡΟΜΝΤ
 ΕΤΗΝΤΟΟΤΥ ΝΖΑΡΑΠΕΙΩΝ
 ΜΠΑΤΝΕΙ ΑΒΟΛ ΖΗΝΟΥ
 ΣΩΑΝ ΕΤΕΝΕΙΝΕ ΚΑΙ
 ΡΑΤΙΑ ΙΕ

Β. † ΓΑΜ[Α] ΑΖ ΜΝΝΝ
 ΤΕΘ Κ ΜΝΝΝ
 ΤΑ ΝΗΡΠ ΜΝ
 ΖΟ ΗΜΕ ΨΙΣ
 ΝΚΑΙΡ, ΑΙ ?
 ΓΑΜΑ ΝΗ. ΓΑΜΑ ΤΑ.
 ΣΟΟΥ ΝΩΕ ΝΡΟΜΝΤ

Γ. † ΑΒΒΡΑΡΑΜ ΓΑΜΑ
 Ν ΝΤΟ ΝΧΙΤΟΥ ΝΤΟΟΤΥ
 ΚΑΙ[ΡΑΤ]ΙΑ: Γ... ΧΡ
 ΒΙΚΤΩΡ ΠΑ. Σ. ΑΧΝΟ
 [4 lines]

Δ. ΕΡΜΙΕ ΝΚΥΠΕ

Ε. Α
 ΤΜΕΨΤΩ
 ΝΗΡΟΜΝΤ
 ΝΠΛΟΓΟΣ ΜΟΝ
 ΤΑ ΛΕΩΝΤΙΟΣ
 Ψ. ΜΩΕ ΝΩΡ
 ΟΥΚΑΙΡ[ΑΤΙ]Α
 ΑΝΟΚ ΜΠΕΙ
 ΟΣ Α ΕΡΟΙ

453. ΠΡΩΒ ΝΕΡΗΥ Ν 7
 Τ ΝΘΡΟΜΠΕ Ν 5
 ΚΛΑ ΝΕΣΟΟΥ Ν 5
 ΕΡΗ ΖΗΠΨΩΜ ΝΣΝΟΥΥ Ν 7
 ΤΑ ΝΣΟΥΟ Ν 7
 ΚΑ. ΥΜΑΘΕ ΝΣΝΟΥΥ ΤΑΚΖΟΥΡΑΡ
 ΒΟΥΡΙΤΩ ΖΗΝΟ. ΤΩΝ Ν 7
 ΕΜΕΝΤΕΝΒΟΛΝΟΥ Ν 7

455. . ΥΡΟΥΤ. ΥΕΙ
 † ΤΕΓΝΩΣ ΝΗΛΑΚΟΝ
 ΕΖΡΑΙ ΕΤΠΕΤΡΑ Α
 ΕΠΕΡΟΟΥ ΝΤΑΝΑΛΗΨΙΣ Α
 ΕΠΕΨΡΑΣΤΕ ΕΤΕΠΣΟΟΥΠΕ Α
 ΕΤΚΥΙΑΚΗ Α
 ΕΠΨΟΜΝΤ ΝΤΚΥΡΙΑΚΗ Α
 ΕΠΤΟΥ Α
 ΕΠΣΑΒΑΤΟΝ Α
 ΕΤΚΥΡΙΑΚΗ ΠΕΝΤΗΚ ΖΗΠ. Α
 ΕΠΣΑΒΤΟΝ ΜΠΒΟΛ ΕΒΟΛ ΝΠ ? Α
 ΕΤΚΥΡΙΑΚΗ ΖΗΠΟΥΟΟΣ Α
 ΕΠΟ ? ΡΟΟΥ ΝΑΠΑ ΦΙΒΑΜ ΤΣΕ. Ε
 ? Ν ? ΦΑΒΑΤΟΝ ΙΕ
 ΕΠ... ΥΝΑ ? ΟΥΔΩΒΕΨ
 ΕΠΣΑΒΑΤΟΝ ΕΤΕΣΟΥΣΟΟΥΠΕ Α
 ΕΠΛΟΓ, ΝΓΕΩΡΓΕ ΜΗΧΡΗΣΩΣΤΕ Β
 ΕΠΛΟΓ, ΝΑΠΟΔΗΜΙΑ Β
 ΕΠΛΟΓ, ΝΤΑΧΡΗΣΤΕ ΕΙ Α
 ΕΠΟΥΨΑΠ ✓

457. † ΠΕΥΑΡΤΕΛΙΟΝ ΟΜΑΙΩΣ
 ΝΚΑΤΑ ΜΑΘΑΙΟΣ ΖΙΟΥΧΩ
 [ΜΕ Ν]ΧΑΡΤΗΣ ΜΗΡΕΝΚΟΟΥΕ
 ΨΩΜΕ Ν

458. ΝΚΑΤΑ
 ΜΑΡΚΟΣ
 ΜΝΠΚΑΤΑ Ι
 ΜΝΟΥΧΩΜΕ Ε
 ΕΡΕΤΨΗΕΡΕ ΜΠ
 ΖΙΩΨΥ

459. ΣΝΑΥ ΜΨΑΛΤΗΡΙΟΝ
 ΝΕΚΡΙΤΗΣ ΟΥΚΑΘΗΚΕ
 ΣΙΣ ΝΤΕ ΑΠΑ ΨΕΝΟΥΤΕ
 ΠΧΩΜΕ ΝΙΩΒ ΠΑΙΚΑΙΟΣ
 ΕΡΕΝΠΑΡΘΟΜΙΑ ΝΣΟΛΟΜΩΝ
 ΤΑΛΗΥ ΕΡΟΥ ΜΝΠΕΚΚΛΗΣΙΑΣ

(456) F. $\Xi\text{NNCOYO ET}$
 $\Xi\text{EP TOB} \Xi\text{ΓS}$
 M... $\Xi\text{IME NKAPOL} \Xi$
 $\Lambda\text{EP TOB} : \lambda$
 $\text{MNOYPTOB NCIM} \Xi$

460. $\Xi\text{ NP TOB N}$
 $\text{COYO MN}\Delta$

461. $\text{ΠΛΟΓΟΣ NN} \Xi\text{EB} [\text{BE}]$
 $\text{NTANBAKOY EP IOW} \Xi$
 $\Xi\text{YNINNA MNEBPHY}$
 $\Xi\text{NCOY IH NAOY} \bar{\alpha}$
 $\Xi\text{NCOY IO NAOY} \bar{\alpha}$
 $\Xi\text{NCOY K NAOY} \bar{\alpha}$
 $\Xi\text{NCOY K}\bar{\alpha} \bar{\epsilon} \text{ N} \Xi\text{EBBE}$
 $\Xi\text{NCOY K}\bar{\alpha} \Xi \text{ N} \Xi\text{EBBE}$
 $\Xi\text{EB} \Xi\text{BE}$

462. $\text{f ΠΛΟΓΟΣ NNCOYO NTANBAKE}$
 $\Xi\text{EKALH MPEKO MNTCNOOYC N}$
 $\Xi\text{EPON MNTCNOOYC EP OY}$
 $\Xi\text{ATAAY MP} \Xi\text{EBBE } \text{f OY MN}$
 ΞXE
 $\text{EYXH} \Xi$
 $\Xi\text{C} \text{ } \Xi\text{OMNT} \Xi$

v. $\Xi\text{BAKOY} \dots \text{NTY} \Xi$
 $\text{NP TOB} \cdot \text{BPA CWOY} \Xi$
 $\text{NP TOB ΠAPACNTE MMA} \Xi\text{E}$
 $\text{MP} \Xi\text{EBBH}$
 $\text{NENTAI BAKOY MANKYPIKO} [\text{C}]$
 CTOY NP TOB

464. ΞOYN
 $\Xi\text{. ΠAΓΓHN NTAPΛ}$
 $\Xi\text{OY NCNAY NXNOY E}$
 $\Xi\text{AΓΓHN N} \Xi\text{OMNT } \Lambda$
 $\Xi\text{ΠANΓHN AE NTAI} [\text{ΠΛ}]$
 $\Xi\text{LOH MΠETHCNOY ETO}$
 $\Xi\text{C EP OY A ETENHNE}$
 $\Xi\text{NCNAY NXNOY NTO}$
 $\Xi\text{IΠΛA} \text{ } \Xi\text{MPIMHT NAΓΓHN}$
 $\Xi\text{NΓHN AΓAPXH MN}$
 $\Xi\text{Y MΠOYE EANTALOY}$
 $\Xi\text{NTEANNA CT OY NTE}$
 $\Xi\text{NAIΠΛA EANXΩK TH}$

(459) $\text{THC ΠBIOC NAPIA XPECAFIOC ΠE} \Xi\text{OY}$
 $\text{IECOYC NNAYN CT OY MNNT MPPIY}$
 $\text{CT OY N} \Xi\text{AP NECOY OY} \Xi\text{OITE MMONOX}$
 $[\text{OC}] \text{MNOYΛWTE} \Xi \text{ OYTYΛW TPIPC BAPWT M} [\text{N}]$
 $\text{OY} \Xi\text{EPMOΠOΛATE COY NKALAT NPOMNT}$
 $\text{MNCNTE NLOYIAC OY} \Xi\text{AMHI OYKLOM B} [\text{A}]$
 $\text{PWT E} \Xi\text{APECOOY NAPIOT BOK EP OY}$
 $\text{MNTACE N} \Gamma\text{AMICION XOYTCAPBE N}$
 $\Xi\text{O} \Xi\text{IY NKERE A } \Xi\text{HNKIY} \Xi$
 $\text{MNEKEXAPTHC EAY} \Xi\text{IT} \Xi$
 $\text{CTOE N} \Theta\text{ALLIE } \Xi\text{OMTE N} \Xi$
 $\text{MNOYKOYI NPOTI} [\text{E}] \text{ N} \Xi\text{H} [\text{PE}]$
 ΞHM

v. $\Xi\text{OMTE NC} \Xi\text{ N} \Xi$
 $\omega\text{B } \Xi\text{OMNT N} \Theta\text{CK}$
 CNAY NXAPITCWN
 CNTE NBHTE NPWK
 $\Xi\text{WTE CNAY NOYATPOYLA}$
 $\text{KHNT CNTE NXHPE } \Xi\text{MOYN}$
 $\text{N} \Xi\text{OYPEY} \omega\text{OBE EAY} \Xi\text{ITOY MNCN}$
 $\text{TE NXΛE CNAY NTAT} ? \text{ CNAY N} \Theta\text{E}$
 $\text{PWN MAN} \Xi\text{HBC } \Xi\text{EPOY} \Lambda^{\text{CNTE}} \text{ OY} \Lambda\text{WK EBA}$
 $\text{PWT } \times \text{ N} \Gamma\text{LE}$
 $\text{POFORIA NTE APIA PETPOC NI}$
 BEP OC

463. + ΠΛΟΓΟΣ NEN
 TAIKALOY EPATCA
 $\text{MOYHΛ } \Xi\text{OMNT}$
 $[\text{N}] \text{EP TOB MN} \Theta\text{EIT XOY} [\text{T}]$
 $\cdot \Psi\text{E NTAECCEP} \Gamma$
 OYLA

465. $\text{KONXOY OY} \omega\text{BWT}$
 $\text{OYBIP NCOP T} \text{f E N}$
 $\text{AITPA N} \Xi\text{ETH EYPOE}$
 $\text{OYKAT NTAPIXE TMAKIC}$
 MNPETPIPC
 $\text{NCKHYE NCAMOUHΛ TAY}$
 $\text{BITOY CNAY NECOY OYE}$
 $\Xi\text{W CNTE N} \Theta\text{EITE CNTE}$
 $\text{N} \Lambda\text{WTIZ TP} \Theta\text{EITE NTEY}$
 $\text{C} \Xi\text{ME MNPESCPOYH MN}$
 $\text{NECMIXKE MNNECB} \Lambda\text{OY}$
 $\text{OYAT} \Xi\text{EOYMA} \Xi\text{OY}$

(464) ≡ ΤΩΕ ΝΑΙΠΛΑ ΘΙΑΓΓΗΝ
 ≡ ΧΟΟΥ ΠΡΟΣ ΤΗΝΩΣΙC Ν
 ≡ ΩΟΥ ΝΑΙΠΛΑ ΘΙΑΓΓΗΝ
 ≡ ? ?

466. † IC ΠΕΧC≡
 ρερε: α: ωμογιε≡
 : β: διχ: γ: χλω.
 μες: δ: ογαρκ.
 : α: μελαν: α: κε
 λ: κιλ: ννετ:
 : β: εταρνκατ!
 τωνε: γ: ογρ
 χανω: δ: νερκ

469. ΤΕΜΟΥΕ
 ΘΑΙΤΕ
 ΠΟΥΡΑΡ
 ΤΒΑΥΑΡ
 ΕΤΙΟΥΘΑΝΝΗΣ
 ΜΕ ΜΗΝCΜΩ
 ΝΕΡΩΜΕ
 ΕΤΤΡΑΡ
 ΡΕΡ

v. ΤΙC CΑΗΛ
 ΜΠΑCΟΝ. CΒΩ
 ΤΕΜΟΥΕ
 ΚΕ ΝΑΙ Τ. ΛΙΤΕ
 ΟΥΩΑΒΕ ΦΕCΗC
 ΤΕΗ ΟΥΡΑΡ
 ΟΥΛΑΡΕΠΕΤΒΑ
 ΥΑΡΟΜΚΒΕ
 ΘΗΤC

473. † ΠΛΟΥC ΝΤCΑΚΙΑ ΕΤΥΟΟΒ
 ΩΜΟΥΝ ΝΩΟΠ ΕΤΠΟΒΕ
 ΩΟΜΝΤ ΝΩΟΠ ΕΤΠΟΡΚ
 ΛΥΩ ΠΚΕΩΟΜΤ ΝΩΟΠ
 ΕΠΟΥΑ CΠΙΡ ΝΩΩΤΡ ΔΕ
 CΝΑΥ ΟΥΔΑC ΝΤΗΝΒΕ ΕΠΩ
 ΤΡ ΤΟΥΑCΚΕΠΕ ΨΙC Ν
 ΩΟΠ ΕΠΜΕΡΟC Μ
 ΠΩΟΜΝΤ ΝΩΟΠ
 CΝΑΥ ΝΩΩΤΡ

v. CΝΤΕ ΝΩΤΗ
 CΝΤΕ ΝΚΟΥΚΛΕ
 ΟΥΛΩΤΙΖ: ΩΟ
 ΜΤ ΝΧΩΜΕ
 ΡΑΤ: CΜΕΛΙΝΑ
 ΚΩΡ: Μ: ΕΜΤΩ
 ΤΕ: Ε: ΟΥΩΤ
 : Ε ΚΕΛΛΟΥΡΕ
 ΕΥΠΩCΕ CΚΕΗΕ
 ΠΙCΕ. ΕΤΕ. ΤΕ.
 ΚΑΨΜΟΥ.
 ΟΥΑΝΚΗΝ.
 ΠΑΝΑΚ.≡
 : Ε≡

470. ΘΑΓΙΑ Μ[ΑΡΙΑ]
 ΑΠΑ ΜΙΧ[ΑΗΛ]
 ΠΙΩΒ ΒΡΡΕ
 ΤΕΜΑΜΗ
 ΑΠΑ ΒΙΚΤ[ΩΡ]

472. † ΓΝΩCΙC ΝΝCΚΕΥΕ
 ΝΤΑΝΘΗΙΕ ΘΡΟΥ ΘΝΠΜΟΥCΙΚΕ
 ΝΤΑΤCΙΑΝΤΕCΑΝΑΔΙΑΟΥ ΜΜΟΥ ΝΑΘCΟΔΩΡΟC Ε
 ≡ ΤΡΟC ΝCΡΑΙ ΝΤΑΥΝΤΑΥ ΝΑC ΘΝΠΟΥ ΝΡΟΥ ΕΤΕ CΟΥ
 ≡ ΝΘΑΥΤ ΝΠΕΜΠΕ
 ≡ ΝΑΚΝΤ ΟΥΑCΧ ΩΟΜΤΕ Ν
 ≡ ΤΙC CΝΑΥ ΝΧΑΡΤΙC CΑΒΑΚΑΤΕ
 ≡ ΚΑΡΤΗ ΟΥCΗΤ ΝΒΕΤΗ ΟΥΜΑΡΧΩCΑ
 ≡ Τ ΟΥΡΟΠ ΝΟΥΑΤΡ CΝΤΕ ΝΑΘΑΤΩΤΗ
 ΟΥΦΑΚΙΑΡΙΟΝ ΟΥCΝΤΩΝΕ Ν...Α
 ΩΟΜΝΤ ΝΝΑΠ.
 ΟΥΩΩΚΕ
 ? ?

v. † ΑΥCΑΚΙΝ ΜΕΤΡΟ Α Η ΚΑΙ † ΑΛΛΟ ΜΕΡΟC Α Α
 ΕΙC ΤΟ ΜΕCΟΝ ΠΑΛΙCΤ, Γ S † ΕΝ ΕΠΤΑΧΗΝ ΠΑΛΙ≡
 Β ΜΟΝΑΧΗΝ ΟΜΟ Γ, ΠΑΛΙCΤ ΛΞ ΒΙΤΡΑΡΗ ΝΠΑΛ≡

467. ΤΟΥ ΝΠΕΙΩ ΝΘΒΟC
 CΝΤΕ ΝΩΝΤΑ. Ε
 ΟΥΑΙΠΕ ΝΤΑΥ
 ΟΥΩΒΩΤ ΚΑΜΗ
 ΩΑΠΙΤΟΠΟC ΕΤΜΠΙΜΑ
 ΝΙΘΝΟΥ ΕΤCΗΡ ΕΤΒΛΧΕ
 CΟΥCΜΟΝΤ ΕΡΟΚ ΝΓ
 ΤΑΥ ΝΑΙ

468. ΤΒΑΩΟΥΡ
 ΤΕΙΝΕ
 ΤΚΑΠ ΝΩΩΛΒ
 ΠCΑΡΥ
 ΠΡΡΕΒ
 ΠΘΑΤΗΡ

471. ΠCΗC CΟ ΝΩΑΝΩΡ
 ΝΩΑΝΩΡ ΑΡΚΑΔΙΟC
 ΜΝΤΑCΕ ΝΩΑΝΩΡ
 ΔΑΝΙΗΛ CΟ ΝΩΑΝΩ[Ρ]
 ΙΩΘΑΝΝΗC ΩΜ[ΟΥ]
 ΝΕ ΝΩΑΝΩΡ

474. † ΠΛΟΤΟΣ ΝΗΣΝΑΥΘ
ΝΤΑΝΤΑΥ ?
...ΟΥ ΟΥΜΗΡ
...ΩΜΗΝΤ ΜΗΡ
...Ι ΝΣΩΒ ΚΕ Ν
... ? ΝΩΛΑΝΟ
... ? ΟΥΜΗΡ
... ?

475. τάρχε υνμ β
κνιτσε υνμ λ

476. ≡ λβ
≡ ρπ ρνκύνη
≡ ρμοϋ ρνκύνη
≡ μαξε ρακοϋχ ρνκύνη
≡ λχ δας ραπςναϋ νβιρ
≡ ουμααξε ναγαπη ρικως
≡ ουμααξε ναγαπη υνεσντ

477. ΝΛΟΙΧΕ
ΟΥΕΡΚΙΣ ΝΕΙΗΒ
ΣΝΩ ΝΑΛΙΚΤ
ΩΟΜΤΕ ΝΑΛΑΚΑ
ΩΟΜΤΕ ΝΚ
... ρΑΤ
ΟΥΩΩΠ ΕΥΘ...Υ
ΟΥΖΟΥΡ ΝΟ
ΧΟΥΤ ΝΖΟΥΡ ΜΤ
ΨΙΤΕ ΝΚΕΡΑ
ΤΣΕ ΝΡΟΜΤ
ΡΕΝΡΗΝΕ
ΠΑΝΤΕ

478. ΘΟΟΥΤ
ΠΑΛΠΕ
... ρΘωρ
... ΚΙΟΖΚ
... ΤΩΒΕ
... ΕΜΧΙΡ
... ΠΑΡΜΡΟΤΠ
... ΠΑΡΜΟ
... ΠΑΡΟΝ

479. † ΚΑΜΣΙΜΕ.
... ρΟΟΥΤ
... ΚΑΜΣΙΜΕ
... ρΟΟΥΤ

ν. † ΠΑΩΝΕ
... ΕΠΕΠ
... ΜΗΣΟΥΡΕ

480. ΤΟΛ ≡ ρΥΓ·ΛΑ·
... ΖΒ·Τ ≡ ρΛΑΔΑ·
... ΤΩΝ Β ≡ ρΥΓΡΠΤ
... ΤΩΝ ΠΒΡΚ ? ρΠΤ
... ΤΩΝ ΔΙΒ·ΛΑ·ΡΛΑ·ΡΠΤ
... ΤΩΝ ΕΙΒΚΥΙ ? ρΠΤ
... ΤΩΝ ΣΙΒΚ·ΛΑΥΓΡΝΕΡΠΤ
... ΤΩΝ ΖΓ·ΛΑΖΒΥΓ
... ΤΩΝ ΗΜΡΚΑ
... ΤΩΝ ΘΟΛ ≡ Δ
... ΤΩΝ ΙΑ ≡ Ε
... ΤΩΝ Ι
... ΤΩΝ ≡ ρΝΕΡΠΤ
... ΤΩ ≡ ΚΑ
... ≡ ΡΚΑ

ν. ΤΩΝ ΙΖΙ·Λ ≡ Ε
... ΤΩΝ ΙΗ·Κ ≡ ΠΤ
... ΤΩΝ ΙΘ·Η
... ΤΩΝ ΚΑΒ ≡ ρΠΤ
... ΤΩΝ Κ·ΙΒ ? ΛΑΡΝΕΡΠΤ
... ΤΩΝ ΚΒ ? ..ΥΓ
... ΤΩΝ ΚΓ ? ΚΥΓΡΚΑΡΝΕ
... ΤΩΝ ΚΔ·ΔΖΒΡΚΑ
... ΤΩΝ ΚΕ·ΔΛ·ΛΒΡΚΑ
... ΤΩΝ Κ·Γ·ΚΠΤ
... ΤΩΝ ΚΖ·Γ·ΛΑΡΠΤ
... ΤΩΝ ΚΗ·ΓΚ ≡ ΕΡΠΤ
... ΤΩΝ ΚΘ·ΓΙ
... ΤΩΝ Λ·Γ
... ΤΩΝ ΛΑ

481. † ΑΝΟΚ ΔΑΝΙΗΛ
ΠΠΡΕΣΒ, ΠΩΗΡΕ ΝΧΑ
ΚΟΥΛ ΕΙΣΟΜΟΛΟΓΕΙ ΝΤΡΕ
ΜΠΝΟΥΤΕ ΠΠΑΝΤΩΚΡΑΤΩΡ
ΧΕΑΙΑΚΩΒ ΠΩΗΜΠΕΣΝΤΕ Μ
ΠΑΝΑΥ ΧΟΟΣ ΝΤΡΕ ΡΙΒΟΛ ΜΜΟΙ
ΝΡΟΥΝ ΜΠΤΑΒΕΙΡ ΝΤΕΡΕΥΩΡ
ΠΩΛ ΕΒΟΛ ΝΡΟΥΝ ΝΘΑΓΙΑ ΜΑ
ΡΙΑ ΕΡΕΒΕΙΟΡΔΑΝΗΣ ΠΑΙΑΚ ΜΜΑΥ
ΛΥΩ ΕΡΕΛΛΠΑ ΒΙΚΤΩΡ ΠΑΙΑΚ

ν. ΜΜΑΥ ΟΝ ΕΛΥΘΟΜΟ
ΛΟΓΕΙ ΝΤΕΙΡΕ ΡΙΒΟΛ Μ
ΜΟΝ ΜΠΩΟΜΝΤ ΧΕΜΑΙ
ΩΩ ΕΠΑΕΙΤ ΠΑΡΑΜ Ε
ΝΕΡ ΑΝΟΚ ΔΑΝΙΗΛ ΠΠΡ,
† Ο ΜΜΝΤΡΕ ΧΕΑΙΑΚΩ
Β ΤΑΥΕ ΝΙΩΑΧΕ ΡΙΒΟΛ Μ
ΜΟΝ ΜΠΩΟΜΝΤ
≡

482. ΜΝΝΧΑΦΙΑΣΚ ΜΝΠΘΟΥΡΙΤ
ΕΙΑΤΕΙ ΠΡΑΥΤΟΥ ΜΠΤΩΘ ΝΑΚ
ΤΕΙΒΡΙΩΨΕ ΕΣΑΜΟΥΘ ΘΜΠΚΕΝΩΝΙ
ΑΝΟΚ ΒΙΚΤΩΡ ΜΠΡΑΓΙΟΣ ΑΠΑ ΙΩΘΑΝ
ΝΗΣ ΠΕΝΤΑΥΡΩΡΠΙΟΝ ΝΤΠΕ ΤΣΤΕΧΕ
ΑΝΟΚ ΠΩΗΡΕ ΛΙΟΝ ΠΕΠΛΑΞ
ΝΤΑΔΙΧ ΘΙΒΟΛ ΝΑΠΑ ΒΙΚΤΩΡ ΠΕΠΡ,
ΜΠΡΑΓΙΟΣ ΑΠΑ ΦΕΒΑΜΩΝ
ΜΜΑΡΤΗΡΟΣ +

484. Ν ΨΙΝΕ ΕΤΕΤΝΜ
ΕΦΕΣΜΟΥ ΕΡΩΤΝ
ΝΗΤΝ ΝΠΩΟΡΠ
Υ ΛΥΩ ΠΜ
ΜΕ ΧΕΝ
Η

υ. ΨΑΝΤΕ ΝΘ
ΝΜΜΑΥ ΛΥΩ ΤΣΘ
ΟΥΝ ΕΜΑΥ ΝΣΧΙ ΠΑΘ
ΠΩΑ ΛΥΩ ΠΡΩΜΕ ΕΤΝΑ
ΝΤΟΥΕΙ ΕΒΟΛ ΝΘΟΥΝ
ΜΠΩΑ ΟΝ ΠΡΩΜΕ Ε
ΟΟΥΙ ΧΕΚΑΛΥ
ΥΥ ΚΑΤΑ ΠΕ
ΒΙΠ
?

ΝΑΠΑ ΠΑΤΕΡΜΟΥΤΕ
[Α]ΒΡΑΘΑΜ

486. [ΘΑΘΗ] ΜΕΝ ΝΘΩΒ ΝΙΣΜ
ΝΕΙ ΜΠΑΜΕΡΙΤ ΝΕΙΩΤ
ΠΕΠΙΣΚΟΠΟΣ ΜΝΠΠΙΡΕΣΒ
ΒΙΚΤΩΡ ΠΕΤΕΨΩΕΤ
ΩΤ ΜΕΝ ΜΠΕΣΝΑ
ΛΥΩ ΟΝ ΚΣΟΟΥΝ ΧΕ
ΜΠΕΙΤΝΟΟΥ
ΜΕΘ ΜΠΕΚ?
ΠΕΝΩ
+

488. α. ΤΘΑΕΞΕΝΞ
ΨΘΧΕΝΨΘΞ
ΥΨΩΨΛΩΨΥΨΝ
ΞΝΨΩΛΝΕΨΝΘΝΛ
β. ΘΑΘΕ ΜΕΝ Μ
ΨΑΧΕ ΝΤΑΜ
ΧΙΣΤΟΣ ΨΥΙΝ
ΜΝΤΣΟΝ ΕΤΝΑΝΟ

483. ΘΜ
ΜΟΣ ΕΤΡ
ΘΡΕ ΝΑΚ Ν
ΘΝΟΥΜΑ Ε
ΝΑΥ ΝΤΝΤ
ΝΓΤΕ

υ. [Α]ΝΟΚ ΑΘΑΝΑΣΙΟΣ ΑΝΑΓΝΩΣ
ΝΤΕΚΚΛΗΣΙΑ ΜΠΡΥΠΑΡΙΣ
ΝΤΥΜΑ ΕΛΙΠΑΡΑΓΕ +
ΘΙΠΝΘΟΙ ΤΗΡΗ
Λ

485. ρ ΨΟΡΠ ΜΕΝ ΨΙΝΕ ΕΤΕΚ
ΜΝΤΩΗΡΕ ΠΚΛΗΡΙΚΟΣ Ε
ΜΕΦΒΩΚ ΕΒΟΛ ΕΜΑΝΑΓ
ΛΙΩΑΝΝΗΣ ΕΡΟΥΨΗ ΝΡΘΕ
ΙΣΗ ΕΡΩΑΝΘΒΩΚ [ΕΒ]
[Θ]Λ ΧΕΥΝΑΧΙ ΚΑΝ
ΩΝ ΘΟΝΑΠΟΚ
ΛΗΡΟΣ ΕΥΣΗ
Θ ΧΕ

υ. ΠΕΤΡΩΒ ΑΝ ΟΥΔΕ
ΜΠΡΤΡΕΥΡ. ΕΟΥΩ
..ΝΑ.ΧΕ ? ΝΑΤ
ΕΕΡΛΑΕ ? ΜΕΘ
Υ ΤΑΛΣ ΝΠΑΩΗΡΕ Π
ΑΡΧΗΠΠΡ ΘΙΤΝΑΒ
ΡΑΘΑΜ ΠΕΠΙΟΚ
ΝΤΟ. ΑΕΩΔΙΟ.
. ΝΠΡΠΩΛΑ

487. ΟΥΑΠΟΤ Ν
ΝΚΑΙΚΟΝ ΝΥ
ΥΝΑΜΤΟΝ
ΝΘΛΟΣΤΗ ΜΟΥ ΝΒΛ
ΝΨΑΜΑΡ ΘΙΕΒΙΩ ΝΑΤΑΙΚ
ΕΡΟΟΥ ΣΕΝΑΛΟ ::
ΜΠΟΥΡΟΡ ΦΥΛΛΑ ΝΑΡ
ΑΤ ΝΘΟΕΙΤΕ ΝΓΤ ΕΡΟ.Υ
ΜΕ Η ΠΠΩ

υ. Η ΝΛ
ΝΝΗΣ
ΤΕΤΒΕΟΥΝΗΒ
ΘΕΝΚΛΑΔΟΣ Ν
ΝΓΤΝΑΥ ΝΝΗΣ
ΠΡΑΝ ΝΙΣ ΜΑ
ΩΚΘ ΣΕ

ε. βηζλζζλοϋ
 †ζζγβλζγζμβ
 κρυπρβροβεζ
 ζγζιλζγλβκζπ
 ζδλο†ψιγθς
 γβωτφθβτψ
 γκζζζζζζγπ
 θιγθςπτ

δ. [ρ]αθε μεν μπω
 [α]ξε νταμντελα
 [χ]ιστος †αспаζε
 ντεκμντμαινο
 [γ]ε ρμπχωκ τηρ
 [γ]η†αψυχη αγω
 [†]ωινε ενετωο
 [ο]πρλρτ]ηκ τηροϋ

489. ^{α.} †≡≡≡≡≡≡λ≡
 ≡≡≡≡≡≡≡≡
 ζθαβ≡

β. †ενηνο≡
 ≡≡≡≡≡≡≡≡
 μαθη≡

490. φωνη
 λνηρ

ν. σατ[ωρ]
 λρετ[ω]
 तेन्ह
 ωτερα
 ρωτας
 तास मपास

491. †πνοϋτε πανου[τε]
 νιραραϋ πωηρε?≡
 μητοπος ετοϋααβ
 μναπα στεφανος
 ντπολις απε νταϋ≡
 [ε]βολ ρνσοϋμντα≡
 [νεπ]ηπ ντερομ[πε]
 ≡. ρ. ις χς
 ? ?

493.

πφλ

492. τεστηλη νχαιρημων
 πμοναχος ντση περοοϋ
 εταϋμτον μμοϋ νρητϋ
 τυβι κτ = ζ = ινδικ

494. †ερε†ρηνη [μ]
 πνοϋτε μηπεϋ
 σμοϋ ναϋωπε
 ρμπειμα ϋαε
 νεϋ νενεϋ ϋθ
 αμοϋ εροϋν πχοεις
 σμαμαατ?≡

495. †ε τβηνε μπεμοϋε
 μπατλετωοϋε †††

496. †εκκλησιας ταλτελ

498. †συη ϋορπ τνωινε ερ≡
 λιτνηοοϋ οϋκοϋι κοϋλα≡
 κα νερ.ηπ εναηανου≡
 νεμπεκτνηοοϋ ελε≡
 ετκαϋε λιτνηοοϋς≡
 ναι αρα οϋβιρ νοει]κ≡
 οϋρνεϋ νρεμχ εν≡
 επμοναστηριοιν≡

497. †πλογος ννορζ νται
 ταϋ νϋενητωμ ταϋ
 λα σαϋϋ νρτοβ νορζ
 οϋρα αιταϋ ντανας
 τα τωην κολθη ϋοϋ≡
 τοβ αιταϋ ντ≡
 παρϋωοϋ≡
 αμοηχη]ς≡
 βε λιν≡

500. †συη† τι β σκη
 οϋει αβραγαμ
 αρα πιακοϋ
 θωμας δ†

501. †συη† τι β σκηοϋ
 ει νηρεπ πιρλαμαβι
 νεκ †θωμας δ†

499. †τηρενε νεκ
 ερωανποϋσι
 ει νεκ τι δ
 ναιπι νσοϋ
 α νεϋ
 αρα πωτ
 ο νισακα
 θαρων

502. † CYN TI B
 CKHOYEI
 PETI ARA ICAC
 ARA OYΩTI NA
 ΛALI † ΘΩMAC
 Δ†

505. † CYN TI F
 ECKHOYEI NH
 REP ΨΑΠΟΥΑΕΙΑ
 ZENEN!..
 ARA Δ ECKHOY
 EI ΘHMEB
 ΘΩMAC Δ†

509. † ΠΛΩΓΩC N
 ΤΑΥΤΑΛΩC
 ΤΠΩΛΙC Δ† C
 ΤΧΑΒΟΛ Δ† Θ
 ΝΒΑΜΟΥΛ ΛC
 ΠΛΗΜΗΒ Λ.
 ΛΙΠΑ Δ† CK≡

511. † ΟΥΩΩ Ε≡
 ΝΕΠΡ ΡΨΑ ΕΘΑ
 ΓΙΑ ΜΑΡΙΑ ΨΑΝΤ[Ε]
 ΚΑΡΑΚΟC † ΓΙΚΑ≡
 ≡ΝΟΥΤΕ≡

513. † ΑΥ† Μ≡
 ΝΤΟΥ ΟΝΑΥΚΑΛΗ≡
 ΜΠΟΥΟΕΙΝ ΑΥΑΛΕ? ≡
 ? ?

ΜΕΓΑΛΟΠΡΕΠΕΙΑΝ ΕΝΕΤΥCΩ ΚΑΙ CΥ Α
 ΝΕΒΑΛΛΟΥΝΟC ΤΟ ΦΩC ΕΚΤΙΝΟΝ ΤΟΝ ΟΥ
 ΡΑΝΟΝ ΚΑΙ ΑΝΕΒΗ ΕΝΕΦΕΛΑΙC Ο ΠΟΙ
 ΩΝ ΤΟΥC ΑΓΓΕΛΟΥC ΑΥΤΟΥ ΓΝΑΤΑ ΚΑΙ
 ΤΟΥC ΛΙΤΟΥΡΓΟΥC ΑΥΤΟΥ ΠΥΡΩC ΦΛΩ
 ΓΑ ΕΘΕΜΕΛΙΩCΘΗ ΤΗΝ ΓΗΝ ΚΑΙ ΕΙC
 ΤΟΝ ΩΩΝΑ ΟΥΚΙΝΗΘΕCΕΤΑΙ ΑΒΥC
 CΩC ΕΝΘΕΤΥCΩ ΚΑΙ ΕCΤΕCΘΗ
 ΤΑ ΥΔΑΤΑ †

v. † ΑΥ† ΕΙΩΩΥ ΝΟΥCΑ ΝΤΟΥ ΟΝ
 ΑΥΒΟΟΛΕΩ ΜΠΟΥΟΕΙΝ

503. † CYN ΜΕC
 Δ ECKHOY
 ΕΙ ΝΗΡΕΠ
 ΠΛΟΜΙ.≡

506. † ΤΙΟΥΚΕΒΙΩΝ
 ΝΑΛΑΛΙ ΛΟΜΙ †

507. † CYN
 ΕΛΒΙC ΘΗΝ
 ΝΕΒΑΛΜΟΥ
 ΤΗΡΟΥ ΕΨΟΠ ΑΚ
 ΤΙ ΝΕΒ ΠΕΛΤΙ ΝΕΒ
 ΑΥΩ ΨΟΠ ΠΕΚΤΙ
 ΝΕΒ ΤΙ ΝΕΒ

504. † CYN ΟΥΑΤΕ ΟΥΚΑΝ
 ΛΑΛΙ ΝΕΝ ΕΠΑΙΠΙ
 ΑΡΑ ΜΕΡΟΥΚΑΤΟC
 ΕΤΑΛΤΕΛ ΟΥΑΤΕΒ
 ΝΕΝ

508. † CYN ΨΟΠ ΑΚΤΙ
 ΠΡΕΔΕΩ ΠΕΛΤΙ
 ΝΕΒ ΕΨΟΠ ΠΜΤΙ Α
 ΝΕΒ ΔΑΘΗ ΚΕ
 ΙΩΑΝΝΗC ΠΡ†
 ΑΥΩ ΑΝΙΗC
 ΒΟΛ ΚΑ
 Λ..

510. † ΠΛΒ ΝΝΕΛΑΜΧΕΤ ΝΠΤΟΠΟC
 ρz ρια ριγ ριε ργ
 ριγ

512. † ΚΑΡΔΙΑΝ ΚΑΘΑΡΑ ΦΙΛΑΝΘΡΩΠΟC
 †ΙCΟΝ ΕΝ ΕΜΟΙ C CΟCΟΝ ΜΟΙ †
 ΦΙΛΑΝΘΡΩΠΟC ΦΙΛΑΝΘΡΩΠΙΑ
 ΦΛΥCΤΙΑΝΟC ΦΛΑΥΙΑ ΦΥΛ≡

514. ≡CΥCΤΗCΑCΘΑΙ ΕΟΡΤΗΝ ΤΟΙC
 ΠΥΚΑΖΟΥCΙΝ ΕΩC ΤΟΝ ΤΩΝ ΓΕ
 ΡΑΤΟΝ ΤΟΥ ΘΥCΙΑCΤΗΡΙΟΥ
 ΕΥΛΟΓΕΜΕΝΟC Ο ΕΡΧΟΜΕΝΟC
 ΕΝ ΟΝΟΜΑΤΙ ΚΥ †
 ≡ΜΑΡΙΑ ΚΑΙΧΑΡΙΤΟ
 ΜΕΝΗ Ο ΚC ΜΕ
 [ΤΑ CΟΥ] ΚΑΙ ΤΩ≡
 ≡ΤΩ≡

515. ΕΥΛΟΓΙΜΕΝΗ ΚΑΙ Ε≡
 ΝΗΞΙ ΘΕΟΔΟΚΟΥ≡
 ΤΟΥ ΕΥΛΟΓΙΜΕΝ≡
 ΟΥ ΓΑΡΠΟC ΤΗC ΚΥ≡
 CΟΥ ΚΑΙΧΑΡΙΤΩΜΗ≡
 ΝΗ

516. ο ὅς οὐκ ἐστιν ὄντιος
 ἔτων κρυπτῶν τ
 γνώστῃς ο εἰδώς τὰ τεκ
 πρὶν γενέσεως ο μὴ
 θέλων τὸν θάνατον
 τῶν ἀμαρτωλῶν
 ἀλλὰ ἵνα μετανοή
 σωσιν καὶ σωθῇσω
 σιν ἐπιβλέψον ἐπὶ
 τὴν ταπείνωσιν
 τοῦ ἐλθεῖνός σου
 καὶ ἀμαρτωλοῦ
 δούλου

518. χαίρε μαρία καὶ χαρίτος
 μένη ὡς μετὰ σου καὶ τ[ο]
 [ἡ]να τῷ ἁγίῳ :

ἔειρε σου ντερῶ ντεδικαιο
 σὺν καὶ ὡς εἰς σου ἀγαθία
 σιν ἀγαθίσαντες ἐνεκε δαυ
 εἰδ τὸν δούλου σου κε :

ἔσον κε : τὸν λαόν
 ἔελογησον τὴν
 κληρονομίαν σου +

519. ἡ ἀραὸν ἐπογραψ
 τῶν ἀπτελόν ἐφ ?
 ἡ ἀραὸν οὐρανοῦ ἐδω
 ἡ ἀραὸν εὐλογημένος
 σῶμα κῦ καὶ ἡμα
 ἡ ἀραὸν μετὰλαβεν ὁ κς ο μ !
 ἡ ποτήριον σωτήριον ἐμψ
 ἡ ἁγίον ἀραὸν τεζάμε
 ἐπὶ πᾶσαν τὴν γῆν μετὰ
 ἡ κινεῖτε τὸν ὄν παντοῖς
 ἡ ἀγαθίας θεοῦ δικαιοῖν ?
 ἔσωμα καὶ ἡμα τὸν τοῦ
 ἔχχαριστοῦμεν σοὶ χρῖς ὁ θ
 ἔτηρ καὶ τὸ μέκας
 καὶ εὐφρανθῶ
 ἐν τῇ παρούσῃ
 ἔραι. λαβὼν ?
 ἔθῳ τρ. . . ἐλθα
 ἔον γαρ

517. ἡ ἐνεύση . . . μ . .
 ἔρτης ἡμῶν ἐνεομένη
 ἔαλπισατε λαοὶ ὅτι ἡς
 γεννητὴς σαρκὸς ἐκ πατρ[ος]
 θεοῦ τοῦ σώσει ἡμᾶς καὶ τ ?
 ἔασει τὸ ὄνομα σου κε :

ν. εὐλογημένος
 εἰ ἐπὶ θρόνου τῆς βα
 σιλείας σου καὶ ἐπερ
 νωτός καὶ ἐπερὲς σου
 νος εἰς τοὺς αἰῶνες :

ν. ἔ. . δώκεῖ παρθέν
 χαίρε καὶ χαρίτομε
 νοὶ μαρία ὁ κς μετὰ σου εὐλο
 γημένου σοὶ ἐν κύνῃ
 καὶ εὐλογημένος ὁ καρ
 πὸς τῆς κύλης σου ὁ αἰ
 χρῆστος ἐνελάβεν
 τοῦ γίον τοῦ ὄν το ?
 λυτρωτῆς τῶν ψ[υχ]
 ῶν ὑμῶν

520. ἡ δώσα κερεοῦ κερεοῦ ὡν κλ
 δώτε ἁγίων τοῦ ν. ἡ λυτῶ το
 ὑμῶν κῆ ἐνεσάμην ἡ ζωὴ νεπ
 ρασε καρτὶα παντοῦς ἁσπομε

521. τὸν μωυσῆς
 λαλήσας ντοῦ ὡρῃ σὶνα ἡν ἐκ
 παρθένου ἐκπελιώτ ἐτήζα σαρκεῖ
 τίχα πᾶσας ἀμαρτίας ὁ ποτὶ τὸν
 ἰσραὴλ προφῶφωρῆσα ἡν κα
 λαπροφήτης ἐκς ἀπεροῦ καμοῦ
 μέτρος ἀξιοθαύματι ὁ ποτε
 τῆς βασιλῆς πατάξα ἡν βα
 σιλεα ἐφεύκετῃ ἐκετῇ ὡς ε
 πει θρωποῦ ἐξελοῦν καὶ ἐπερμε
 νον κλοῦμενος μ φάτνι κε
 . ἐκλίτη ἐχιζυλοῦ φάντη ἐτεύ ?
 ἔν ἡν ἡν ἡν πῖστε τὴν τεκοῦσι μα
 κάρισοῦν ἡν τὸν τεκῶντα . .
 ἀνυμνήσοῦμην
 ἀνω θεωμνεύμε
 ἔ. . ὁς κατῶ ὑν εἰως ἀνεύ με
 τρὸς τῶζα σε +

522. ΚΡΟΝΟΣ Ο ΚΑΤΕΧΩΝ ΤΟΝ ΘΥΜΟΝ
 ΟΛΩΝ ΤΩΝ ΑΝΘΡΩΠΩΝ ΚΑΤΕ
 ΧΕ ΤΟΝ ΘΥΜΟΝ ΩΡΙ ΤΟΝ ΕΤΕΚΕΝ
 ΜΑΡΙΑ ΚΕ ΜΗ ΕΑΣΗΣ ΑΥΤΟΝ ΛΑΛΗ
 ΣΕΝ ΩΤΩ ΤΩ ΕΤΕΚΕΝ ΤΑ ΗΣΗΣ
 ΟΡΚΙΖΩ ΚΑΤΑ ΤΟΥ ΔΑΚΤΥ
 ΛΟΥ ΤΟΥ ΘΕΟΥ ΕΙΝΑ ΜΗ ΑΝΑΧΑ
 ΝΗ ΑΥΤΩ ΟΤΙ ΚΡΙΝΟΥΠΕΛΙΚΕ
 ΚΡΟΝΩ ΥΠΟΚΙΤΕ ΜΗ ΕΑΣΗΣ
 ΑΥΤΟΝ ΛΑΛΗΣΕΝ ΑΥΤΩ ΜΗΤΕ
 ΝΥΚΤΑΝ ΩΤΕ ΗΜΕΡΑΝ
 ΜΗΤΕ ΝΙΑΝ Φ

524¹. Ε
 ΤΟΥ ΝΕΚ ΑΡΑΛΓΕ ΕΔΩΚΕΝ
 ΔΩΣΕΙ : ΟΥΔ' ΟΓΕ ΠΡΙΝ
 ΡΑΣ ΑΦΕΞΕΙ : ΠΡΙΝ ΓΑΠΟ
 ΕΛΙΚΩΠΙΔΑ ΚΟΥΡ
 ΠΟΙΝΟΝ ΑΓΕΙΝ Θ ΙΕ
 ΕΣ ΧΡΥΣΗΝ ΤΟΤΕ
 ΣΑΜΕΝΟΙ ΠΕΠΙΘ
 ΩΣ ΕΙΠΩΝ ΚΑΤ
 ΑΜΕΙΝ : ΗΡ
 ΩΝ ΑΓΑΜΕΜΝ
 ΜΕΝ ΕΚ ΔΕ

ν. ΜΗΛ'ΑΝΤΟΣ ΣΕ ΔΕ ΟΙ ΠΥΡΙ ΛΑΜΠΕΤΟ
 ΝΤΙ ΕΙΚΤΗΝ : ΚΑΛΧΑΝΤΑ ΠΡΩΤΙΣ
 ΚΑΚΟCCΟΜΕΝΟΣ ΠΡΟCΕΕΙΠΕ
 ΩΝ ΟΥΠΩ ΠΟΤΕ ΜΟΙ ΤΟ
 ΠΑΣ : ΔΙΕΙ ΤΟΙ ΤΑ ΚΑΚ
 ΡΕCΙ ΜΑΝΤΕΥΕCΘΑΙ
 Ω ΕΙΠΑΣ ΕΠΟΣ
 ΔΙ ΝΥΝ ΕΝ ΔΑΝΑ
 Ν ΑΓΟΡΕΥΕΙC :
 ΚΑ CΦΙΝ ΕΚΗΒΟΛΟC
 ΟΥΝ ΕΚ ΕΓΩ ΚΟΥΡ
 ΔΟC ΑΓΛΑ ΑΠΟΙΝΑ
 ΑCΘΑΙ ΕΠΕΙΠΟ
 ΑΥΤΗΝ : ?
 ΑΡ ΡΑ ΚΛΗΤΑ
 ΒΟΥΛΑ : ΚΟΥ
 ΧΟΥ ΕΠΕΙ ΟΥ
 ΕΙΩΝ :

π.

Γ
 ΑΡΕΝΑΣ ΟΥΔΕ

ν. ΑΤΡΕΙΔΗ Κ
 ΔΡΩΝ ΑΓΑΜ
 ΔΟΙ ΔΩCΟΥCΙ ΓΕΡ
 ΑΧΑΙΟΙ : ΟΥΔΕ
 ΙΑΚΕΙ ΜΕΝ

523. Ν ΟΧ ΑΡΙCΤΟC
 ΤΑ ΤΕCCOΜΕΝΑ
 ΝΗC ΗΓΗCΑΤ' ΑΧΑΙΩΝ
 ΔΙΑ ΜΑΝΤΟCΥΝΗΝ ΤΗΝ ΟΙ ?
 ΩΝ : Ο CΦΙΝ ΕΥΦΡΟΝΕΩΝ
 ΕΙΠΕΙ Ω ΑΧΙΛΕΥ ΚΕΛΕΑΙ
 ΜΗΝΙΝ ΑΠΟΛΛΩΝΟC
 ΤΟΙ ΓΑΡ ΕΓΩΝ ΕΡΕΩ
 CΟΝ : Η ΜΕΝ ΜΟΙ
 ΕΡCΙΝ ΑΡΗΞΕΙΝ :
 ΩCΕΜΕΝ ΟC ΜΕΤΑ
 ΑΙ ΤΟΙ ΠΕΙΘΩΝΤΑΙ
 CΙΛΕΥC ΟΤΕ ΧΩC
 ΤΕ ΧΟΛΟΝ ΓΕ ΚΑΙ
 ΑΛΛΑ ΤΕ ΚΑΙ ΜΕΤ
 ΛΕCCH

ν. CΙ ΒΑΡΕΙΑC ΧΕΙ
 ΤΩΝ ΔΑΝΑΩ
 ΕΙΠΗC : ΟC ΝΗ
 ΤΩ ΕΥΧΕΤΑ
 ΘΑΡCΥCΕ ΚΑ
 ΟΥΤΑΡ Ο ΓΕΥ
 ΟΥΘ ΕΚΑΤΟ
 ΑΡΗΤΗΡΟC
 ΟΥΔ' ΑΠΕ

525. ΖΗΤΗC
 ΖΗΝΩΝ : ΖΗΘΟC : ΖΕΛ
 ΘΑΥΜΑC : ΘΕCΤΩΡ :
 ΙΦΙC : ΙΡΑC : ΙΔΑC
 ΚΑΛΧΑC : ΚΑΔΜΟC
 ΛΙΧΑC : ΛΙΓΓΕΥC
 ΤΩΡ : ΜΟΨΟC : ΜΟΛΟΨ :
 ΝΑΟC : ΝΕCΤΩΡ : ΝΗΛΕΥ
 ΖΑΝΘΟC : ΖΟΥΘΟC : ΖΕΡ
 ΟΙΝΕ. : ΟΙΑΧ : ΠΑΝΘΟC :
 ΠΑΡΟC : ΡΑΡΟC : ΡΟΥΦΟC : ΡΩ
 CΙΝΙΟC : CΤΕΝΤΩΡ : ΤΥΔΕΥC
 ΤΕΥΚΡΟC ΥΠΝΟC :
 ΦΙΛ ? ΚΩC : ΦΑΕ
 ΨΑΥ ? ΨΑΥΧΙC : ΨΑ
 ΗΝΟΨ ΗΩC ΘΑΛΗ
 ΚΡΕΩΝ ΚΝΗΜΩΝ ΛΩ
 ΠΕΛΟΨ ΠΡΟΙΤΟC ΠΗΛΕ
 CΙΚΩΝ CΟΛΩΝ ?
 ΦΗCΕΥ ΦΙΝΕΥC
 ΧΙΛΩΝ ΨΑ.
 ΑΦΑΡΕΥC Α
 ΔΙΑΚΟC ΔΙ

E. 133.

ΑΒΓΔΕΖ
 ΗΘΙΚΛΜ
 ΝΞΟΠΡΣ
 ΤΥΦ

E. Unnumbered.

ΝΠΡΟΣ
 ΚΛΩΤ
 ΔΑΒΔΥΩ
 ΚΑΤΑΚΩΤ

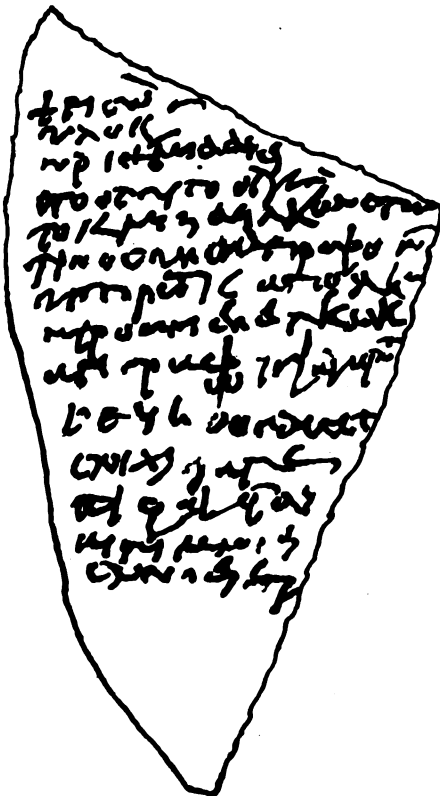
E. 206.

ΠΝΟΜΟΣΥΠΑΧΟΘ
 ΟΥΑΔΒΕΥΙΚΤΟΝ
 ΨΥΧΗ:

P. 16.

† ς ς ς ς ς ς ς ς ς ς
 ς ς ς ς ς ς ς ς ς ς
 ς ς ς ς ς ς ς ς ς ς
 ς ς ς ς ς ς ς ς ς ς
 Ν . Ν

P. 5.



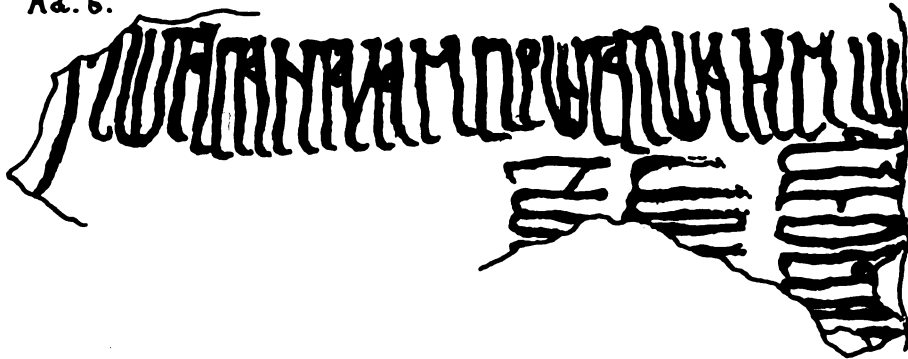
E. 219.

μηχερμη
 ς ς ς ς
 ς ς ς ς
 ς ς ς ς
 ς ς ς ς

D. 14.

υτο / πηθωλητη
 λευς οηχια
 ηχολαυτεκ

Ad. 6.



BM. Pap. LXXVIII.

οι αὐτοὶ ἀνὸς ἐστὶν τὸς ἑνὶ τῷ ὁ/ἡ κηδεὶς ἡ τοιοῦτος
πραγματοῦν ἐστὶν τὸν πρώτον/καὶ τὸν ἑνὶ τῶν αὐτῶν

BM. Or. 4884.

Ἰωάννης πρὸς τὸν φίλον ἑνὶ τῷ ὁ/ἡ αὐτῶν
ἡ τῶν ἀποστόλων ἡ τῶν ἀποστόλων ἡ τῶν ἀποστόλων
ἡ τῶν ἀποστόλων ἡ τῶν ἀποστόλων

Rec. XVI. 103.

Ἰωάννης πρὸς τὸν φίλον ἑνὶ τῷ ὁ/ἡ αὐτῶν
ἡ τῶν ἀποστόλων ἡ τῶν ἀποστόλων ἡ τῶν ἀποστόλων
ἡ τῶν ἀποστόλων ἡ τῶν ἀποστόλων

ADDENDA.

27 verso.

ΕΡΕΣΟΥΜΝΤΩΟΜΤΕ ΝΑΩΩΠ[Ε]
 Ν.ΝΛΛΥΕ ΝΡΩΜΕ ΕΦΕΝΩΗΤΕ.//
 ΕΥΠΕ ΟΥΤΕΡΜΗCΙΟΝ ΝΑΚΩ
 ΛΕ ΠΕΟΥΩΝ ΝΩΗΤΕΝ ΝΥ
 ΤΕΜΟΥΩΝΕΡΕC ΕΒΟΛ
 ΕΝΕΦΕΡΗΥ 40 ΝΩΕΜΜΟ
 ΕΜΜΕCΤΗΡΙΟΝ
 ΕΤΟΥΑΑΒ +

67 verso.

21 + ΧΗΡΑ ΝΥCΙC
 ΠΕΦΝΑ ΝΗΜΑC
 ΤΑΡΙΠΧΟΕΙC CΜΟΥ
 ΕΡΟΚ ΤΑC ΜΠΡ 21
 ΛΙΑC [21Τ]Ν ΑΒΡΑΔΑΜ ΠΕΠ
 ΠΕΠΙCΚ

361 end.

(24) ΟΥΧΑΙ + ΤΑC ΝΑΠΑΠΑ
 ΔΑΜ ΠΑΝΑΧΩΡΙΤΗC 21[ΤΗ]
 ΙΩCΗΦ Π
 ΕΛΑΧ
 ??

v. + ΑΡΙ ΤΑΓΑΠΗ [ΩΛΗΛ]
 ΕΧΩΙ ΝΑΓ[ΑΠΗ]

290 with addition.

ΕΠΕΙΔΗ ΔΙΧΟΟΥ ΝΑΚ ΧΕΦΙΠΕΚ
 ΨΗΡΕ ΝΥΡΩΑ ΕΠΜΑ ΝΑΠΑ ΠΑΠΝΟ[Υ]
 ΤΕ ΝΗΜΑΚ ΑΝΟΙΚΟΝΟΜΟC ΤΗΝΟΟΥ
 ΧΕΠΛΑΟC ΠΙΘΕ ΕΠΑΤΑΠΗ ΤΑΧΑ
 ΑΥΩΩ ΠΑΤΑΠΗ ΤΕΝΟΥ ΒΙΤ4 ΝΓΡ
 ΠΩΑ ΝΕΜΑ4 2ΜΠCΑΒΑΤΟΝ ΜΠΡ6Ω Ν
 ΨΟΥΒΙ ΠΑΤΑΠΗ ΝΕΜΑΚ [2ΜΠ]CΑΒΑΤΟΝ
 ΤΑC ΝΙΩΔΑΝΝΗC ΝΑΠ[Α.... 21ΤΗ
 Β[ΙΚ]ΤΩΡ ΠΑΙΑΚ

ΑΔ.1.

ΚΑΝ ΕΦΟΝ2 ΚΑΝ ΕΦΜΟΟΥΤ 421ΒΟΛ
 ΜΠΩΑ ΑΝΟΚ ΑΝ ΠΕΝΤΑΥΤΑΥΕ + ΛΕΖΙC
 ΑΛΛΑ ΠΑΠΟCΤΟΛΟC ΕΤΟΥΑΑΒ ΠΕΝΤΑΥΤΑΥΟC
 ΕΠΕΙΔΗ ΑΥΤΑΜΟΙ ΟΝ ΧΕΟΥΝ2ΕΝΡΩΜΕ ?
 ΕΡΕΠ ? ΠΝΑ ?

49 verso.

[ΠΝΑ
 [Ε]ΩΩΠΕ ΟΝ ΑΚΧΙΤΑCΦΑΛΑΙΑΑΡΙ
 [ΝΓ]ΤΗΝΝΟΥC ΝΑΙ ΑΡΙ ΠΝΑ ΟΝ ΝΓ
 [ΤΗ]ΝΟΟΥ ΟΥΡΩΜΕ ΝΥΤΑΟΥ ΝΕΙΝΑ
 ≡ΛΑΥ ΝΑΠCΟΝ ΕΥΨΟΒΕ ΟΥΧΑ2ΜΠΧC
 CΟΥΑ ΠΕΤΝΩΗΡΕ + ΠΡΟCΚΥΝΕΙ Μ
 ΠΡΥΠΟΠΟΔΙΟΝ ΝΝΟΥΕΡΗΤΕ ΝΤΕΤΝ
 ΜΗΤΜΑΙΝΟΥΤΕ ΝΕΙΩ ΕΤΟΥΑΑΒ
 ΠΑΧΟΕΙC ΝΕΙΩ ΑΠΑ ΑΒΡΑΔΑΜ ΠΕΠ
 ΙCΚΥ ΙΩΔΑΝΝΗC ΠΕΦΩΗΡΕ ΝΕΛ
 ΑΧ

383 verso.

ΠΑΠΤΕΛΟC ΜΠΜΑ ΕΤΟΥΑΑΒ
 [Α]ΡΙΤΑΓΑΠΗ ΝΓΤΩΒ2ΕΧΩΙ ΨΑΝ
 [Τ6]ΩΨΤ ΜΠΕΚΤΟΠΟC ΕΤΟΥΑΑΒ
 [ΚΑ]ΓΑΡ + ΨΡΚ ΝΑΚ ΧΕΠΕΚΜΕ
 ΥΕ ΜΠΑΜΤΟ ΕΒΟΛ ΜΠΕ
 2Ο[Ο]Υ ΧΙΝΤΕΥΨΗ ΕΙ
 ≡ΥΩ ΕΝΑΥ ΕΡ
 [ΟΚ ΟΥ]ΧΑΙ 2ΜΠΧΟΕΙC
 Μ ? ΤΗΕΙ

ΧΕΠΒ ? ?
 .ΟΥΟΝ ? ?
 .ΕΙΠ ? ?
 ΧΟΟΣ ΧΕΠΕΤΝΑΝΟΥ[Χ ?
 ΨΑΧΕ ΜΠΟΡΝΙΑ ΥΝΑ ?
 ? ? ?

Αδ.3.

≡ ? ΔΣ ΠΩΗΡΕ
 ≡ ΔΒΗ ΤΕΥΜΑΥΤΕ ΣΑ
 [Μ]ΗΘ ΘΜΠΚΑΣΤΡΟΝ
 ΝΧΗΜΕ . . [Π]ΑΜΕΡΟΣ
 ΝΚΑΘ ΝΤ Λ ΕΧΩΙ
 ΡΑΤΑΜΑΥ Ε . . . Ν ?
 ΜΑ ΝΤΕΡ ? ?
 ΕΙΤΩΡΙΖΕ ΜΠΑΜ[ΕΡΟΣ]
 ΕΡΟΥΝ ΕΠΤΟΠΟ[Σ ΝΑΠ]Α Φ[ΟΙΒ]ΑΜ[ΩΝ]
 ΕΤΕΠΑΙΠΕ ΤΕΥΠΗΩΕ ≡
 ΝΤΑΙΣΑΚ ΓΙΤΕΥΠΗΩ[Ε ≡
 ΝΔΙ ΝΤΕΝΕΥ ≡
 ΣΕΚΙΗ ≡

υ. ΠΕΙΜΝΤ ?
 ΝΚΑΤ ?
 ΕΠΤΥΧΩ ? ≡
 ΠΡΗΤ ΠΡΙ[Ρ ≡
 ΝΔΙΝΕ ΝΕ ≡
 ΙΣΑΚ ΠΩΗΡΕ [ΝΔ]ΒΡΑΡΑΜ
 ΤΟ [Μ]ΜΑΡΤ ≡ ≡ ΙΩΡΑΝΝ ≡
 ΝΜΑΡΤ^{sic}
 Μ ? ΝΚ[ΑΡΑ]ΚΟΣ ?
 ? ? ?

Αδ.5.

≡ ΙΣ ΝΝΧΩ . ≡
 ΜΗΝΔ ΤΣΩΝΕ Μ
 ≡ ΥΡ Α
 ΜΑΡΙΑ ΝΣΑΝΕΘ Α
 ΔΑΝΙΗΛ ΝΤ . . . ?
 ΤΕΣΟΙΜΕ ΝΣ ? ≡
 ΠΑΥΧΟΣ ΡΑΚ ?
 ΜΑΡΙΑ ΝΡΑΤΑΠΕ
 ΠΩΗΝΩΡ . ≡
 ≡ ΗΝΔ

Αδ.6.

† ΤΩ ΤΑ ΠΑΝΤΑ ΛΑΜΠΡΩΤΑΤΩ . ΗΜΩ[Ν ≡
 ΑΣΕΟ[ΣΑΘ. ≡
 ? ?
 Ν ?

Αδ.2.

† ΨΟΡΠ ΜΕΝ † Ψ[ΙΝΕ Ε]ΤΕΚ
 ΜΝΤΣΟΝ ΠΧΟΕΙΣ [ΕΥΕ]ΣΜΟΥ ΕΡ
 ΟΚ ΕΠΕΙΔΗ ΔΙΘΝΤΕΥΚ[Α]ΡΙΑ . . . ΟΝ
 ΚΑΜΗ ΕΦΗΝΥ ΕΒ[Ο]Λ ΟΒ
 ΜΠΑΥΛΟΣ ΧΕ ?
 ΜΑΥ ΔΙΣΡΑΙ ΖΙΤΟΟΥ ΕΤΒ . ΠΛ
 ΖΕ ΝΤΕΚΜΝΤΣΟΝ ΔΡΙ[ΠΙΝΑ]
 ΔΕ ΝΓΒΟΚΓ ΕΠΕΥ[Ρ]ΩΒ Ν[Ο]ΙΧ
 ΠΕΥΛΑΑΥ ΝΑΥ ΧΕ . . ΦΙΑ
 ΝΑΥ ΑΥΩ ΝΓΡ Τ

υ. ΝΦΕ . Δ ΝΖΗΤΥ ? [ΝΟ]
 ΥΤΕ [Τ]ΟΥΥ ΝΦΤΑΥ . . . Ε
 ΝΣΟΥΟ ΝΤΑΙΡΩΑΥ ? [Ν]
 ΠΡΤΣΤΟΥ ΟΥΝ ΕΒΟΛ ΧΕΠΤΟΠΟΣ
 ΡΧΡΕΙΑ ? ΝΠΡΩ ΝΨΟΥ
 ΠΟΛΩ ΜΝΠΑ . Υ . . . ΟΥ
 ΧΑΙ ΘΜΠΧΟΕΙΣ ΤΑΑΣ
 ΜΠΑΣΟΝ ΠΕΤΡΟΣ
 ΖΙΤΝΔΑΥΕΙΔ
 ΠΕΙΕΛΑΧΥ

Αδ.4.

† ΠΛΑΛΕΙ
 † ΠΕΤΝΑΤΑΘΟ
 ΤΣΝΤΕ ΝΤΟΕ
 ΖΙΧΗΡΕ ΨΑΡΡΑΙ [ΦΙ
 ΕΤΧΟΕ ΝΤΜΗΤΕ ΕΥΝΑ
 ΕΦΦΙ ΧΙΝΜΠΩ
 ΛΩ ΜΠΑΝΓΩΝ
 ΕΦΡΑΙ ΑΥΩ ΝΦ
 ΦΙ Τ[Τ]Ο ΕΤΗΠΕΙ
 ΤΗ ΝΤΕΠΤΩΡΤ
 ΨΩΠΕ Ν
 ΚΟΙΝΟΝ

υ. ΝΤΕΝΒΗΝΕ
 ΠΩΨ ΝΤΕΙΩΕ
 ΣΝΤΕ ΝΤΟΕ ΕΠ
 ΖΟΟΥΤ ΟΥΕΙ ΕΤΕΣΖΙ
 ΜΕ
 ΝΦΦΙ ΤΟΕ
 ΖΙΠΑΝΝΩ ΝΝ
 ΒΗΝΕ ΕΤΕΤΜΕΖ
 ΣΝΤΕ ΖΡΔΙ

Ad.7.

† ΑΝΟΙΚ ?

Κ ΠΩΗ Ν ?

ΣΟΔΙ ΜΠΕΝΒΙΩ[Τ ΕΤΟΥΛΑΒ]

ΑΠΑ ΑΒΡΑΔΑΜ ΠΕ[ΠΙΣΚΟΠΟΣ ΧΕΕ]

ΠΕΙΔΗ ΑΠΠΑΡΑΚΑΛΕΙ ΜΜΟΚ [ΕΤΡΕΚΧΕΙ]

ΡΟΔΟΝΕΙ ΜΜΟΙ ΝΠΠΡΕΣΒ, †ΝΟΥ †Ο Ν[ΡΕ]

ΤΟΙΜΟΣ ΕΤΡΑΔΑΡΕΣ ΕΝΕΝΤΤΟΛΗ Μ

ΝΗΚΑΝΩΝ ΜΝΝΕΠΕΙΣΤΗΜΗ Δ[ΥΩ]

ΝΤΑΧΙ ΠΕΥΛΓΓΕΛΙΟΝ ΕΤΟΥΛΑΒ Ν[ΚΑ]

ΤΑ ΜΑΡΚΟΣ ΝΑΠΟСТΥΘΟΣ ΝC[N]

ΑΥ ΝΕΒΟΤ ΝΤΑΕΙ ΕΡΟΥΝ ΝΤΑ

ΤΑΥΟQ ΕΤΟΟΤΚ ΝΤΑΔΑΜ

ΔΕΤΕ ΜΜΟQ Ν

v. ΤΑΡΘΜΕ ΝΓΟΟΥ ΕΙ

ΝΗCΤΕΥΕ ΝΤΑΡΘΜΕ Ν

[ΡΟΟ]Υ ΕΙΡΟΕΙC ΕΠΑΜΑ ΝΗΚ

ΟΤΚ ΑΥΩ ΝΓΟΟΥ ΝCΥΝΑΓΕ ΕΤΤΗ

Ω ΕΤΡΑΔΑΡΕΣ ΕΠΑΜΑ ΝΗΚΟΤΚ Ν

ΘΗΤΟΥ ΑΥΩ ΕΝΙΒΩΚ ΕΜΑ ΕΧΝΩΙΝΕ

ΑΝΟΚ ΘΗΛΙΑC †CΤΧΕ

Ad.9.

† ΑΝΟΚ ΨΑΤΕ ΠΡΕΜΧΗ[ΜΕ]

ΕΙCΟΔΙ ΝΑΠΑΧΟΕΙC ΝΙΩ

ΤΑΠΑ ΑΒΡΑΔΑΜ ΧΕ†ΨΕΠ

ΤΩΡΕ ΑΤΩΤΚ ΜΠΑΣΝΑ

Υ ΝΩΗΡΕ ΠΑΠΠΑ ΜΝΑΝΑΝ

ΙΑC ΧΕΔΙΠΑΡΑΚΑΛΕ Μ

ΜΟΚ ΑΚΡΠΝΑ ΜΗΝΑ

ΩΗΡΕ †ΝΟΥ ΤΕΝΟΥ

ΕC ΠΟΥΝΑΒΕ ρ[Ι]

ΧΩΙ

v. ΑΥΩ ΕΙΨΑΝΚΑ

ΤΑΦΡΟΝΕ ΜΠΤΩΠΟ

C ΝΑΠΑ ΛΕΩΝΤΙΟC Η Δ

ΝΟΚ Η ΝΑΩΗΡΕ ΤΝΩ ρΕΤ[Ε]

ΜΟC ΝΤΑΨΕ ΝΑΙ ΘΗΤΩΠΟC

ΝΑΤΛΑΔΥ ΝΑΔΙΛΩΓΙΑ ΧΕ[Π]

ΩΚΠΕ ΠΤΩΠΟC ΑΥΩ ΚΝ

Ω ΜΠΕQΧΟΕΙC ΑΝΟΚ

ΨΑΤΕ †CΤΟΙΧΕ

ΕΠΙΠΛΑΞ

Ad.8.

†

ΕΙC ΜΩΥCΗC
ΠΩΗ ΝΠΑΥΛΟC
ΠΡΕCΒ, Ω ΝΑΠΟ
ΚΛΥΡ, ΨΑΝΤΨΕΙ
ΝΑΙ ΤΑΔC ΝΠΑΠΝΟ
ΥΤΕ ΠΡΕCΒ, ρΙΤΝ
ΑΒΡΑΔΑΜ ΠΕΠΙC
ΚΟ,

Ad.10.

† ΑΝΟΚ ΠΠΡ ΒΙΚΤΩΡ

ΑΙCΑΚ ΠΠΡ, ΧΟΟC ΝΑΙ

ΧΕΜΤΕΡΕΙΕΙ ΕΙΝΑΡΠΩΑ

ΕΠΑΠΝΟΥΤΕ ρΙΡΟΥΡΕΜ

ΠCΑΒΒΑΤΟΝ ΜΠΒΩΛ ΕΒΟΛ

ΔΙΒΩΚ ΕΡΟΥΝ ΕΧΩQ ΔΙΘΝ

ΤQ ΕQΟΥΩΜ ΕQCΩ ΠΕΧ

ΛΙ ΕΡΟΥΝ ΕΡΡΑΙ ΧΕΕΚΟ

ΝΤΑΝΑΥ Ν†ΡΕ ΠΕΧΑQ

ΝΑΙ ΧΕΚΟΥΩQ Ρ

ΩΑ

v. ΕΙΡΕ ΚΟΥΩQ

ΕΙΡΕ ΑΝ ΜΠΡΕΙ

ΡΕ ΑΝΟΚ

ΙCΑΚ ΠΠΡ, †Ο ΝΜ†

ΡΕ ΧΕΑΠΑΠΝΟΥΤΕ

ΠΠΡ, ΤΑΥΕ ΝΙΨΑΧΕ ΝΑΙ

Ad.11.

†

ΨΟΡΠ ΜΕΝ †ΨΙΝΕ

ΕΤΕΚΜΝΤΕΙΩΤ ΕΤΟΥΛΑΒ

†ΤΑΜΩ ΜΜΟΚ ΧΕΕΠΕΙΔΗ

ΑΚΤΗΝΟΟΥΤ ΧΕΜΑΡΕΠΔΙΑΚ

CΑΚΑΥ ΕΙ ΕΡΟΥΝ ΜΗΑΠΑ ΒΙΚ

ΤΩΡ ΤΕΝΟΥ ΕΙC ΘΗΗΤΕ ΑΙΤΩQ

ΠΡΩΒ ΑΛΛΑ ΑCΑΚΑΥ ΑΓΕΡΑ

Ad. 12.

ΑΝΟΚ ΒΙΚ ΠΠΡ
ΕΙΣΡΑΙ ΝΤΕΡΕ
ΧΕ. ρΑΠ ΕΤ
ΝΗΥ ΕΒΟΛ ΕΙΤΜ
ΕΙΡΕ ΚΑΤΑΡΟ
ϣ + ρΙΒΟΛ
[ΜΠ]ΨΑ

υ. ΛΥΩ ΝΤΑΤ
ΟΥΘΟΛΟΚ
ΝΚΑΤΑΤΑΔΙ
ΚΕ

Ad. 13.

† ΤΕΤΝΣΟΟΥΝ ΧΕ
ΛΙΣΡΑΙ ΕΙΣΥΜΒΟΥ
ΛΕΥΕ ΝΗΤΝ ΝΚΕΣΟΠ
ΧΕΝΤΕΤΝΝΑΣΝΗΥ
ΝΤΟΥΩΩ ΑΝ ΕΣΕΤΜ
ΛΑΛΥ ΝΡΩΒ ΕΝΕΒΩϣ
ΡΑΡΩΤΝ ΤΕΝΟΥ ΔΥ
ΤΑΜΟΙ ΧΕΕΤΕΤΝΑ
ΝΕΧΕ ΝΤΩΕΕΡΕ
ΨΗΜ ΕΣΡΑΤΗΤ[Ν]
ΕΙΜΗΤΙ ΕΡΕΝΣ.
. ΣΟΠ ΝΡΕΝΔΙ
ΚΑΙΟΝ ΑΝΝΕ

υ. ΕΤΕΤΝΨΑΝ
ΩΩ ΕΤΕΤΝ†
ΣΒΩ ΑΝ ΕΤΕΣΡΙ
ΜΕ ΜΠΡΩΜΕ Ε
ΤΡΕΣΤΩΔΕ ΕΡΟΥ ΝΣ
ΣΩΤΜ ΝΩΩ ΝΘΕ ΝΣΡΙ
ΜΕ ΝΙΜ ΝΣΡΠΕϣΩΒ
ΕΙΜΕ ΝΗΤΝ ΧΕΨΑΙΚΩ
ΤΗΥΤΝ ΡΙΒΟΛ ΨΑΝΤΣΩ
ΕΣΨΤΡΤΩΡ ΝΤΕΙΡΕ ΕΙΣ
ΡΗΝΤΕ ΛΙΣΡΑΙ ΝΗΤΝ Ν
ΠΕΙΚΕΣΟΠ † ΤΛΑΣ Ν
ΠΑΠΝΟΥΤΕ ΜΝΕΛΙ
ΣΑΒΕΤ ΡΙΤΝΜΑ[Ρ]
ΚΟΣ ΠΕ≡

Ad. 16. † ΑΝΟΚ ΠΕΣΝΤΕ ΠΨΗ
ΡΕ ΝΣΟΛΟΜΩΝ ΠΡΜΟΥΔΕ
ΡΗΤΧΕ ΕΤΣΡΑΙ ΝΔΑΝΙΗΛ
ΡΗΧΗΜΕ ΧΕ†ΧΡΕΩΣ
ΤΕΙ ΝΑΚ ΚΑΘΑΡΟΣ ΚΑΙ ΑΠΟΚΡΑ =

(Ad. 11) ΤΗ ΧΕΜΑΙΘΗΤΥΠΟΣ Ν
ΕΙ ΑΛΛΑ ΣΡΑΙ ΝΑΙ ΝΓΑ
ΒΙΤΟΥ ΝΤΑΕΙ ΝΩΩ
ΡΠ † ΟΥΧΑΙ ΡΝ
Τ[ΤΡΙ]ΑΣ

Ad. 14.

† ΡΡΑΙ ΡΜΠΟΟΥ ΝΡΟΟΥ
ΑΝΟΚ ΔΑΝΝΕΗΛ ΜΝΙΩΡ
ΑΝΗΣ ΝΣΡΑΙ ΝΤΡΟΜΟ[ΛΟΓΙΑ]
ΜΝΝΕΝΕΡΗΥ ΝΤΕΤΝΡΩΗΤ
ΔΥΩ ΝΡΝΩΕ ΕΝΝΩ ΝΝΟΥΡΗΤ
ΝΝΟΥΩΤ ΜΠΕΣΝΑΥ ΧΕΡΡΑΙ ΡΜ
ΠΡΩΒ ΜΝΤΤΑΗΝ ΕΙΤΑΡΝΟΙ≡
ΡΩΒ ΟΝΤΗΝ ΡΑΠΡΩΒ ΜΠ.≡
ΜΑΛϣ ΑΝΟΝ ΜΝΝΕΝΡΗΥ
ΠΡΕΥ ΠΟΣΕ ΠΕ[Τ]
[Μ]ΑΠΑΡΑΒΕ

υ. ΝΤΡΟΜΟΛΟ[ΓΙΑ]
ΕϣΕ†ΣΝΑΥ ΝΡΟΛΟ[Κ]
ΝΤΕΑΤ ?
ΕϣΕΡΟΝϣ ΡΩ Ε†[ΡΩ]
ΜΟΛΟΓΙΑ ΑΝΟΚ[ΔΑΝ]
ΝΕΗΛ ΜΝΙΩΡΑΝΗΣ ΤΗΣ
ΤΥΧΗΣ Ε†ΡΟΜΟΛΟΓΙΑ ΑΝΟ[Κ]
ΠΠΡ ΒΙΚΤΩΡ ΑΔΑΝ[ΝΕΗΛ ΜΝ]
[Ψ]ΩΡΑΝΗΣ ΠΑΡΑΓΑΛΕ ?
[†ΡΩ]ΜΟΛΟΓΙΑ ΔΥΩ †Ω ΜΑΡ[ΤΥΡΩ]
[Α]ΝΟΚ ΠΕΣΥΝΘΙΟΣ ?
? ΠΕΙΕΛΑΧ/ ΝΔΙΑ≡
[Μ]ΑΡΤΗΡΟΣ
ΑΝΟΚ ΕΙΡΙΜΙΑΣ ΜΠΕΛΟ.≡
ΜΑΡΤΥΡ/

Ad. 15. † ΡΜΠΡΑΝ ΜΠΝΟΥΤΕ ΑΝΟΚ ΚΥ-
ΕΤΣΡΑΙ ΝΚΟΜΕΤΟΣ ΧΕΕΠΙΔΗ ΛΙΨΑΧΕ
ΝΜΜΑΚ ΑΚ ΝΑ ΠΕΙΝΙ ΤΑΡΕΙΨΩΠ ΡΙ
ΟΥ ΝΟΥΡΟΜΠΕ ΧΙΝΣΟΥΧΟΥΤΑΥΤΕ
ΝΕΜΧΙΡ ΨΑΣΟΥΧΟΥΤΑΥΤΕ ΝΕΜΧΙΡ
ΝΤΑΤΙ ΠΕϣΨΚΑΡ ΝΑΚ ΠΡΟΣ ΘΕ ΝΤΑΝ
ΠΟΛΚ ΜΝΝΕΝΕΡΗΥ ΕΤΕΟΥΔΕΡΡΑΜ
ΜΠΑΡΑ ΣΝΤΕ ΝΕΙΩΤ ΚΥΡΑ ΣΤΟΧΕ
ΣΕΥΗΡΟΣ ΜΗΝΑ ΝΤΑΪΗΤΕ
ΜΜΟΙ ΕΙΣΡΑΙ ΡΑΡΟΣ †

= ΤΟΣ ΝΥΤΟΟΥ ΝΑΡΤΑΒ ΝΣΟΥΟ
ΜΝΟΥΡΩ ΝΕΙΩΤ ΡΜΠΑΩΝΕ

Ad. 17.

? ΙΣΑΚ ΜΝ

ΜΝΕΥΕΡΗΥ ΝΩΗΡΕ ΝΠΛΟΥ
 ΝΤΛΟΛΟΥ ΝΡΜΟΥΑΕ ΝΠΙΛΛΟΥΣΤΡ,
 ΘΕΟΔΩΡΟΣ ΠΕΝΔΟΥΤ ΝΔΙ ΕΤΟΥΗΡΩΝ
 ΨΥΝΑΝΤΩΝΕ ΝΠΝΟΜΟΣ ΝΚΒΤ ΕΝΣΡΑΙ
 ΝΑΝΔΡΕΑΣ ΠΩΗ sic ΠΡΜΧΕΜΗ ΝΠΝΟ
 ΜΟΣ ΝΕΡΜΟΝΤ ΧΕΤΝΧΡΕΩΣΤΕΙ ΝΔΚ
 ΝΣΝΑΥ ΝΤΡΙΜΗCΙΟΝ ΝΝΟΥΒ ΜΝCΝΤΕ ΝΔΙΔΙΠΛΑ
 ΝΕΡΠ ΕΥΕΨΩΠΕ ΝCΝΑΥ ΝCΝΑΥ ΝΤΡΙΜΙ
 CΙΟΝ ΝΝΟΥΒ ΜΝCΝΤΕ ΝΔΙΔΙΠΛΑ ΝΕΡΠ
 ΑΥΩ ΝΑΙ ΝΤΝΟ ΝΡΕΤΟΙΜΟΣ ΝΤΝΤΑΔΥ ΝΑΚ
 ΟΥΤΡΙΜΗCΙΟΝ ΜΝΟΥΔΙΠΛΑ ΝΕΡΠ ΕΠΟΥΑ ΠΘΥΑ
 ΜΜΟΝ ΠΤΡΙΜΗCΙΟΝ ΜΕΝ ΩΝΠΑΩΟΝC Ν
 ΤΕΡΟΜΠΕ ΛΗΞΕ// ΝΑΤΜΗCΕ ΤΔΙΠΛΑ ΝΕΡΠ
 ΔΕΩΝΠΧΟΟΛΕ ΝΤΑΡΧΗ ΝΕΚΤΗ ΝΑΤ
 ΛΑΔΥ ΝΩΒ + ΑΝΟΚ ΙCΑΚ ΜΝΠΕΤΡΟΣ

ΤΝCΤΟΙΧΥ ΕΤΕΙΒΛΧΕ
 ΑΝΟΚ CΑΡΑΠΙΩΝ ΔΥΠΑΡΑ
 ΚΑΛΕΙ ΜΜΟΙ ΔΙCΡΑΙ +ΒΛ
 ΧΕ ΝCΟΥ ΨΜΟΥΝ ΝΤΩ
 ΒΕ ΝΤΡΟΜΠΕ ΝΕ//
 ΨΑΤΗ ΜΑΡΤΥΡΩ
 ΚΥΡΙΑΚΟΣ ΜΑΡ
 ΤΥΡΩ

Ad. 19.

ΝΑΙ ΧΕΡΠCΕΕΙ ΔΕ
 CΛ ΝΡΟ ΝΑΙ ΠΝΟΥΤΕ
 C[ΟΟΥ]Ν ΧΕ ΜΠΝΑΥ ΝΤΑΙΕΙ ΕΩΟΥΝ
 +ΨΙΝΕ ΝCΩC ΕΤΕΝΟΥ ΤΕ
 ΝΟΥ ΨΛΗΛ ΕΧΩΙ ΕΡΩΑΝ
 ΠΝΟΥΤΕ ΤΩΥΤ +ΝΗΥ Ν
 ΤΑΩΥΚ ΕΒΟΛ ΡΤΑΓΑ
 ΠΗ ΡΠCΕΕΙ ΔΕ ΝCΗ
 ΤΕ ΝΛΙΤΡΕ ΝCΙΠΠΕ
 ΝΑΙ ΨΑΝΤΑΕΙ
 ΕΒΟΛ +ΟΥ
 ΧΑΙ ΩΜΠ
 ΧΟΕΙC

Ad. 20.

+ΑΝΟΚ ΠΑΥΛΟΣ ΝΛΩΔΧ
 ΕΤCΡΑΙ ΜΜΩΥCΗC ΝΥ
 ΛΙΑC ΧΕΔΙΧΙ ΔΥΩ ΔΙΜΩΩ
 ΝΤΟΟΤΚ ΝΠΔΙΜΟCΙΟΝ ΝΤΕCΤΕΟΩΕ
 ΝΚΔΩ ΝΤΑΥΧΟΟC ΝΔΚ ΝΗΙΗΝΙΓΕ
 ΝΔΚ ΩΑΚΕΛΑΥΕ ΝΔΙΜΟCΙΟΝ ΩΑΡΟC
 ΟΥΔΕ ΛΑΥΕ ΝΡΩΜΕ ΕΨΕΙΡΕ ΜΠΑΠΡΟ
 CΟΠΟΝ ΧΕΔΙΧΙ ΔΥΩ ΔΙΜ[ΩΩ] ΝΤΑ. =

(Ad. 16) Ν. . . ΨΩΜ ΝΨΟΥΛΑΔΥ ΝΑΝΤ
 ΛΟΓΙΑ ΩΑΝΑCΦΑΛΙΑ ΝΤΑΚΤΑΔΥ
 ΝΑΙ ΑΝΟΚ CΟΥΑ ΝΑΠΑ Ι[ΕΖΕ]
 ΚΙΗΛ ΔΙCΡΑΙ +ΒΛΧΕ ΝCΟΥ
 ΜΝΤΕ ΜΜΕCΟΡΕ +Ο
 ΜΝΤΡΕ ΑΝΟΚ ΠΕCΝΤΕ
 +CΤΟΙΧΕ ?
 ? ?

Ad. 18.

+ΑΝΟΚ ΚΟΜΟC ΝCΜΤΑΥΕΙΑ
 ΟΥΑΙ ΕΤΡΙΠΡΟΙ ΝΑΠΑ ΛΕΩΝ
 ΤΙΟC ΕΝCΡΑΙ ΝΑΝΔΡΕΑC ΠΗ
 ΧΕΕΝΧΡΙΩCΤΕΙ ΝΗC ΝCΝΟ
 ΟΥC ΝΡΤΟΒ ΝCΟΥΟ [Μ]ΝΗΕΥΨ?
 ΩΜ ΕΤΕΒΝΤΕ ΜΑΧΕΝΕ ΕΠΕΡΤΑ
 ΝΗΙ ΤΕΩ ΝΡΕΤΕΜΟC ΝΤΑΤΑΥ
 ΝΗΚ ΝΒΡΙCΩΨΕ ΩΜΠΑΩΝΕ
 ΝΘΕ ΕΤΕΚΝΑΤΑΥ ΝΗΝ ΑΝ
 ΟΚ ΔΑΥΕΙΑ ΜΗΚΟΜΟC ΤΕΝCΤΗ
 ΧΕΙ ΕΤΕΙΒΛΧΕ ΚΑΘΕ ΕΤΕCCHΩ
 ΜΜΟCΠΕ ΑCΦΑΛΗC ΔΜΒΟΜ Ο Ν
 ΧΟΕΙC ΟΥΒΥΒΙΟΝ ΩΝΜΑ ΝΙΜΕΥ
 ΝΔΕΜΦΑΝΙΖΕ ΜΜΟC ΚΕΩΡΓΙ
 ΟC ΜΑΡΤΥΡΟ ΚΑΧΑΥ ΜΑΡΤΥΡΟ
 ΑΝΟΚ ΕΠΕΦΑΝΙΟC ΑΚΟΜΟC Μ[Η]
 ΔΑΥΕΙΑ ΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
 ΔΙCΡΑΙ ΝΤΑΚΙ//
 ΔΥΩ ΤΕΩ Μ[Α]
 ΡΤΗΡΟ

=ΔΥΩ ΟΝ ΝΤΟΚ ΝΤΕΥΝΕΥ. Ε//
 . ΔΙ+ΤΗΕ ΕΜΟΟΥ Ν

Ad. 21.

† ΕΙΣ ΟΥΡΟΛΟΚ
 ΝΑΡΙΘΜΙΑ ΥΕΙ ΕΤ[Ο]
 ΟΤΗ ΟΙΤΟΟΤΚ ΝΤΟΚ
 ΑΒΡΑΪΜ ΜΑΚΑΡΕ
 ΖΑΠΕΚ†ΑΓΓΡΑΦΟΝ
 ΟΙΤΙ ΠΡΟΤΑ ΚΑΤΑΒΘ
 ΝΤΙΡΟΜΠΕ ΟΚΤΟΝΣ
 ΙΝΔ° ΠΑΗΝΕ ΚΘ
 ΙΝΔ° Θ ΗΛΙΑΣ
 ΠΑΠΕ ΣΤΟΪ

Ad. 22.

† ΖΑΘΗ ΝΩΒ
 ΝΙΜ †ΩΙΝΕ Ε
 ΤΕΚΜΝΤΕΙΩΤ
 ΑΡΙ ΠΝΑ ΚΩ ΝΑΙ
 ΕΒΟΛ ΧΕΛΙΑΜΕ
 ΛΕΙ ΑΛΛΑ ΠΙΣ
 ΤΕΥΕ ΝΑΙ ΝΣΑ
 [ΒΗ]Λ ΧΕΤΑΣΩ
 [ΜΑ] ΜΟΤΝ Μ
 ≡ΚΑΔΥ≡

υ. ΕΙΣ ΠΙΓΓΡΑΜΜΑ
 ΤΘΦΟΡΟΣ ΔΙΤΝ
 ΝΟΟΥΓ ΑΡΙ ΠΝΑ
 ΝΓΔΙΑΣΩΣΟΥ Ν
 ΝΗΡΠ ΝΑΥ ΝΗΚΑΔΥ
 ΟΙΠΤΟΟΥ ΝΤΑΤΝΝΟΥ
 ΝΤΑΤΑΛΟΟΥ ΑΡΙ ΠΝΑ
 ΜΠΡΚΑΔΥ ΕΧΩΡΠΕΒ
 ΧΕΚΑΣ ΕΙΝΑΕΥΧ≡
 ΝΤΟΟΤΚ≡
 ΜΑΡΚ≡

Ad. 23.

† ΩΟΡΠ ΜΕΝ †ΩΙΝ
 Ε ΕΤΕΤΝΜΝΤΩΗ[Ρ]
 Ε ΠΧΟΕΙΣ ΕΥΕΣΜΟΥ ΕΡ
 ΩΤΝ ΑΥΩ ΝΗΘΑΡΕΖ ΕΡΩ
 ΤΝ ΤΗΡΤΝ ΧΙΝΠΕΤΝΚ
 ΟΥΙ ΩΔΠΕΤΝΝΟΒ

υ. ΟΥΣΤΑΥΡΟΣ ΝΡΑΤ
 ΜΠΡΑΧΙΣ ΝΒΡΡΕ ΝΧ
 ΑΡΤΗΣ ΠΑΕΙΤ ΗΣΑΙΑΣ
 ΝΧΑΡΤΗΣ ΠΠΑΡΑ
 ΔΙΣΟΣ

Ad. 24.

† ΠΕΠΝΑ ΜΠΝΟΥΤΕ ΜΙΩ≡
 ΟΥΗΘ ΟΝΓΑΛΑΔ ΜΝΟΥΘΝ ΝΙΜ Σ≡
 ΤΜ ΑΥΩ ΕΤΩΝΚ ΕΜΕΤΑΝΟΕΙ≡
 ΣΟΝΤΕ ΟΝΓΑΛΑΔ Η ΣΑΕΙΝ ΝΤΕ Π≡
 ΧΕΜΗ ΜΗΓΡΑΦΗ ΔΕ ΩΟΟΠΡΕΝ[ΝΕΚ]ΚΛΗ
 ΣΙΑ Η ΟΝΝΣΥΝΑΓΩΓΗ Η ΟΜΠΚΟΣΜΟΣ
 ΤΗΡΥ

Ad. 25.

†
 ΑΡΙ ΠΝΑ
 ΝΓ†ΖΑΠ
 ΕΝΙΡΩΜΕ Ε
 ΠΑΙΚΑΙΟΝ ΜΠΝ
 ΟΥΤΕ ΠΕΤΝΗΥ ΕΒΟΛ
 ΣΑΡΥ ΝΑΝ [Τ]ΝΕΜΕ ΧΕ
 ΟΥΠΕ ΝΤΑΡΕΠΧΟΕΙΣ ΣΜΟΥ
 ΕΡΟΚ ΑΡΙ ΠΝΑ ΚΩ ΝΑΝΕΒ
 ΟΛ ΧΕΜΠΝΘΗΧΑΡΤΗΣ
 ΤΑΑΣ ΜΠΚΡ, ΦΟΙΒΑ
 ΜΩΝ ΟΙΤΝΝΑΠΗΥΕ
 ΝΤΧΕ ΜΝΝΟΒ
 ΝΡΩΜΕ

Ad. 26.

† ΠΑΥΛΟΣ ΠΛΑΩ
 ΒΙΕΠΙΤΡΕΠΕ Μ
 ΠΑΥΛΟΣ ΝΗΧΟ ΠΙΩΖ
 ΜΠΩΕ ΜΠΚΡ. ΧΗ Ν
 ΠΕΦΔΗΜΟΣΙ, ΠΡΟΣ ΠΕΤΝΗΥ
 ΕΡΑΙ ΖΑΠΝΟΥΖ
 ΠΡΟΣ ΤΙΕ ΝΝΙΘΟΥ
 ΤΗΡΟΥ. . . . †

Ad. 27.

ΜΑΡΕΕΤΕΚΜΝΤΕΙΩΤ ΝΔΕ ΝΠΕ
 ΕΧΜΑΛΟΤΟΣ ΜΜΟΝ ΠΚΑΥΡΟΣ
 ΝΠΡΩΒΠΕ †ΧΡΕΙΑ
 ΝΑΥ ΧΕΜΑΝΤΗΕΙΡΩΜΕ ΑΥΩ
 ΧΟΟΥ ΠΕΚΟΥΧΑΙ ΕΡΟΥΝ ΝΑΙ ΝΤΟ
 ΤΥ ΑΥΩ ΧΟΟΥ ΠΟΥΧΗΙ≡ Ν
 ΠΩΜΑΛΛ ΝΑΙ ΧΕΤΕΦΟΥΧΩ ΝΤΑ
 ΝΩ ΠΕΡΟΥΩ ΔΕ ΝΝΕΙΤΗΡΟΥ
 †ΠΡΟΣΚΥΝΕΙ ΝΤΕΚΜΝΤΕΙΩΤ †
 ΤΑΑΣ ΝΠΑΜΕΡΙΤ ΝΕΙΩΤ ΑΠΑΙΕΡΗ
 ΜΙΑΣ ΟΙΤΝΚΟΜ≡

A2.28.

† ρηλιας πιρερνοβε εφσραι [μπλαμ]
 προτατος ετταινη πυρι
 ρμπχοις χαιρε ωορη μεν [†ωινε]
 αυω †ασπασε μπεοου ντε
 νσον μπχωκ τηρη ντα[ψυ]
 χη †παρακαλε ντεκαλ[απη]
 ει δε πιρνε ξεαχε[ι]
 ερουν νω επεφρητ
 μοκρ αρι ταγαρη
 †ουωωτ μπρυ
 ποποδιον
 ννεκου
 ερη
 τε

v. νηπολκχ εφσρη ξεπλαο[ς]
 [νη]κε νασμου εροκ αυω
 μπολις ννετχη νδονς νασμου
 [ε]ροκ εωρε πνουτε νσανα!
 ≡διον ντοοτου νναρχων
 ναικαλις νετραρε
 επεφνομος
 † ουχα ρμ
 πχοεις
 †ρηνη
 νακ

A2.29. †

εωωπε
 τεσριμε mpi
 κογι ναρωτη εροχ
 αν μαρεσχιουγαπ
 νμμαχ εστμουωω
 μαρεβελισαρη † ανα . . .
 κη

A2.30.

πλογος μπενται . . . εβολ επτοπος
 νφαριος απα ιωρανηης νηιακωβ
 ηρη διπλε ?
 α† μντςνοους νσοειω νρβοος γαουτριμη
 (sic) σιον διωοπη ν
 ομο . . σιμσιμ αρτ, † ουδας
 σογο αρτ, †
 χουταυτε νωε νρομντ εντα
 αυ ραηρη ον
 μητ ναρτοβ νσογο αιτααυ
 ραπδαμουλ
 ωμουν νλικ νρομντ
 ειτααυ ρατροφη
 ναπδαμουλ ον

A2.31.

† ταναστε παλην ν α π°≡
 γεωργε санагапи ν η πλβ
 κοσμα σεμεων ν γ πλα
 χανλ πσμου ν ς πλα
 κοσμα κολ° ν α πλβ

A2.32.

† πχοεις πνουτε νναποστολος μν
 νεπροφνητης μνημαρτυρος μνη
 δικαιος τηρου εφεταχροκ νη†δομ
 νακ νηταροκ ερατκ νηταωοκ ρμ

ΠΕCΜΟΥ ΝΤΠΕ ρΙΤΠΕ ΝΥ† ΝΑΚ Ν
 ΟΥΜΝΤΡΜΝΡΗΤ ΜΝΟΥΜΝΤCΑΒ[Ε]
 ΝΘΕ ΝCΟΛΟΜΩΝ ΝΤΕΟΥΕΙΡΗ
 ΝΗ ΜΝΟΥΔΙΚΑΙΟCΥΝΗ ΩΩ
 ΠΕ ρΗΝΕΚΡΟΟΥ ΝΘΕ ΝΕΖΕ
 ΚΙΔC ΠΡΟ ΝΔΙΚΑΙΟC

ν. ΔΥΩ ΝΤΕΠΕΤCΗΡ ΧΩΚ ΕΒΟΛ ΕΧΩΚ
 ΧΕ†ΝΑΟΥΩΡ ΕΧΜΠΕΚCΜΟΥ ΚΑΙ
 ΓΑΡ Ν†ΛΟ ΑΝ ΕΙΩΛΗΛ ΕΤΡΕΠΧΟ
 ΕΙC ΠΝΟΥΤΕ ΚΩ ΤΕΥΡΟΤΕ ΝΩΗΤΚ
 ΕCΜΗΝ ΕΒΟΛ ΔΥΩ ΕΚΜΟΟΨΕ ρΜ
 ΠΕΤΡΑΝΑΥ ΠΧΟΕΙC ΠΝΟΥΤΕ ΕΥ
 Ε† ΝΑΚ ΜΠΕCΜΟΥ ΝΑΒΕΔΔΑΡΑ
 ΠΡΕΘΘΑΙΟC ΝΥCΜΟΥ ΕΠΕΚΗΙ
 ΜΝΗΚΑ ΝΙΜ ΕΤΩΟΟΠ ΝΑΚ
 ΟΥΧΑΙ ρΗΤΕΤΡΙΑC ΕΤΟΥΑ[ΑΒ] †

Ad.33.

ΑΝΧΙ ΝΕCΘΑΙ ΝΤΕΤΝΜΝΤΧΟΙC ΝΕΙΩ
 ΕΤΟΥΑΑΒ ΑΝΡΑΨΕ ΔΕ ΕΜΑΤΕ ΕΧΜΠΕ
 ΤΗΟΥΧΑΙ ΕΤΤΑΙΝΥ ΝΕΤΧΗΚ ΕΒΟΛ
 ΝΑΜΕ ρΗΝΕΝΤΟΛΗ ΜΠΕΧC ΠΕΝ
 ΧΟΕΙC ΔΕ ΠΕΧC ΕΥΕΡΑΡΕΡ ΕΤΕΤΝ
 ΜΝΤΜΑΙΝΟΥΤΕ ΝΟΥΝΟC Ν
 ΟΥΟΕΙΩ ΝΕΡΗΝΙΚΟΝ

ν. ΕΤΕΤΝΟΥΟΧ CΩΜΑ ΨΥΧΗ ΠΝΑ ρΗ
 ΤΕΤΡΙΑC ΕΤΟΥΑΑΒ ΕΤΕΨΛΗΛ ρΑΡΟΝ Ν
 ΝΑΡΡΜΠΕΧC ΕΤΡΕΥΤΟΥΧΟΝ ΕΝΕΠΙΒΟΥΛΗ
 ΜΠΑΝΤΙΚΙΜΕΝΟC ΚΑΤΑ ΘΕ ΝΤΑΚΚΕ
 ΛΕΥΕ ΕΙC ΠΧΩΜΕ ΝΜΜΑΚΑΡΙCΜΟC ΑΙΤΝ
 ΝΟΥΥ ΝΑΚ ρΙΤΝΑΝΑΝΙΑC ΤΗΠΡΟCΚΥΝ[ΕΙ]
 ΝΤΕΤΝΜΝΤΕΙΩΤ ΕΤΟΥΑΑΒ
 ΔΥΩ ΤΗΨΙΝΕ ΕΡΩΤΝ
 ΠΕΝΜΕΡΙΤ ΝΕΙΩ ΕΤΟΥΑΑΒ ΠΠΡ, ΑΠΑ ΒΙΚ
 CΟΥΑ ΠΙΕ sic

Ad.34.

† ΕΙC ΠΕΙΡΩΜΕ ΑΨΕΙ Ε
 ΡΗC † ΠΑΝΓΗΝ ΝΩΩΡΩ ΝΑΥ
 ΧΕΕΥΝΑΨΙΤΥ ΜΠΝΟC ΝΡΩΜΕ ΔΥΩ
 ΕΨΩΠΕ ΚΟΥΩΥ ΧΟΟΥ ΚΕΛΑΥΕ ΝΑΥ
 ΧΟΟΥΥ ΕΙC ΝΕΟΟΥ ΜΜΑΥ ΧΟΟΥ...
 ΔΥΩ ΕΠΙΔΗ ΑΝΧΟΟC ΕΤΒΕ ΠΑΠΕ..
 ρΗΠΕ ΑΨΒΩΚ ΕΠΑΙΜΕ C≡
 ΦΩΒ ΕΒΟΛ ΕΙC ΠΑΤΕΡΜ≡
 ΕΡΗC ΧΟΟΥ ΝCΑΝΕΟ[ΟΥ]≡
 ΛΑ ΤΑΧΗ ΜΜΟΝ≡ = = ..ΕΠΟΟΥ ΜΕΤ≡
 CΡ.≡

A2.35.

// ΟΥΜΕΣΗ
 // ΚΟΣ Σ ΤΙΝΟΥ ΠΕ
 // Η ΕΙ ΧΕΑΝΡΩΜΙ ΟΝ ΣΑ
 // ΜΙΣ ΑΨΧΟΦ ΧΕΑΠΧΟΕΙΘΝ ΠΝΘ
 // ΙΠΑΜΑΡΚΟΣ ΕΙ ΕΓΩΣΕ ΛΙΠΟΝ ΕΩΩ
 // ΡΩΜΙ ΕΝΟΥΨ ΟΥΝ Ι ΕΧΗΜΙ ΟΝ ΠΟ
 // ΑΜΟΥ ΝΗΕΙ ΟΝ ΜΑ ΟΥΜΟΝ ΠΙΚΟ
 // ΔΟΙ ΕΧΩΠΝΙΠΟΝ Σ Ω

A2.37.

† ΕΙΣ ΟΥΤΡΙΜ
 ΕΥΕΙ ΕΤΟΟΤΝ
 ΔΑΝΙΗΛ ΙΩ ΤΡΙ
 Α ΘΑΔΙΟΙΚ ΝΤΙ
 ΡΟΜΠΕ ΕΝΝΑΤΗΣ
 ΓΙ Γ Ρ ΕΠΙΦ Γ ΙΝΑΨ ΙΑ
 ΜΑΡΚΟΣ ΣΤΟΪ ΙΩΝ
 ΛΑΖΑΡΟΣ ΔΙΣΜΝΤΥ

υ. ΑΝΔΡΕΑΣ
 ΠΡΑΓ

A2.39.

[Α]ΛΗΘΩΟΣ Δ[Ι]ΚΑΙΟ
 ΣΥΝΗΛΑΛΕΙΤΕ ΥΙΟΝ ΤΩΝ Δ
 ΕΥΘΕΙΑΣ ΚΡΙΝΕΤΕ ΟΙ ΕΝ
 ΤΗ ΓΗ ΚΑΙ.
 ΟΝ ΤΕΧΘΕΝΤΑ ΕΚ ΠΑΡΘΕΝΟΥ
 ΑΤΡΕΠΤΩΣ ΕΝΑΝΘΡΩΠΩ
 ΟΜΟΛΟΓ
 ΟΥΜ..
 ΠΡΟ ΑΩΝΩΝ ΜΕΝ ΓΕΝΝΗΘΕΝ
 ΤΑ
 ΕΞ ΑΚΑΤΑΛΗΜΠΤΟΥ ΠΡΟΣ ΕΠ
 ΕΣΧΑ
 ΤΟΥ ΔΕ ΣΑΡΚΩΘΕΝΤΑ ΕΚ
 ΤΗΣ ΑΝΥΜ
 ΦΕΥΤΟΥΣ ΜΗΤΡΟΣ ΚΑΙ ΠΑΝΤΑ ΠΛΗΡΩ
 ΣΑΝΤΑ ΣΟΦΙΑ ΠΩ ΙΝΑΧΟΝ ΑΔΙΑΙΡΑΙΤΟΝ
 ΚΑΙ ΑΣΥΓΧΥΤΟΝ ΠΡΟΣΚΥΝΟΥ ΔΙΟ ΒΟΗΣΩΜΕΝ
 ΛΕΓΟΝΤΕΣ ΜΕΤΑ ΣΟΥ ΤΟ ΕΛΕΟΙΣ ΚΕ ΔΟΞΑ ΣΟΙ † ΑΓΙΟΣ
 Ο ΘΣ ΚΑΤΑΔΕΧΟΜΕΝΟΣ ΒΡΕΦΟΣ ΕΚ ΠΑΡΘΕΝΟΥ ΤΕ
 ΧΘΕΝΑΙ ΑΓΙΟΣ ΙΣΧΥΡΟΣ ΟΥΠΟ ΑΓΚΑΛΩΝ ΜΑΡΙΑΣ ΤΑΙ
 ΘΕΝΗ ΘΕΛΗΣΑΣ ΑΓΙ ΑΘΑΝΑΤΟΣ Ο ΕΛΘΩΝ ΑΝΑΚΑ
 ΣΘΑΙ ΤΟΝ ΑΔΑΜ ΕΚ ΤΟΥ ΑΔΟΥ ΧΕ Ο ΘΣ ΗΜΩΝ ΕΛΕΗΣ
 ΜΑΣ † ΚΕΧΑΡΙΤΟΜΕΝΗ ΑΜΙΑΝΤΕ ΘΕΟΤΟΚΕ ΠΑΡΘΕ
 ΑΓΙΑ Η ΚΟΙΛΙΑ ΣΟΥ Η ΒΑΣΤΑΣΑΣ ΤΟΝ ΕΜΜΑΝ
 Η ΜΑΣΤΟΙ ΟΥΣ ΑΕΘΕΛΑΣΑΣ ΤΗΝ ΤΡΟΦΕΑ ΠΑΣΑ
 ΥΠΕΡΥΜΕΝΤΟΣ ΓΑΡ ΕΙ ΚΑΙ ΙΠΕΡΥΝΤΟΧΟΣ ΕΙ

A2.36.

ΟΙΤΝΩΕΝΟΥ ΝΕΛΛΟ
 ΠΛΩΜΑΚΥ Ζ Α ΕΙΡΕ Ν Η ΜΗ
 ΠΛΩΜΑΚΥ Ζ Υ ΕΙΡΕ Ν Ψ Η
 ΣΑΒΑΝΕ Ζ Δ ΕΙΡΕ Ν ΚΥ
 ΠΛΩΜΑΚΥ ΨΗΜ Ζ Α ΕΙΡΕΚΨ

A2.38.

ΑΝΟΚ ΚΥΡΙΚΟΣ [ΠΡΜ]
 ΠΑΝΚΑΛΗΛΕ ΕΤΣΕΡΑΙ ΝΗ
 ΝΤΩ ΤΕΛΛΩ ΜΝΙΣΑΚ ΠΕΣ
 ΖΑΙ ΧΕΕΠΕΙΑΝ Α† ΠΤΡΗΜ
 ΝΕΠΑΕΙΕ ΝΗΤΝ ΧΕΟΥΑΤΝΕ
 † ΠΤΡΗΜ ΝΝΟΥΒ ΝΑΙ ΨΑΠΧΩΚ
 ΝΟΥΚΥΡΙΑΚΗ ΛΕΠΟΝ ΜΠΕΤΝ
 ΤΑΑΨ ΑΡΙ ΤΜΝΤΣΟΝ ΝΤΝΕ†
 ΠΤΡΗΜ ΝΠΜΑΙ ΧΕΟΥΝΤΑΨ Ε
 ΡΟΙ ΑΥΩ ΜΠΡΚΑΑΨ ΝΑΤΤΑΑΨ
 ΝΑΨ ΕΙΣ ΕΙΟΥΩΨ ΕΑΠΟΛΟ
 ΓΙΖΕ ΝΑΨ ΝΝΣΚΗΥΕ ΕΤΜΠΕΙ
 ΜΑ ΨΑΙΣΑΨ ΜΠΤΡΙΜ
 ΨΑΙΤΑΑΨ ΝΑΨ ΑΥΩ ΡΑΠΜΑ
 ΝΤΣΝΤΕ ΝΛΙΤΡΑ ΝΕΠΑΕ(ΙC)
 ΕΤΕΟΥΝΤΑΚΣΟΥ ΕΠΡΩΜΕ
 ΨΑΙΧΙΤΟΥ ΝΑΚ ΛΕΠΟΝ
 ΜΠΡΩ ΝΑΤΤΙ ΠΕΤΡΙ
 Μ ΝΑΠΜΑΙ ΟΥΧΑΙ
 ΕΜΠΧΟΕΙC †

ΧΑΙΡΕ ΘΕΟΤΟΚΕ ΑΓΓΑΛΙΑΜΑ ΤΩΝ ΑΓΓΕΛΩΝ ΚΕ]
 ΧΑΙΡΙΤΟΜΕΝΗ ΤΩΝ ΠΡΟΦΗΤΩΝ ΤΩΝ ΚΥΡΥ//
 ..ΗΓΜΑΝΗ Ο ΚΥΡΙΟΣ ΜΕΤΑ ΣΟΥ .ΛΑΚΕΑ//

//ΔΝ ΤΟΥ ΚΟΣΜΟΥ//
 //Ε ΕΤΕΚΟΥΣΑ Τ//
 //ΚΥΡΙΟ//
 //ΚΑΙ//

Ad.40.

† ΕΙΣ ΠΑΤΕΡΜΟΥΤΕ
 ΠΙΤΡ, ΔΝΟ ΝΑΠΟΚΛΗ
 ΡΟΣ ΨΑΝΤΥΤΑ
 ΡΟΙ ΕΡΡΑΙ ΝΡΑΣΤΕ
 ΝΨΕΜΦΑΝΙΖΕ ΝΗΚΑ
 ΤΗΓΟΡΙΑ ΕΝΤΑΥΤ[ΑΟΥ]ΟΟΥ
 ΝΣΑΔΖΑΝΛ ΜΝ[ΜΑ]Θ
 ΘΑΙΟΣ ΠΠΡ, ΜΝ.....
 ΑΥΩ ΑΥΤΑΜ[ΟΙ ΧΕ]
 ΑΚΚΑΤΑΦ[ΡΟΝΕΙ]
 ΝΟΥΕΝΤΟΛ[Η]
 ΕΚΣΗΚ
 ΕΡΟΣ

ν. ΝΣΑΥ ΑΥΩ ΕΙΣ
 ΤΕΚΚΑΘΑΙΡΕΣΙΣ
 ΑΝΣΑΡΣ ΝΓΡΑΦΩΣ
 ΨΑΝΤΚΤ ΜΠΓ ΝΑΓ
 ΓΗΝ ΝΗΡΠ ΧΕΛΚΚΑΟΥ.//
 ΚΟΡΙ ΝΝΨΗΡΕ ΜΠΕΠΙΣΚ,
 ΕΚΤΜΝΤΟΥ ΕΚΝΗΥ ΤΗΝΔ
 ΠΡΑΣΣΕ ΝΤΕΚΚΑΘΑΙΡΕΣΙΣ
 ΖΗΤΠΟΛΙΣ ΚΑΜΕ ΜΑΡ,
 ΠΑΠΝΟΥΤΕ ΠΡ, ΜΑΡ, ΠΥ.
 //ΜΑΡ,//
 //

Ad.41.

† ΔΝΟΚ ΠΑΠΝΟΥΤΕ ΕΠΕ[ΙΔΗ]
 ΑΙΠΑΡΑΚΑΛΕΙ ΜΠΕΝΕΙΩ
 ΠΕΠΙΣΚΟΠΟΣ ΑΥΟΥΟΡΕΤ
 ΕΡΟΥΝ ΕΠΨΑ ΔΝΟΚ ΠΑ
 ΤΕΡΜΟΥΤΕ ΜΝΠΑΝΔ
 ΧΩΡΗ ΜΝΕΙΕΖΕΚΙ
 ΗΛ ΜΝ ? ΤΝ
 ΨΤΩΡΕ ΕΤΟΤΥ Μ

ν. ΠΕΠΙΣΚΥ ΝΤΓΝΩΜΗ [Μ]
 ΠΑΠΝΟΥΤΕ ΕΤΜΤΡΕΥΧ[Ι]
 ΟΥΔ ΝΚΕΣΟΠ ΑΥΩ ΕΨΨΔ[Η]
 Χ[Ι ΕΨΟ] ΝΑΠΟΚΛΗ[ΡΟΣ] ΑΥΩ
 [ΝΤΝ]ΕΙ Ν[ΤΝΧΟΥ ΝΑΚ//

Ad.42.

† ΨΕΠΙΤΟΠΟΣ
 ΨΕΤΕΥΓΟΜ †ΣΟΟΥΝ
 ΖΗΟΥΩΡΧ ΧΕΝΤΑΚΥΡ
 ΙΑΚΟΣ ΤΗΝΟΟΥ ΔΑΝΗΛ ΠΕΥ
 ΧΑΙΒΕΚΗ ΕΡΡΑΙ ΝΑΠΕΙΩΤ
 ΝΙΩΣΗΦ ΕΨΤ ΤΠΑΨΕ ΝΡΟΛΟΚ
 ΝΑΥ ΕΨΤΗΝΟΟΥΥ ΖΑΝΑΡΨΙΝ
 ΕΙΣ ΠΑΙΠΕ ΠΑΝΑΨ ΝΤΑΚΑΛΗ
 ΟΡΚΥ ΝΑΙΩΣΗΦ ΖΑΤΠΑΨΕ Ν
 ΖΟΛΟΚ, ΝΠΕΙΩΤ ΝΙΩΣΗΦ

ν. ΝΑΞΡΝΚΟΛΛΟΥΘΟΣ
 ΠΛΑΨΑΝΕ ΧΟΙΑΚ
 ΪΕ ΙΝΔΙΚΨ ΪΕ

Ad.43.

ΔΝΟΚ ΠΒΕΛΑ//
 ΜΠΗΟΥΤΤΩ...ΣΣΑ....ΘΕΟ
 ΦΙΛΟΣ ΜΝ//
 ΜΝΚΕΨΣΝΗΥ [Τ]ΗΡΟΥ
 ΧΕΠΛΟΓΟΣ ΜΠΝΟΥΤΕ
 ΝΤΟΤΚ ΧΕ//
 ΒΕΛΑΥΕ ΝΡΝΩ ΖΑΕΙΩΤ
 ΖΑΜΑΥ ΖΑΘΕΟΔΟΣΙΟΣ =

= ΖΑΧΙ ΖΑΤ ΕΙΜΗΤΙ ΕΥΖΟ
 ΛΟΚΥ ΝΝΟΥΒ Μ
 ΜΑΤΕ Ν.//
 ΤΑΑΥ

Ad. 44.

ΕΙΔΕ
 ΜΟΥΘΤΗΥ[ΤΝ]
 ΘΑΥΤ ΤΗΡΥ ΝΤΑΒΩΚ ΔΕ [ΑΝ]
 [ΩΙ]ΤΟΟΤΤΗΥΤΝ ΨΑΝΤΑΧΩΚ
 ΤΗΙΤΝ ΝΧΟΥΤΑΥΤΕ
 [Ν]ΘΒΟΟΣ ΑΥΩ ΝΑΙ ΤΟ Ν
 ΘΕΤΟΙΜΟΣ ΕΤΡΑ
 ΣΜΝΤΟΥ

υ. † ΑΝΟΚ ΔΑΥ[ΕΙΔ] ΠΜΟΝΟΧΟΣ ΝΑ
 ΠΑ ΦΟΙΒΑΜΩΝ ΔΕΖΕΚΙΑΣ ΔΙ
 ΤΕΙ ΜΜ[ΟΙ] ΔΙΣΒΑΙ ΝΤΑΒΙΧ
 Θ[Ν]ΣΟΥ ΙΣ ΜΜΕΣΟΥΡΕ ΝΤΙ
 [ΡΟΜ]ΠΕ ΜΠΕΜΤΗΣ ΙΝΔ
 ΑΥΩ † Ο ΜΜ[Ν]ΤΡΕ

Ad. 45.

≡ ΨΟΡΠ ΜΕΝ † Ψ[ΙΝΕ]
 [Ε]ΤΕΚΜΝΤΨΗΡΕ ΕΤ
 [ΝΑΝ]ΥΣ ΠΧΟΕΙΣ ΕΦΕΣ[ΜΟΥ]
 [ΕΡΟΚ]ΜΝΠΕΤΨΟΟΠ Ν[ΑΚ]
 ≡ † ΝΟΥ ΠΑΨΗ[ΡΕ]
 ≡ ΝΟΥΦΕ ΑΡΙ ΠΝΑ
 ≡ ΤΗΝ ΝΓ†ΘΗΤ
 [ΚΑ]ΤΑ ΠΝΟΥΤΕ ΝΓΘ
 ≡ ΕΜΟΣ ΧΕΣΕ.
 ≡ ΤΑΡΙ ΠΧΟΕΙΣ [ΣΜ]
 ΟΥ

υ. [Ε]ΡΟ[Κ] ΑΥΩ Υ.
 Κ ΝΗΝ ΜΠΙΝΟΒ Ν
 ΟΥΩΕΙΩ ΤΑΑΣ Μ
 ΨΗΡΕ ΜΜΑΙΧΡ[Ε]
 [Δ]ΑΥΕΙΔ ΕΙΤΝΑ[Β]
 ΡΑΡΑΜ
 ΠΕΠΙΣΚΥ

Ad. 46.

ΝΤΕΡΕΤΕΤΝΜΝΤΣΟΝ ΣΒΑΙ ΝΑΝ
 ΠΨΟΡΠ ΝΣΟΠ ΧΕΤΝΝΟΟΥ ΠΝΑΤ ΝΑΙ
 ΔΙΑΝΤΙΓΡΑΦΕ ΝΗΤΝ ΧΕΜΝΒΟΜ ΜΜΟΙ
 ΕΡΠΑΙ ΑΛΛΑ ΕΨΩΠΕ ΤΕΤΝΜΝΤΣΟΝ ΠΙ
 ΘΕ ΝΣΥΜΦΩΝΟΝ ΝΤΑΝΤΑΝΟΟΥ ΝΜΜΗΤΝ
 ΤΝΟ ΝΡΑΙΤΥΜΟΣ ΝΕΙΡΕ ΚΑΤΑΡΟΟΥ ΘΝΩΒ Ν
 ΙΜ ΕΑΝΤΑΝΟΥ ΝΜΜΗΤΝ ΠΑΛΙΝ ΟΝ ΕΙΣΘΗΤΕ
 ΑΤΕΤΝΟΥΩΩΜ ΣΒΑΙ ΝΑΝ ΚΑΤΑ ΤΜΑΝΙΑ ΟΝ Ν
 ΨΟΡΠ ΧΕΤΝΝΟΟΥ ΠΝΑΤ ΝΑΙ ΜΠΕΡΜΕΥΕ
 ΟΥΝ ΠΜΕΡ
 ΝΣΟΝ ΧΕΟΥΟΝΩΒΟΜ ΜΜΟΙ ΕΡΛΛΑΥΕ ΝΩΒ
 ΝΤΙΜΙΝΕ ΑΝΟΚ ΓΑΡ ΕΙΨΟΟΠ ΘΜΠΗΙ ΜΠΚ..
 ΝΘΕ ΝΟΥΒΟΟΥΟΝ ΕΦΡΟΙΕΙΣ ΕΠΗΙ Μ
 ΠΕΧΧΟΕΙΣ ΕΤΜΚΑΤΑΦΡΟΝΕΙ Ν
 ΜΜΟΥ ΜΕΠ[ΩΣ]

υ. ≡ Η ΝΣΕΣΥΛΑ Μ^α
 ΜΜΟΥ ΘΙΤΝΝΣΟΝΕ ΜΜΟΝ
 ΜΑΝΤΗΙ ΕΞΟΥΣΙΑ ΜΜΑΥ ΕΟΥΕΘΣΑΘ[ΝΕ]
 ΝΚΕΘΩΒ ΑΥΩ ΝΤΟΚ ΘΩΚ ΠΣΟΝ Μ
 ΜΜΕΡΙΤ ΕΚΨΑΝΤΜΒΙ ΠΙΜΕΥΕ ΕΘΟΟΥ Μ
 [ΜΑΥ] ΘΜΠΕΚΘΗΤ ΟΥΟΝ ΟΥΝΟΒ ΝΩΧΒ ΝΑΨΩΠΕ
 ΝΑΚ ΝΝΑΘΡΜΠΝΟΥΤΕ ΜΝΝΡΩΜΕ ΠΛΗΝ ΚΑΤΑ ΘΕ
 ΝΤΑΚΑΙΤΙ ΜΜΟΝ ΟΥΘΑΠ ΝΑΥ ΝΙΜ ΕΚΟΥΩΨ
 ΤΝΣΒΤΩΤ ΑΜΟΥ ΟΥΝ ΕΝΘΗΤ ΠΜΑΕΤΚΟΥ
 ΑΨΥ ΝΤΝΒΩΚ ΝΣΕΜΟΥΨΤ ΠΕΝΘΩΒ ΕΨΩ
 ΠΕ ΘΝΑΔΥ ΝΙΜ ΕΑΥΤΑΔΥ ΕΘΟΥΝ ΕΝΤΟΠΟΣ ΚΑΤΑ
 ΜΑ ΜΠΝΑΥ ΕΤΕΥΟΥΩΨ ΨΑΥΧΙΤΟΥ ΕΙΕ ΑΝΟΝ
 ΘΩΝ ΤΝΝΑΤΑΔΥ ΝΗΤΝ ΘΝΟΥΨΕΠΘΜ[ΟΤ]
 ΟΥΧΑΙ ΠΕΝΣΟΝ ΘΜΠΙΜΕΥΕ ΝΨΜ
 ΝΤΑΨΕΙ ΕΠΕΚ
 ΘΗΤ

Ad. 47.

≡ ΘΕΟΦΙΛΕΣΤ^ο ΜΠΡ
 ≡ Β[Ι]ΚΤΩΡ ΠΕΙΕΛΑΧ^ο † ΟΥΩΨ ΟΥΝ ΝΓΕΙ
 ≡ Ε ΘΝΟΥΩΡΧ ΧΕΖΑΧΑΡΙΑΣ ΘΜΠΤΙΜΕ
 ΜΠΟΟΥ ΕΨΩΠΕ ΕΙΘΗ ΜΑΤΝΝΟΟΥ ΠΧ
 ΩΚ ΝΑΝ ΝΣΟΟΥΤΝ ΧΕ†ΧΡΙΑΤΕ ΕΒΟΛ

ΧΕΔΙΩΩΤ ΕΒΟΛ ΧΕΚΑΝ ΠΟΟΥ ΚΑΝ ΡΑΣΤ[Ε]
 ΨΑΙΧΠΕΕΙ ΝΤΑΝΑΥ ΕΤΩΩΤΕ ΝΝ
 ... ΑΠΟСТ[Ε] ΠΛΗΝ ΔΕ ΤΗΝΟΟΥ ΠΧΩ[Κ]
 [ΝΑ]Ν ΘΝΟΥΩΡΧ ΝΓΡΟΥΩΨ ΕΡΟΙ ΠΡΟΣ
 ΘΕ ΜΠΧΩΚ ΜΠΕΠΛΑΖ ΑΛΛΑ ΠΑΝ
 ΤΩΣ ΜΠΕΡΜΠΟΔΙΖΕ ΜΠΕΩΒ
 + ΟΥΧΑΙ +

Ad. 48.

ΜΑΡΕΤΕΚΜΝΤΩΗΡΕ
 ΒΩΚ ΕΡΟΥΝ ΕΠΘΥΣΙΑΣΤΗΡΙΟΝ
 ΝΓΚΑΛΑΨ ΕΠΩΟΥΨΤ Μ
 ΠΝΕΡ ΝΩΛΗΛ ΝΓΧΟΟΥ ΠΚ
 ΖΟΥΡ ΜΠΑΡΧΗΔΙΑΚΥ
 ΝΑΨ ΠΝΟΥΤΕ ΣΟΟΥΝ
 ΧΕΕΚΤΜΧΙ ΠΑΓΓΗΝ
 ΔΥΩ ΧΕΕΝΕΚΤΑΔ
 ΔΥΘ ΝΑΥ ΚΡΙΒΟΛ ΜΠ
 ΨΑ ΤΑΔ[Σ]... Ε...
 ≡

Ad. 50.

† ΖΑΘΕ ΜΕΝ ΜΠΨ[ΑΧΕ Ν]
 ΤΑΜΝΤΕΛΑΧΙΣΤΟΣ
 † ΠΡΟΣΚΥΝΕΙ ΝΤΕΚΜΝΤΕΙΩ
 ΕΤΟΥΑΔΒ ΘΜΠΧΩΚ ΤΗΡΗ
 ΝΤΑΨΥΧΗ ΑΡΙ ΤΑΚΑ
 ΠΗ ΕΙΣ ΠΧΩΩΜΕ ΔΙ
 ΤΗΝΟΟΥ ΝΑΚ ΡΠΝΑ
 [Ν]ΓΒΟΤΕΨ ΝΓΨΑΛ
 [Ε]Ψ ΝΑΙ

v. [Τ]ΑΜΝΤΕΛΑΧ, ΠΡΟΣ
 [ΚΥ]ΝΕΙ ΝΗΤΗ ΘΜΠΑΖΗΤ
 ΤΗΡΗ ΑΡΙ ΤΑΚΑΠΗ Ν[Γ]
 ΤΗΝΟΟΥ ΝΑΙ ΧΕΨΑΙ
 ≡ ΩΜΝΩ ΧΕΑΝ
 ΟΚ ΟΥΤΑΚΣΕΗΤ
 ΧΕΝΤΕΝΟΙ ΜΗ
 ≡

Ad. 52.

† ΝΨΟΡΠ ΜΕΝ † ΨΙΝΕ
 ΕΡΩΤΗ ΑΡΙ ΤΑΓΑΠΗ
 ΕΡΩΑΝ†ΒΛΧΕ ΤΑΘΩΤΗ
 ΤΑΘΟΙ ΘΝΟΥΓΕΠΗ
 ΠΝΟΥΤΕ ΣΟΟΥΝ ΧΕ[Μ]ΝΤ
 ΝΕΤΕΘΟΙ ΤΑΣΜΜΕ ΕΡΩΤΗ
 ΝΤΕΠΕΤΝΗΤ ΘΙΣΕ
 ΝΤΟΚ ... ΙΑΣ ΜΗΠΑ≡

Ad. 49.

† ΨΙΝΕ ΕΤΕΚΜΝΤΣΟΝ ΑΡΙ ΠΝΑΝΤ
 ΣΗΤΑΖΕ ΜΠΚΑΜΟΥΛ ΝΨΩΟΡΠ Ε
 ΘΡΑΙ ΝΤΟΥΨΗ ΝΡΑΣΤΕ ΕΤΕΠΣΑ
 ΒΑΤΩΝΠΕ ΕΜΑ ΝΝΣΑΝΝΗΘΕ Ν
 ΥΤΑΛΟ ΠΙΜΗΤ ΝΗΡΠ ΝΤΑ
 ΠΝΕΒ ΝΡΩΜΕ ΤΑΥ ΜΠΑΠ≡
 ΜΠΡΩ ΟΥΝ ΝΨΟΥΤΗ
 ΝΟΟΥΨ ΝΤΕΥΨΗ ΜΗ
 ΠΟΤΕ ΝΤΕΝΗΡΠ
 ΣΙΘΕ ΤΑΔΣ
 ΜΠΣΑΝ Π
 ΑΘΑΜ Ψ
 ΕΝΟΥΤΕ

Ad. 51.

† ΖΑΘΗ ΜΕΝ ΝΡ[ΩΒ]
 ≡ ΜΑΙΝΟΥΤΕ ΝΨΗΡΕ ΙΕ≡
 ≡ ΝΨΗΡΕ ΤΑΜΟΙ ΕΤΒΕΟΥ≡
 ≡ ΕΠΣΜΟΥ ΠΨΗΡΕ ΜΠΜ≡
 ΜΟΥ ΕΤΜΜΑΥ ΔΙ†ΑΜΑ.
 [ΤΡ]ΙΜΗΣΙΟΝ ΝΙΩΘΑΝΝΙΣ Ψ
 [ΠΑ]ΨΤΡΜΗΣΙΟΝ ΕΣΑΒΟ ΝΕΠ
 ΕΒΟΛ ΧΕΝΤΑΙΣΩΨΤ ΠΤ≡
 [ΠΑ]ΨΤΡΜΗΣΕ ΕΤΜΜΑΥ ΕΙ≡
 ΕΣΑΜΟΥΗΛ ΜΝΑΛΦΑΙΟ[Ε]
 ΟΥΧΑΙ ΘΜΠΧΟΕΙΣ
 ΤΑΔΣ ΜΠΕΨΩΗΡΕ ΙΕ≡

Ad.53.

[†]ωορπ μεν †ωινε εροκ πχοεις
εγαςμου εροκ αρι ταγατη η
†ωομντ νωνε νχακ μ
πεισον ενταιχοουq νακ κα
τα θε εντατεκμντсон
χοоq ναι ουχαι ρμπχοεις
ταас μπασон ισακ пресвѣт,
ριτнанδρεас πειελαχ

Ad.55.

† εις νρωμε αυ
ει ερhc βι πευ
ροουq καλwc η
κ ελδ μнкаке η
τωβq ναυ нсе
οуwm μπωp ε.
neyπpocφopα
χесnαppαc

Ad.57.

† πιελαχc ρηλιαc
μπαμεριτ nei
ωταπαβελ ραθн
μεν μπωαχε †ωινε ε
ροκ επειδн αιcω[tm]
χεοунтак οуατρс
εκ† ммос ραουταλιc
εωωπε κτη† ε†та
λιc †наουохес νακ
εnαnоуc μπпκεce
πε ετεωακααq εωω
πε κοуωq нромт он
χοоуc ναι †наχοоуcоу
нак еуωδнcовте πληн
εωωπε κοуωq тталіc
†наουохес νακ κα
λwc нтеπεκρηт
мтон

† ουχαι≡

Ad.57b.

петpос μ
παbηne tie νλι
тре певω μπaεικ
тпоу нwн cоуλιоуm.
coυλι ωmoуn нwн
μπaηne≡
мп≡

Ad.54.

cπoутacε н† cуcнaу
оуc ммнp ннwρ мπειpωme
етннoу ннк мн†βλχα ψα
нταει εpоуn нтacенo π
логoc нммнк нтави пκοу
κpоg таac ннапa δaу
ειδ ρитнаβpαgам
πεqυнpe

Ad.56.

†ωινε ететн
мнтсон ειc †.ωте
мвнсе нелооле
αιχοоуcоу ннтн
≡внсе нтамаρ α
ακ χο[о]у камоуλ
ακ нсωтн мн
πωωп нсаркane нox
≡cнобек нχpиa нpп
≡ie нwαe пpocχε мп
[pκ]αταφpоne οуχαι
[†]αac нпмаi
αaуeиd ρитнπαpам
≡χpиa ннеg екχοоу εβολ
≡ατεκмаау екχiwα≡
≡χοоу πwαт
мпиw ναι

Ad.58.

† αnок. epia≡
πιελαχισтос εусpαi εу
ωινε ετεqмаау epiaн
αpβωк eppαi ρитоот aунптер
месион нαι αуχοоq χeαнтaаq м
ψикост[а]тнc epтimωciон αуχοоq
χeмауpωау εуxω ммос χeоутwβε н
вppeπε нтаутаβeу ρнpмант aуw он нтeх
xω≡εβολ epоq нqαλεze ммaу нтe
xитq нтeχοоq нαι aуw он етвeн
мπnaу нтepαχοоуcоу χοоу нαι ρм
пpооу нтepαχοоcоу [н]pнтq нтaлo.
мπατεκαмоуλ вwк нxу αnок
енωх пeλαχистос †ωινε epw емaтe
αpи ппa нтeχοоу мпкyрoc παтep
moυθиoс етвeпkaмoуλ нq
оуwρe етвeпkoуи нoειк≡
нтeптaкo χeα≡н≡
poc ωωπε οуx[ai]
ρм[п]xoe[ic]

Αλ.59.

†ωορπ[ΜΕΝ] †ωινε
 ΕΤΕΚΜΝΤΩΗΡΕ ΠΧΟ
 ΕΙΣ ΕΥΕΣΜΟΥ ΕΡΟΚ ΕΠΕΙΔ
 Η ΑΠΕΝΕΙΩΤ ΕΤΟΥΔΔΒ ΑΠΑ
 ΑΑΜΙΛΝΟΣ ΤΗΝΟΟΥ ΠΚΥΡ
 ΥΓΜΑ ΕΡΗΣ ΝΑΝ ΕΦΤΑΧΡΟΝ
 ΜΜΟΝ ΘΝΤΠΙΣΤΙΣ ΜΠΝΟΥ
 ΤΕ ΑΝΩΟΠΥ ΕΡΟΝ ΤΕΤΝΣΟ
 ΟΥΝ ΧΕΠΕΝΟΥΩΩ ΑΝΠΕ ΕΤ
 ΡΕΝΕΙ ΕΒΟΛ ΘΜΠΕΝΜΑ ΑΛΛΑ
 ΘΙΤΝΤΜΝΤΩΧΙΡΟΟΥΩ Μ
 ΠΕΝΕΙΩΤ ΕΤΟΥΔΔΒ Μ
 ΝΠΣΙΟΝΖΟΣ Ν
 ΤΑΥΩΟΠΥ

v. ΨΑΝΤΟΥΕΙ ΨΑΡΟΝ

Αλ.60.

† ΝΤΙΜΙΩ ΜΜΑΙΠΕΧΣ ΑΛΗ Μ≡
 ΝΛΑΩΝΙΥ ΒΙΚ†ΩΡ ΠΕΙΕΛΑΞ, †ΤΑΜΩ Δ≡
 ΜΑΙΠΕΧΣ ΧΕΝΤΕΡΕΙΕΙ ΕΡΟΥΝ ΘΙΤΩΤΤΕ ΠΝΑΘ
 ΧΑΙ≡ ≡ΙΡΟΥΝ
 [Ρ]ΜΟΥΔΕ ΕΙ ΕΡΟΥΝ ΨΑΡΟΙ ΕΡΕΠΕΥΘΗΤ ΘΟΣΕ
 ΕΜΑΤΕ ΕΤΒΕ

ΘΩΒ ΝΝΟΥΒ ΝΤΑΤΕΤΝΨΑΙΤΟΥ ΜΟΟΥ ΑΥΠΑΡΑΚΑΛΕΙ ΜΜΟΙ
 ΕΤΡΑΣΘΑΙ ΕΙΠΑΡΑΚΑΛΕΙ ΜΜΩΤΗ ΧΕΔΙΚΑΙΟΝ ΑΝΤΕ
 ΕΤΡΕΤΕΤΗΝΕΧ ΠΚΑΜΟΥΛ ΕΧΜΠΕΣΝΑΥ ΝΡΩΜΕ ΑΛΛΑ
 ΠΔΙΚΑΙΟΝ ΝΤΟΥ ΝΤΕΤΝΣΩΡ ΠΚΑΜΟΥΛ ΕΤΜΜΑΥΕΒΟΛ
 ΕΧΜΠΜΑ ΤΗΡΩ ΝΡΜΟΥΔΕ ΧΕΚΑΣ ΕΝΕΤΝΕΚΟ
 ΛΑΥΕ ΝΧΝΘΟΝΣ ΘΙΧΝΟΥΔ ΠΑΡΑΟΥΔ ΜΠΑΡΑΝΕΥ
 ΨΒΗΡ ΡΜΟΥΔΕ ΤΗΡΟΥ ΝΤΕΤΝΨΑΨΟΥ ΜΝΝΕΥ
 ΕΡΗΥ ΠΡΟΣ ΠΔΙΚΑΙΟΝ ΜΠΝΟΥΤΕ ΘΑΙΕΙΟ †ΠΑ
 ΡΑΚΑΛΕ ΝΤΕΤΝΤΙΜΙΩ ΜΜΑΙΠΕΧΣ Μ
 ΠΡΣΤΕΤΝΠΑΡΑΚΛΙΣΙΣ ΕΒΟΛ

v. † ΑΛΛΑ ΝΤΕΤΝΕΙΡΕ ΜΠΑΔΙΚΑΙΟΝ
 ΜΠΝΟΥΤΕ ΑΥΩ ΝΤΕΤΝΨΑΨΟΥ
 ΜΝΝΕΥΕΡΗΥ ΧΕΚΑΣ ΕΙΝΔΕΥ
 ΧΑΡΙΣΤΑ ΝΤΕΤΝΤΙΜΙΩ ΜΜΑΙΠΕ
 ΧΣ ΝΑΙ ΕΙΣΘΑΙ ΜΟΟΥ †ΑΣΠΑΖΕ
 ΝΤΕΤΝΤΙΜΙΩ ΜΜΑΙΠΕΧΣ ΟΥ
 ΧΗ ΘΜΠΧΟΕΙΣ ΘΘ

Αλ.61.

ΠΑ≡
 ΜΠΕΙ≡
 ΝΤΕΚΜΝΤΠΕΤΟΥ[ΑΔΒ]
 ΠΑΧΟΕΙΣ ΝΕΙΩ ΕΤΟΥΔΔΒ
 ΕΠΕΙΔΗ ΛΙΧΟΟΥ ΝΑΚ ΧΕΜΑΙ
 ΝΔΥ ΕΠΕΘΡΟ ΝΚΕΣΟΠ ΕΝΕΡ ΕΙΣ
 ΘΗΗΤΕ ΔΙΒΩΚ ΕΜΑ ΜΠΑΙΘΙΚΥ
 ΔΙΑΝΑΤΙΤΟΥ ΝΔΥ ΜΠΘΟΛΟΚΥ ΤΕΝΟΥ
 ΜΑΡΕΦΤΗΝΟΟΥΣΟΥ ΝΤΕΩ ΝΑΙ ΝΤΑ
 ΑΝΑΤΙΤΟΥ ΜΜΟΣ ΝΝΕΣΚΗΠ ΜΜΟΝ =

= ΨΑΙΒΙ ΝΕΨΩΗΡΕ ΝΤΑΑΝΑΤΙΤΟΥ ΜΜΟ
 ΟΥ ΝΔΥ ΤΑΔΣ ΜΠΑΧΟΕΙΣ ΝΕΙΩΤ ΕΤ
 ΟΥΔΔΒ ΑΠΑ ΚΥΡΙΚΟΣ ΘΙΤΝ
 ΚΑΛΑΓΗ
 ΣΙΟΣ

Ad. 62.

† ραθη μεν νρω[β]αι
 †ωινε επιροςβυτε
 ρος μνησκη τηρου
 ηπηδη αιτνοου νακ η
 τοτq ναζαριας χετνοου
 προλοq και μμον πνουτε
 σοοyn χεουαγειq εροι πε
 χεκ χεουαينتq αρης νακ
 μπεκηντq τενοy αρι τα
 γαπη νκαπολογιζε μ
 μοq ναq καν ρβοος καν
 νοyβ //

Ad. 64.

//πμν.//
 //μπρολοκ.//
 πλην πεκμερος νρη
 τq νθε ηνενταυμο
 οyε χεκαc ερεπη
 οyτε cμοy εροκ ?
 .ντειρηκε εy.χα
 ριστι νακ κσοοyn
 χεακcμν πy.οc
 ..εθ η μπθyιαc
 τηριον πκυρος ποyς
 ιακωβ πεκ //
 νελαx //

Ad. 66.

† ειc ουτριμ, νριθ
 μια αyει ετοοτ ριτοο
 τκ ντοκ πεcατε φιλοθ
 ραπεκμερος νξενιον
 μνηκ.....λμα
 ριτειρομπε πεμπτε
 [γ]η τριτον χοια, γ!α
 ε †
 αθαναcι παπ† ‡
 μηνα
 πααμ
 cτοιx, †

Ad. 63.

† ανοκ φρανγε
 εyαyαι εyωινε
 επεycon ιcαακ
 μνηεφρωμε
 τηρου αρι τα
 γατη νγcαι
 πεκοyχαι και
 ριτηπαντελεx
 τε πεxс

v. † ετβεπρωβ
 νταιχοοc νακ
 νγαρ νcоп χεραρερ
 εροκ χεπεκεροc
 ραce τωne

Ad. 65.

† κα καιν εβολ
 χεμπνδνηαρτης
 αρι τακαπη νγω
 τμ φωβ ννιγραμα
 τεφοροc επαικαιο[η μ]
 [η]νοyτε νρη //
 [νεy]ερηy π //

Ad. 67.

νωορη μεν †ωινε
 αyω †αcπαζε μπερλοc
 ντεκμντειω εματε μνηε
 cκηy ετημμακ αyω νecκηyωι
 νε εροκ απαρητ μτον εματεx
 αyωινε νcαπεκοyχαι αυταμοι
 χεαπνοyτε cοbτε ακτωc πλην
 πχοειc σοοyn χεν†λο ανειωινε
 νcαπεκοyχαι cоп yαyχοοc χεκρi
 πεειβτ cоп [ο]η χεκρaνρητ ταχα μ
 πεκωοyωp. .ντε μνηειβνηε μνη
 κοyρναοy πλην αρι πνα ηγει ερης
 [ντ]ηδντκ χεανxωτ μμοκ αρι
 πνα νγχοοy πxωμε μπ
 yα ντακ και ντανay εροq
 ντατηνοοyq νακ ρνοyδε
 πη οyχαι ταac μπaμε
 ριτ νεiω απα παγαμ
 ππp, ριτημωyсηc
 πιελαx,

INDICES.

* = a note on the word here.
 bp. = bishop.
 pr. = priest.
 de. = deacon.

re. = reader.
 N- = child of.
 ch. = church.
 mon. = monastery.

PERSONAL NAMES.

ΔΑΡΩΝ, ΔΑΡΩΝ de. 29. 81.
 — ΝΙΕΖΕΚΙΗΛ 166.
 — ΠΑΠΕ 417.
 ΔΒΕΙΑ, ΠΑΠΕ 414, 415.
 ΔΒΕΛ 352. Ad. 57.
 ΔΒΡΑΓΑΜ, bp. 29—34, 37.
 39—48. 49 vo. 50—58. 60.
 62. 63. 65. 66. 67. 68. 69.
 70. 92. 310. 485. Ad. 7.
 Ad 8. Ad 9. Ad 45.
 ? bp. 35. 59. 61. 64. 484.
 ΑΠΑ — 135. 396.
 — pr. 34. 81. 372.
 — de. 42.
 — re. 31.
 — ΝΒΙΚΤΩΡ 380.
 — ΝΔΑΥΕΙΑ 218.
 — ΝΘΕΟΔΩΡΟΣ 167.
 — ΝΚΟΣΜΑ 450.
 — ΝΠΑΠΡΥ 449.
 — 30. 66. 81. 116. 124.
 127. 132. 138. 140. 159. 166.
 218. 267. 293. 341. 410.
 440. 446. 456. 500. Ad. 3.
 Ad 21. Ad 54.
 ΔΖΑΡΙΔΑ 122. 199. 344. 443
 Ad 62.
 ΔΑΡΙΔΑ ΝΙΩΣΗΦ 445.
 ΔΘΑΝΑΣΙΟΣ, pr. 53.
 — re. 483.
 — ΝΑΠΑ ΠΑΥΛΕ 439.
 — ΝΠΑΠΝΟΥΘΙΟΣ
 414. 415. Ad 66.
 — ΝΠΧΕΡ 438.
 — Ν ? 45.
 — 119. 191. 210. 253. ib
 302. 308. 314. 406. 415.
 446.

? ΔΘΑΝΑΣΙΑ ΝΚΩΣΤΑΝ-
 — ΤΙΝΟΣ 428.
 ΘΑΝΑΣΙΑ 133.
 ΑΛΦΑΙΟΣ Ad 51.
 ? ΔΜΕΡ. p. 77.
 ΔΝΑΝΙΑΣ, pr. 62.
 ΑΠΑ —, pr. 133.
 — 118. 212. 215.
 — ΝΜΗΝΑ 427.
 — 39. 84. 97. 165. 190.
 340. 359. 427. 428. Ad 9.
 Ad 33.
 ΔΝΑΣΤΑΣΙΟΣ ΝΑΠΑ
 ΒΙΚΤΩΡ 450.
 — 315. 410.
 ΔΝΑΣ 446. 447?
 ΔΝΑΤΩΛΙΟΣ 138. 140.
 ΔΝΔΡΕΑΣ, bp. 288.
 — ΝΕΝΩΧ 315.
 — ΝΙΕCΙ 438.
 — 140. 179. 331. 423.
 432. 437. 444. Ad 17.
 Ad 18. Ad 37. Ad 53.
 ΔΝΝΑ 464.
 ΔΝΝΙΑ 443.
 ΔΝΤΩΝΙΟΣ bp. 344.
 ΑΠΑ — 274.
 — ΝΕΡΒΗΙΤ 438.
 — 186. 293? 403. 44
 ? ΔΠ. ΤΙΑ 229.
 ΔΡΑΕΙ, fem. ΝΙCΑΚ 207.
 ΔΡΙCΤΟΦΑΝΗΣ 169. 422.
 423.
 ΔΡΚΑΔΙΟΣ 471.
 ΔΡCΗΝΙΟΣ, saint 26.
 ΑΥΓΑΡΟΣ, Αύγατ 22.

Β, ΑΠΑ 296.
 ΒΑΡΘΟΛΟΜΑΙΟΣ 346.
 ΑΠΑ — 133, 382.
 ΒΑCΙΛΙΟΣ, de. 32.
 — 33. 229. 386.
 ΒΕΛΙCΑΡΑ Ad. 29.
 ΒΙΚΤΩΡ, saint 30. 470.
 —, pr. 49. 90. 140.
 199. 215. 231. 248. 302.
 303. 307. 325. 350. 486.
 Ad 10. Ad 12. Ad 14. Ad 47
 Ad 60.
 ΑΠΑ —, pr. 50. 52. 99.
 139. 203. 221. 297. 304.
 482. Ad 11. Ad 33.
 —, de. 104. 106. 390? 323.
 ΑΠΑ —, de. 404? 481.
 —, proestos 210.
 —, of S. Phoeb-
 -ammon 332, cf. 308.
 ΑΠΑ — [proest. or econom]
 of S. Phoebammon 223.
 —, hegumenus 351.
 369. 389.
 —, pr. & hegum. of
 S. Phoebammon 219.
 —, monk of S. Phoebam.
 232. [195.
 —, ΜΑΘΗΤΗΣ of ΠΑΡΟΜ
 —, of CΟΥΡΟΥC 361.
 — ΝΘΩΜΑΣ 427. 428.
 — ? ΝΙΩCΗΦ 172.
 — ΝCΑΜΟΥΗΛ 423.
 — 31. 63. 77. 83. 94. 97. 114
 132. 138. 180. 204. 217. 305. 311.
 317. 326. 354. 358. 362. 367.
 374. 380. 432. 440. 443. 444.
 456. 507.

ΑΠΑ — 58. 75. 124. 136.
196. 206. 226. 294. 300.
379. 450.

ΓΑΒ Gabriel 446.
ΓΕΝΝΑΔΙΟΣ 160. 441?
ΓΕΩΡΓΙΟΣ, saint 32.
——, pr. 318.
——, de. 306.
——, ρμνρογ(ν) 255.
—— ΝΑΝΤΩΝΙΟΣ 414.
—— ΝΕΠΟΝΥΧΟΣ 149.
—— ΝΙΩΣΗΦΙΟΣ 32.
—— ΝΜΑ 82.
—— ΝΠΑΡΑ 173. [215
—— ΝΠΑΧΛΟΣ ΜΠΟΥΡΟΥ
—— ΝΣΑΝΑΓΑΠΗ Ad 31.
—— ΝΤΣΑΛΑΜΑΝΝΑ 450
—— 136. 184. 221. 443. 446
453. Ad 18.

ΓΕΡΑ 446.
ΓΕΡΜΑΝΟΣ ΝΚ 117.
—— 147. 307.
ΓΕΡΟΝΤΟΣ? ΝΠΕΣΥΝΘ 446.
ΒΕΕΙΣΕΙ, Γίσι 71.

Δ 125.
ΔΑ 166.
ΔΑΜΙΑΝΟΣ, archbp. 18. 249.
Ad 59.
—— 404. 446.
ΔΑΝΙΗΛ, saint 26.
——, pr. ΝΧΑΚΟΥΛ 481.
—— ΝΙΩΑ Ad 37.
—— ΝΤ 5.
—— 43. 177. 195. 197. 301.
327. 365. 397. 471. Ad 14.
Ad 16. Ad 42.

ΔΑΥΕΙΑ, ? pr. 47.
——, de. 249. 291.
——, monk Ad 44.
——, λαωανε 382.
——, παπε 419.
——, σαχω 36
—— ΝΠΑΤΕΡΜ, 419.
—— ΝΠΑΥΛΟΣ 316.
—— ΝΨΑ 430.
——, βο. of Κυρίκος 207.
—— 51. 66. 154. 157. 158. 180.
204. 218. 222. 246. 256. 278

294. 296. 297. 304. 308.
311. 337. 377. 390. 440.
Ad 2. Ad 18. Ad 45.
ΑΠΑ — 376. Ad 54. Ad 56
ΔΙΜΗΤΡΙΟΣ, παπε 429.
—— 446.
ΔΙ, saint 46.
ΔΙΑ[ΥΜΟΣ] 405.
ΔΙΟΝΗΣΙΟΣ, ΑΠΑ, monk 355.
ΔΙΟΣ, pr. 38. 97. 313.
—— ΝΠΛΕΙΝΕ 392.
—— ΝΣΟΛΟΜΩΝ 426.
—— 93. 158. 431. [370.
ΑΠΑ — 224. 302. 319. 324
? ΔΕΟΣ 421.
ΔΙΟΣΚΟΡΟΣ, archpr. 69.
—— 422.
ΔΟΞΙΑ 443.
ΔΟΡΟΘΕΟΣ 407. 441.

ΕΒΩΝΧ, v. ΕΠΟΝΥΧΟΣ.
ΕΖΕΚΙΑΣ ΝΙΩΡΑΝ. 44. cf. 167
ΖΗΛΗΝΗ 443.
ΕΛΕΣΑΙΟΣ & vars. 108. 181.
316. 440.
——, βο. of Κυρίκος &
ΔΑΥΕΙΑ 207.
ΕΛΛΩ, v. ρλλο.
ΕΜΧΙΡ, month Ad 15.
ΕΝΩΧ, pr. 269.
—— 145. 190. 227. 310. 315.
379. 431. 444. 446. Ad 58.
ΕΠΙΦΑΝΙΟΣ, saint 367.
—— 252. 379. 417. Ad 18.
ΕΠΟΝΥΧΟΣ 149. 206.
ΕΒΩΝΧ 44.
ΕΣΔΡΑ 181. 304.
ΕΥ. . c, pr. 208.
ΕΥΑΓΓΙΟΣ, writer 252.
ΕΥΠΡΑΞΙΟΣ 387.
ΕΥΣΤΑΘΙΟΣ 209. 366.
ΕΥΦΡΑΝΤΙΟΣ 448.
? ΕΞΕΛΗΘΗ. c ΝΦΙΛΟΘΕΟΣ 167

ΖΑΒΕΑ 135.
ΖΑΗΛ, ΑΠΑ 92.
—— ΝΕΙΣΑΚ 451.
—— * 129. Ad 40.
ΖΑΜΒΡΕ 71.
[Ζ]ΑΝΣΟΥΧΟΣ 435.

ΖΑΧΑΡΙΑ & vars.
ΛΑΩΑΝΕ * 118. 139. 309.
—— ΝΚΙ. . c 45.
—— ΝΣΑΜΟΥΗΛΙΟΣ 131.
—— 78. 295. 308. 409. 438.
Ad 47.
ΖΥΚΗ 104.
ΖΩΙΛΟΣ, saint 26.
—— 435.

ΗΛΙΑΣ, ρΗΛΙΑΣ &c.
ΑΠΑ —, ? 6p. 343.
——, pr. 67. 260.
ΑΠΑ —, pr. 330.
——, de. 175. [274.
ΑΠΑ —, προσετως
—— ΝΚΑΛΑΓΗΣΕ 116.
—— ΝΠΣΗΣ 445.
—— ΝΣΟΛΟΜΩΝ 220.
—— ΝΧΑΛ 449.
—— 43. 100. 101. 102. 121. 165.
174. 177. 186. * 227. 258. 260.
268. 343. 344. 350. 383. 386.
404. 444. 445. Ad 7. Ad 12. Ad
21. Ad 28. Ad 52. Ad 57.
ΗΣΑΙΑΣ, proph. 249.
——, ΠΕΖΗΓΗΤΗΣ 402.
——, writer Ad 23.
ΗΤΕΡΩ 163.

ΘΑΥΤ, month 39. Ad 44.
ΘΗΚΛΑ 447.
ΘΕΟΓΗΩΣΤΑ, saint 26.
ΘΕΟΔΩΡΟΣ, saint 105.
——, pr. 301.
——, παπε 410.
ΠΚΥΡ[ΙC] — 370.
—— 143. 167. 205. 328. 472.
Ad 17.
ΘΕΟΔΩΣΙΑ 450.
ΘΕΥΔΟΣΙΟΣ 444. Ad 43.
ΘΕΟΦΙΛΟΣ 437. Ad 43.
ΘΕΩΝ 305.
ΑΠΑ — 285. 305.
ΘΩΜΑΣ, de. 500. 501. 502. 505.
—— 427. 428.

ΙΑΚΩΒ, saint 26.
——, pr. 57. 160. 367.

—, τε. 46.
 —, ΔΗΚΗΤΗΣ 378.
 —, ΝΚΑΛΛΙΝΙΚΟΣ 34.
 —, ΝΚΟ. Λ. . . ς 206.
 —, ΝΠΕΣΝΤΕ 481.
 —, ΝΦΟΙΒΑΜΩΝ 156.
 —, ΝΘΑΣΙΟΣ 404.
 —, ΡΜΧΕΜΑ 312.
 —, 29. 48. 59. 77. 86. 123.
 137. 145. 165. 196. 201. 336.
 343. 355. 360. 378. 391. Ad 64
 ΑΠΑ — 52. 86. 214. 218.
 340. 402.
 — ΝΙΩΒ 29.
 — ΨΗΜ 249.
 ? ΙΑΒ 294.
 ΙΒΕΡΟΣ, ΠΕΤΡΟΣ Π- 459.
 ΙΕΖΕΚΙΗΛ, pr. 98. 396.
 —, de. 45. 294.
 — 166. 438. 444. 445.
 Ad 16. Ad 41. Ad 44?
 ΙΕΡΗΜΙΑΣ, proph. 251.
 —, pr. 83.
 —, ΛΑΨΑΝΕ 173.
 ΑΠΑ — Ad 27.
 — 81. 117. 143. 352. 440.
 Ad 14.
 ΙΕΡΟΒΟΑΜ 71.
 ΙΕΣΙ 438.
 ΕΙΣΕ ΝΜΑΘΘΙΑΣ 437.
 ΙΕΤΙΘ Ad 15.
 ΙΗΣΟΥΣ ΝΝΑΥΗ 459.
 ΙΟΡΔΑΝΗΣ, de. 481.
 —, monk *165.
 ΙΟΥΔΑΣ 71.
 ΙΟΥΣΤΙΝΟΣ 362.
 ΙΟΥΣΤΟΣ 386.
 ΙΣΑΑΚ, pr. 36. 349. Ad 53.
 ΑΠΑ —, monk 310.
 — ΝΑΒΡΑΔΑΜ 159. Ad 3
 — ΝΕΝΩΧ 145.
 —, monk 310.
 — ΝΚΑΡΑΚΟΣ 445.
 — ΝΤΣΟΥΡΙΑ 450.
 — ΝΧΕΛΩ 207.
 — ΝΩΡΣΥΤΕ 449.
 — ΠΕΤΟΥ 319.
 — 62. 110. 257. 301. 307.
 354. 451. 502. Ad 10. Ad 17.
 Ad 38. Ad 63.
 ΙΣΙΔΩΡΟΣ, de. 248.
 — 437.

ΙΣΜΑΗΛ 94.
 ΙΗΛ, Ισραήλ 71. 122.
 ΙΩΒ ΠΔΙΚΑΙΟΣ 459.
 — 29.
 ΙΩΝΑΣ 157.
 ΙΩΣΗΦ, monk 310. 349.
 —, ΛΑΨΑΝΕ 117.
 — ΝΑΝΔΡΕΑΣ 437.
 — ΝΙΑΚΩΒ 165.
 — ΝΙΩΘΑΝΝΗΣ 220.
 — ΝΠΑΥΛΟΣ 221.
 — ΝΣΟΛΟΜΩΝ 420.
 — ΝΤΗΑΝΑ 454.
 — 60. 119. 158. 172. 173. 238
 340. 360. 422. 445. Ad 42.
 ΙΩΣΗΦΙΟΣ 32.
 ΙΩΘΑΝΝΗΣ, apost. 73.
 —, saint 55.
 —, pr. 36. 40. 129. 188.
 255. 372.
 ΑΠΑ —, pr. 55. 105. 331.
 —, de. 32. 160.
 ΑΠΑ —, monk 296. 310. 341
 —, ΛΑΨΑΝΕ 116.
 — ΝΑΠ 290.
 — ΝΛΑΖΑΡΟΣ 421. *Ad 37.
 — ΝΜΗΝΑ 427.
 — ΝΠΑΡΑΜ 168. 418.
 — ΝΠΕΘΩ 173.
 — ΝΠΕΣΥΝΘΙΟΣ 416.
 — ΝΠΛΙΩ 365.
 — ΝΣΤΕΦΑΝΟΣ 446.
 — ΝΤΑΓΑΥ 449.
 — ΝΤΣΑΥΩ 54.
 — 44. 49 vo. 50. 68. 75. 86
 90. 99. 153. 155. 156. 166. 179.
 182. 220. 255. 259. 267. 295.
 299. 305. 320. 364. 376. 378.
 379. 437. 438. 440. 444. 446.
 469. 471. 508. Ad 3. Ad 14. Ad 51
 ΑΠΑ — 65. 91. 252. 485.

ΚΑΒΙΟΥ 166.
 ΚΑΕΙΝ 71.
 ΚΑΘΑΡΟΝ 447. 499.
 ΚΑΛΑΜΑΥΛΕ 345.
 ΚΑΛΑΠΗΣΙΟΣ 308. Ad 61.
 ΚΑΛΑΠΗΣΕ 116.
 ΚΑΛΛΑΠΕΙΣ 440.
 ΚΑΛΕ ΝΛΑССΑΡΟΣ 437.
 ΚΑΛΗ 230. Ad 42.

ΚΑΛΙΜΙΧ ΝΣΥΚΙΗΛ 445.
 ΚΑΛΛΙΝΙΚ 34.
 ΚΑΜΗ 246. 440. 452. Ad 2?
 ΚΑΜΕ Ad 40.
 ΚΑΜΟΥΛ 357. 393. 444.
 cf. ΠΚΑΜΟΥΛ.
 ΚΑΝΑΟ 313.
 ΚΑΡΑΚΟΣ *238. 380. 385.
 445. 571. Ad 3?
 — ΝΒΙΩΝ 445.
 ΚΑΡΟΥΡ v. 132.
 ΚΑΤΗΡ 168.
 ΚΑΤΟΤΕ 438.
 ΚΑΧΑΥ, ΚΑΧΑΥ 205, Ad 18.
 ΚΕΛ 222.
 ΚΙΛΕΣΤΙΝΕ ΝΚΟΣΜΑ 446
 ΚΕΡΘ ΝΕΙΣΑΚ 451.
 ? ΚΥΦΑΛΘ 308.
 ? ΚΕΨΕ 143.
 ΚΙ. . . ς 45. [446.
 ΚΛΑΥΔΙΟΣ ΝΣΤΕΦΑΝΟΣ
 ΚΛΟΥΣΤΕ 449. cf. 229.
 ? ΚΝΙΤΣΕ ΨΗΜ 375.
 ΚΟ. Λ. . . ς 206.
 ΚΙΟΖΚ, monk 478.
 ΚΟΛΛΟΥΘΟΣ, oeconom. 405.
 —, ΛΑΨΑΝΕ Ad 42.
 — ΠΜΑΤΟΙ 113.
 ΚΟΛΘΗ 497.
 ΚΟΛΘ 447. Ad 31.
 ΑΠΑ ΚΩΛΘΕ 186.
 ΚΟΛΟΣΜΕ 368.
 ΚΟΜΕΣ, ΛΑΨΑΝΕ 121.
 — ΝΔΑΜΙΑΝΟΣ 446.
 — 48. 50. 363. 406. Ad 18
 450. Ad 27.
 ΚΟΜΗΤΟΣ *161. Ad 15.
 ΚΟΝΑΡΙΟΣ 105.
 ΚΟΠΛΕ 438.
 ΚΟΣΜΑ 446. 450.
 — ΝΚΟΛΘ Ad 31.
 ΚΟΥ 91.
 ΚΟΥΛΟΥΛ 65.
 ΚΟΥΛΟΥΤΕ 229. cf. 449.
 ΚΟΥΝΤΕ 449.
 ΚΡΙΝΟΥΠΕΛΙΚΕ 522.
 ΚΥΠΡΙΟΣ = Ερίφανιους, 367.
 ΑΠΑ ΚΥΡΙ ΝΕΠΙΦΑΝΙΟΣ 417
 ΚΥΡΙΑΚΟΣ 115. 169. 416.
 ΚΥΡΙΚΟΣ 207. 215. 230.
 305. 386. 462. Ad 38.
 Ad 17. Ad 42. Ad 61. cf. 238.

ΚΥΡΙΛΛΟΣ 24.
 — ΝΟΟΛΟΜΩΝ 425.
 ΚΩΣΤΑΝΤΙΝΟΣ 68. 77. 406.
 428.
 ΚΩΣΤΟΥ 448.

ΛΑΖΑΡΟΣ 421.
 ΛΑССΑΡΟΣ 437.
 ΛΑССА 29.
 ΛΑΧΕΡΕ, pr. 313.
 ΛΕΛΟΥ 440.
 ΛΕΟΝΤΙΟΣ, ? saint Ad 9. Ad 18
 — ΝΕΥΠΡΑΞΙΟΣ 387.
 — ΝΦΟΡΟΣ 218.
 — 347. 456.

ΛΙΑ 443.
 ΛΩΝΔΙΝΕ 394.
 ΛΟΥΚΑΣ 395.
 ΛΟΥΚΙΟΣ, saint 26.
 ΛΟΥΛΕ 246.
 ΛΩΔΥ Ad 20.

ΜΑ 82.
 ΜΑΘΘΑΙΟΣ Ad 40.
 ΜΑΚΑΡΙΟΣ ΝΚΟΣΜΑ 446.
 — ΝΠΕΝΟΥΥ 449.
 ΑΠΑ —, ? de. 102.
 — 130. 446. Ad 21.

ΜΑΜΟΥ 203.
 ΜΑΝΑΣΗ 440.
 ΜΑΝΝΕ 315.
 ΜΑΝΝΟΥΗΛ 320.
 ΜΑΞΕΜΙΝΕ 354.
 ΜΑΡΘΑ 447.
 ΜΑΡΙΑ, saint 26.
 — ΝΣΑΝΕΘ Ad 5.
 — ΝΣΑΤΑΠΕ Ad 5.
 — 201. 267. 392.
 ΜΑΡΙΝΟΣ 116.
 ΜΑΡΚΟΣ ΠΑΝΑΣ 446.
 — ΝΜΑΚΑΡΕ 446.
 — ΝΠΙΗΛ 122.
 — 106. 108. 161. 240. 447.
 Ad 13. Ad 22. Ad 35. Ad 37.
 ΜΑΡΤΕΡΙΑ 167.
 ΜΑΣΕ 305.
 ΜΑΤΘΑΙΟΣ & vars. 113. 117.
 173. 240. 246. 305. 307. 440.
 489.
 ΜΑΘΘΙΑΣ 437.

ΜΑΘΑΣ 447.
 ΜΑΤΑΥ 449.
 ΜΑΤΟΙ 79. 447.
 ΜΕΓΑΣ 441.
 ΜΕΜΝΩΝ 454.
 ΜΕΡΓΟΥΡΙΟΣ 140.
 ΜΕCΟΡΕ & vars., month
 478. Ad 16. Ad 44.
 ΜΙΣΑΗΛ, pr. 70.
 — 443. [470.
 ΜΙΧΑΗΛ, angel 218. 304. 313.
 ΜΕΧΛΙΑΣ 180. 377.
 ΜΗΝΑ, ΜΗΝΑΣ, saint 45.
 — ΝΑΝΑΝΙΑΣ pr. 39.
 — ΝΔΟΡΟΘΕΟΣ 407. 408
 — ? ΝΗΛΙΑΣ 43
 — ΝΠΑΛΑΜ 414. 415. Ad 66
 — ΜΠΑΚΟΥ 120². 370.
 — ΝCΟΥΡΟΣ 446.
 ΠΚΥΡΟΣ — 268.
 — 65. 81. 82. 107. 427.
 451. Ad 15.
 — ? fem. Ad 5.
 ΜΗΡ... ΠΜ 257.
 ΜΩΥCΗC, lawgiver 280.
 —, pr. 372.
 — ΝΔΑΥΕΙΑ, pr. 311.
 — ΝΣΕΩΡΓΕ 446.
 — ? ΝΙΛΚΩΒ 340.
 — ΝΚΑΤΗΡ 168.
 — ΝΝΩΡΕ 451.
 — ΝΦ, 439.
 ΑΠΑ — 50. 252.
 — 29. 179. 224. 237. 245.
 274. 364. 394. 446. 497.
 Ad 8. Ad 20. Ad 67.
 ΜΟΥCΑΙΟΣ, pr. 163.

ΝΑΙΜΑΝ 71.
 ΝΑΣΕ ΝΦΙΛΟΘΕΟΣ 437.
 ΝΙΖΑΡΑΥ de. 107.
 — 491.
 ΝΟΥΚΙ 446.
 ΝΩΡΕ 355. 451.

ΞΙCΤΑ 64.

ΟΥΝΑΥΡΕ 446.
 ΟΥΑΝΑΥΡΕ, ΑΠΑ 368.

ΠΑΔΑΜ v. ΠΑΔΑΜ.
 ? ΠΑΘΙΚ Ad 58.
 ΠΑΚΟΥ 120. 370.
 ΠΑΛΗΥ Ad 31.
 ΠΑΛΚΕΥ 446.
 ΠΑΜΦ. / 446.
 ΠΑΝΑΥ 31. 481.
 ΠΑΝΑΧΩΡΕ *336. Ad 41.
 ΠΑΝΟΡΟΣ 446.
 ΠΑΝCΙΡ 191.
 ΠΑΝΤΩΝ (ορΑΝΤΩΝ) 293
 ? ΠΛΟΥΟΡΚΗΣ 246.
 ΠΑΠΑΣ, pr. 79. 300.
 — ΝΑΒΡΑΔΑΜ 30.
 — 126. 153. 203. 230. 240.
 295. 323. 368.
 ΠΑΠΝΟΥΤΕ & vars., saint
 *221. 290². (v. Addenda).
 —, pr. 54. 194. Ad 8. Ad 10
 — ? ΠΑΠΕ 430.
 — ΝΣΕΩΡΓΙΟΣ 215.
 — ΝΩΛΙ 215.
 — 83. 124. 365. 414. 415. 444
 448. Ad 13. Ad 40. Ad 41². Ad 49²
 Ad 66.
 ΠΑΠΠΑ Ad 9.
 ΠΑΠΡΥ 449.
 ΠΑΡΑ 173.
 ΠΑΣΕΠ 449.
 ΠΑΣΤΩΡ 446.
 ΠΑΤΑΠΗ ΝΙΩΡΑΝ. 290.
 — 202².
 ΑΠΑ ΠΑΤΑΠΗΤΟΣ *169.
 ? ΠΑΤΒΙΚΤΩΡ 145.
 ΠΑΤΕΡΜΟΥΤΕ & vars.
 —, archpr. 83. [Ad 40.
 —, pr. 29. 40. 46. 207.
 — ΝΣΕΩΡΓΙΟΣ 221.
 — ΝΠΒΛΛΕ 215.
 — 55. 67. 81. *88. 110. 227.
 301. 419. 443. Ad 34. Ad 41. Ad 58
 ΑΠΑ — 484.
 ΠΑΤΗΡΗΝΗ 145.
 ΠΑΤΛΩΛΙΟΣ *304. 450.
 ΠΑΤΟΥΡΕ 174. *368.
 ΠΑΤΡΙΚΕ ΝΠΑΝCΙΡ 191.
 ? ΠΑΤCΑΜΟΥΗΛ 463.
 ΠΑΥΛΟΣ, ΛΑΥΑΝΕ 120. Ad 26.
 —, ΒΙΚΑΡΙC 209.
 —, ΠΑΠΕ 409.
 — ΝΖΑΧΑΡΙΑC 409.
 — ΝΚΑΒΙΟΥ 166.

————— ΝΗΛΙΑΣ 165.
 ————— ΝΙΩΣΗΦ 119. 445.
 ————— ΝΠΑΥΛΟΣ 168.
 ————— 100. 168. 171. 185. 202.
 221. 224. 229. 316. 329. 359.
 372. Ad 2. Ad 5. Ad 8. Ad 20.
 Ad 26.
 ΑΠΑ ————— 439.
 ΠΛΥΧΕ (ΠΑΥΛΕ?) 452.
 ? ΠΑΧΗ 440.
 ΠΑΛΠΕ, month 27. 478.
 ΠΑΡΑΜ, ΠΑΔΑΜ, ΛΑΥΑΝΕ 112.
 ————— ΝΚΑΛΑΜΑΥΛΕ 345.
 ————— ΝΠΑΓΓΑΣ 230.
 ————— ΝΦΙΛΗΜΩΝ 450.
 ————— 137. 154. 162. 168. 217.
 233. 269. 288. 291. 297. 327.
 414. 415. 418. 446? 481. Ad 49.
 Ad 56. Ad 66.
 ΑΠΑ ————— 390. Ad 67.
 ΠΕΑΜ ΝΣΑΛΟΝ 451.
 ΠΑΡΩΜ 208. 313. 411. 412.
 ΑΠΑ ————— 195.
 ΠΑΡΟΝ, month 478.
 ? ΠΑΘΗΝΕ Ad 576.
 ΠΒΕΛΑ Ad 43.
 ΠΕΒΩ ΝΑΒΡΑΡΑΜ 166.
 ————— ? ΝΠΑΕΙΚ Ad 576.
 ————— 145. 173. 207. 449.
 ΠΕΛΟΥ, pr. 312.
 ΠΕΛΟ Ad 14.
 ΠΕΝΟΥÇ 449.
 ? ΠΕΟΝΤΕ 145.
 [ΠΕ]ΡΗΤ 101.
 [ΠΕ]ΡΗΣ, Persian 270.
 ΠΕΣ...ΙΟΣ 252.
 ΠΕΣΥΝΘΙΟΣ, ΠΕΣΝΤΕ &c.
 —————, pr. 69. 325.
 ΑΠΑ —————, pr. 372.
 —————, anchorite 345.
 ΑΠΑ ————— anchorite 378.
 —————, ΛΑΥΑΝΕ 61.
 ————— ΝΚΟΜΕC 48.
 ————— ΝΧΒΙΟΥ 385.
 ————— 65. 77. 82. 171. 174.
 186. 203. 218. 228. 245. 314.
 331. 368. 371. 376. 379. 394.
 416. 424. 446. 447. 481.
 Ad 14. Ad 16.
 ΠΕΣΥΝΟΣ, ΑΒΒΑ, 6p. 286.
 ? ΠΕΤΙ 502.

ΠΕΤΡΟΣ, the Iberian 459.
 —————, pr. 168.
 ΑΠΑ —————, pr. 396.
 —————, de. 214.
 —————, ΠΑΓΓΕ 413. 418.
 ————— ΝΔΑΜΙΑΝΟΣ 446.
 ————— ΝΠΑΜΦ., 446.
 ————— ? ΝΠΑΘΗΝΕ Ad 576.
 ————— ΝΠΕΣΥΝΘΙΟΣ 424.
 ————— ΝΣΑΒΙΝΟΣ 51.
 ————— ΝΣΡΑΠΙΩΝ 438.
 ————— ΝΣΟΥCΑΝΝΑ 131.
 ————— ΨΗΜ 278. 436.
 ————— 79. 82. 92. 111. 137. 226.
 269. 293. 337. 344. 360. 369.
 423. 444. Ad 2. Ad 17.
 ΠΕΤΡΩΝΙΟΣ 196. 245. 248.
 ΠΕΩΩ, de. 347.
 —————, ΛΑΥΑΝΕ 111. 114.
 ————— 140. 281. 289. 444.
 ΠΙΑΚΟΥ 500.
 ΠΙCΑΤΕ v. ΨΑΤΕ.
 ΠΙCΡΑΗΛ, ΠΑΓΓΕ 425. 426.
 ————— ΝΨΑΤΕ 157.
 ————— *139. 308. 413. 420. 424.
 425. 429. 490. 439.
 ΠΙΨΑΤΕ ΝΣΤΕΦΑΝΟΣ 446.
 ΠΚΑΜΟΥΛ 227? Ad 49.
 ΠΛΑΛΕΙ Ad 4.
 ΠΛΑΥΛΑΥ 145.
 ΠΛΕΙΝ, ΠΛΑΕΙΝΕ &c.
 ————— ΝΔΙΟΣ, pr. *313.
 ————— 158.
 ————— 140. 291. 392.
 ΠΛΙΥ 444.
 ΠΛΙΩ 365.
 ΠΕΛΙΩ *202.
 ΠΛΟΥ Ad 17.
 ΠΜΑΙ Ad 38.
 ΠΟ...ΙΟΣ 308.
 ΠΟΛΥΚΑΡΠΟΣ, saint 23.
 ΠΟΥC *162. 227. Ad 64.
 ΠΟΥCΙ 499.
 ΠΡΕΙ Ad 208.
 ΠΡΕCΒΥΤΕΡΟΣ 214. 245.
 378. Ad 62.
 ? ΠCΑΝΑΚΑ[ΠΗ] 319.
 ΠCΕΚΕ, pr. 206.
 ΠCΗC ΝΠΑΠΜΟΥΤΕ 215.
 ————— ΝCΟΥCΑΝΝΑ 131.
 ————— 413. 445. 471.

ΠCΜΟΥ Ad 31. Ad 51.
 ΠCΜΑΥ 240.
 ΠCΜΗ Ad 294.
 ΠΧΕΡ ΝΑΘΑΝΑCΙΟC 406.
 ————— 438. 446.
 ΠΩΗΡΕ ΝΠΕCΥΝΤΕ 218.
 ————— 138. 188. 482.
 ΠΩΛΛΟ 393.
 ? ΠΩΡ 292.
 ΠΧΟΥΙ 48. 225. 291.
 ΠΧΙΟΙ ΝΕCΙΤΩΡΟC 437.
 ΠΩΛ, ΛΑΥΑΝΕ 120
 ————— 393.

ΡΑCΙΟC, ΑΠΑ 116.
 ΡΕΡΟΥΒΙΝ Ρουβην, de. *126.
 ΡΟΡΒΙΝ ΝΑ Ad 125.

CΑΒΙΝΟC 31. 51.
 CΑΚΑΥ, ΛΑΥΑΝΕ 268.
 ————— Ad 11.
 CΑΜΟΥΗΛ, ΛΑΥΑΝΕ 119.
 ————— ΝΙΩΡΑΜ. 179.
 ————— 29. 114. 179. 182. 322.
 423. 465. Ad 51.
 CΑΜΟΥΗΛΙΟC 131.
 CΑΝΑΓΡΑΠΗ Ad 31.
 CΑΝΕΘ *454. Ad 5.
 CΑΝΗΘ Ad 3.
 CΑΝCΗΩ, τε. 46. [Ad 17.
 CΑΡΑΠΙΩΝ 122. 438. 456.
 CΕΝΕΤΩΜ, v. ΨΕΝΕΤΩΜ
 CΕΝΟΥΘΙΟC, v. ΨΕΝΟΥΤΕ.
 CΕΥΗΡΟC, ΠΑΓΓΕ 421.
 ————— ΝΜΗΝΑ Ad 15.
 ————— ΝCΟΛΟΜΩΝ 160.

CΙΝΑ 377.
 ? CΕΝΑ 167.
 CΗΝΑ 447.
 CΙCΗΕ 451.
 CΟΛΟΜΩΝ, king 459.
 ————— ΝΙΩCΗΦ 446.
 ————— 160. 220. 238? 257.
 420. 425. 426. Ad 16.
 ? CΟΥΛΙΟΥΜ. Ad 576.
 CΑΛΩΜ, oeconom. 51.
 CΑΛΟΝ ΝΠΕΑΜ 451.
 ————— ΝCΕΝΟΥΘ 451.
 CΟΥΑ 49 v. 248. 391? 438.
 Ad 16. Ad 33.

COYAI, λαυανε *107.

——, παπε 411. 412.

—— 443. 444.

COYPOC, COYPOYC.

—— ΝΤΛΩΞΕ 437.

—— *116. 146. 200. 446.

ΑΠΑ — 361.

COYCANNA ΝΤΑΧΗΛ 230.

—— 71. 131.

COYCΘE 440.

COΦIA, saint 26.

—— 146.

COΦONIAC NMANNNE, de. 315

CTEΦANOC, παπε 424.

—— ΝΔΑΜΙΑΝOC 446.

—— ΝΙΩΡΑΝ. 166. 437.

—— 128. 443. 444. 446. 447.

ΑΠΑ —, pr. 383.

—— 491.

CTEΦANOY *137.

CTPAΤ 440.

CTPATICE, λαυανε 122.

CY 252. [303.]

CYMEWN & vtrs. 29. 36. 243.

T... Ad 6.

TAPAHI 450.

TAPAY 449.

TANAC NΠICHTH 446.

TANACTA 497.

TANACTE NΠAΛHY Ad 31

TANHΘ 224.

TANOC NΠANOPOC 446.

TANOYC 446.

TAPYE 167.

—— WHM 475.

? TACIA 450.

TACHH, ? wife of ICAK 145.

—— 230. *242.

TAY 450.

TAYLA 497.

TAYPINE 448.

THYC 160.

THNA 447.

ΔΙΜΟΘ[EOC] NCENOYΘ 446.

THCIDAPOC 447.

? TKOYKLI 440.

TLOYLOY Ad 17.

TLOWE 437.

? TOYAPIOC 404.

TPIBOYHOC 373.

TEPBOYHOC, de. *120.

TCALAMANNA 450.

? TCAMOYHΛ 463.

TCAYW 54.

TCMHPOC 447.

TCIA 472

TCOYPIA 450.

TWWBE, monk 175.

TZLLW Ad 38.

THLHNA 354.

Φ, 439.

ΦAY 224.

ΦAYCTOC 306.

ΦEY, de. 35.

—— 199. 261. 326. 387.

ΦILHMWN NIWCNΦ 422.

—— 450.

ΦILOΘEOC NZABEA 135.

—— NYENOYTE 445.

—— NYLLO 437.

—— 35. 136. 143. 167. 429.

437. 451. Ad 66.

ΦΛAYEIOC 444.

ΦOIBAMWN, saint 455.

—— NΠICHHC 413.

—— 98. 156. 168. 209. 223.

297. 310. 321. 344. 444. Ad 25.

ΦOPOC 218.

ΦPANGAC, v. CPANGE.

ΦWTHHOC, pr. 300.

ΧAHL 446.

—— NΠCMOY Ad 31.

ΧAIPHMWN, monk 492.

ΧAΛ 449.

ΧEΛW *207.

ΧOYΛW 186.

ΧΩΛO *274.

ΧPICETOΦOPOC 205.

ΧPHCWCTE 455.

ΧPΕCAΦIOC, APA 459.

ΧPICAΦ 317.

ΨAI, archpr. *54. [406.]

ΨAMWTOC NKWCTANTINOC

ΨMW NIWCNΦ 173.

—— 134.

ΨANH NBACILIOC 409.

—— *80. 301.

ΨATE NΠACHH 440.

—— NΠICPAHΛ 413. 420.

424. 425. 426. 429. 430.

—— 71. 157. 301. 341. 438.

Ad 9. Ad 17.

ΠECATE, ΠICATE N-

-ΦILOΘEOC 429. Ad 66.

ΨATHC, APA *252.

? ΠCΨW NΠICHHC 445.

ΩPCYTE 449.

ΩAI 60. 145. 215.

ΩENETWM NABPAZAM 414

—— NCTPAT 440.

—— NTHYC 160.

—— NTAΥΛA 497.

ΑΠΑ — *105.

CENETWM NΔEOC 421.

—— NC[OΛ]WMWN 238.

ΑΠΑ — 105.

ΩENOYTE, CENOYΘIOC &c.

——, saint 13. *249. 459.

——, pr. 429. 430.

——, παπε 420.

—— NEλλW 446. Ad 36.

—— 314. 327. 445. 446.

451. Ad 49.

ΑΠΑ — 357.

? WHPE 191.

TYHPE MP. ≡, book 458.

CPANGE Ad 63.

CPANIE *394.

CPANGAC 396.

ΓΘWP, month 478.

ΓAK Ad 5.

ΓAKEY 88. 314.

? ΓAΛIM 440.

? ΓAMHP 396.

ΓACIOC 404.

ΓATAΠE Ad 5.

ΓATPE 29. 86.

ΓHMAI 29. 37. 312.

ΓLLO, monk 165.

—— 41. 51. 172. 222. 303.

340. 371. 391. 437. 447. Ad 37.
 ΕΛΛΩ ΝΣΕΝΟΥΘ 446.
 446.

ορβηιτ 438.
 ? εωνε 438.

χακογλ 481.
 χβιογ 385.
 χφλογλλη 449.

διων 445.
 δρομπε 337.

Doubtful.

ΑΒΗ ΝΣΑ[Ν]ΗΘ Ad 3.
 ΕΙΑΣ 132.
 ΕΡΗΘ ΝΦΙΛΟΘ. 451.
 ΗΛ 242. 357.
 ΗΜ ΝΣΛΟC 153.
 ΘΑΛΙΔΩΥ 443.
 ΛΟC 153.
 ΜΙΤΡΗC 308.
 ΝΙΟC 328.
 ΟΥΤΕ, ΛΑΥΑΝΕ 108.
 ΠΩΝ ΝΕΛΙCΑΙΟC 108.
 ΡΧΟC 299.
 ΡΩCΤΕ 454.
 ΤΕΚΝΟC 248.
 ΤΣΗΙ 364.
 ΤΧΙΟΥ 364.
 ΥΙΑC 450.

PLACE NAMES.

ΑΝΣ, ΡΗ- 89
 ΑΠΕ, ΤΠΟΛΙC 305? *491
 ΑCΙΑ 23. [150.
 ΑΥΘΕΝΤΗC, ΡΟΝ-147. 149.

ΒΛΛΕ ΝΩΠ, Π- 215.

Churches & Monasteries.

ΑΝΑΝΙΑC, ΑΠΑ 212.
 ΒΙΚΤΩΡ, ΦΑΓΓΟC ΑΠΑ 30.
 ΓΕΩΡΓΙΟC, ΠΡΑΓΓΟC 32.
 ? ΔΑΥΕΙΔ, ΑΠΑ 376.
 ΘΕΟΔΩΡΟC, ΠΡΑΓΓ. ΑΠΑ 105
 ? ΚΑΘΟΛΙΚΗ 292.
 ? ΙΟΥCΤΟC 386.
 ΙΩΡΑΝΝΗC, ΑΠΑ 310. 482
 485? Ad 30.
 ΜΑΡΙΑ, ΘΑΓΙΑ *36. 175. 292
 470. 481. 511.
 ΜΗΝΑ, ΑΠΑ 45.
 ΜΩΥCΗC, ΑΠΑ 50. *191.
 ΠΑΠΝΟΥΤΕ, ΑΠΑ 290.
 ΠΕΤΡΟC, ΑΠΑ 301.
 ΦΑΥCΤΟC, ΑΠΑ 51.
 ΦΟΙΒΑΜΜΩΝ, ΑΠΑ 158.
 200. 220. 232. 308. 332.
 376? 482. Ad 3. Ad 44.
 ΑΠΑΣ 50.

ΔΙΑΙCΑ, ΗΔΙCΑ Εδε66α [22.
 ΕΙΩΘΕ, ΙΩΘΕ.
 — ΤΚΩΜΗ ΜΠ- 36.
 — ΠΤΟΟΥ ΜΠ- 184.
 — ΝΒΥΡΕ 227. 470?
 — ΜΠΑΧΜΗΤ 303.
 — ΡΟΥΜΑΥ 138.
 ΕΡΜΟΝΤ & νετc. 85. 160. 167
 Ad 17. Ad 58.
 ΠΤΟΟΥ Ν — 209.
 ΠΤΩΥ Ν — 40.

ΚΑΛΗ ΜΠΕΚΟ 462.
 ΚΑCΤΡΟΝ ΝΧΗΜΕ 172. Ad 3
 ΚΗΒΤ, ΠΤΩΥ Ν- 395. Ad 17.

ΚΗΜΕ 385.
 ? ΚΥΝΗ 476.
 ΚΩΜΗ, ΚΕΙΩΘΕ.
 ΚΩC *386. 476.
 ΚΩΘ. . ΝΟΥ, Π- 57.

ΜΑΜΗΣ, ΤΕ- 470.
 ΜΙΛΙC, Π- 385.
 ΜΟΟΥ, Ν. 219.
 ? ΜΟΥ, Τ- 227.
 ΜΟΥΕ, ΤΕ- *382.

? ΠΑΒΑCΙΚ 141.
 ΠΑΝΚΑΛΗΛΑ *127. 333. Ad 38.
 ΠΑΤΑΥΒΑC, *301.
 ΠΑΤΟΥΒΛΙΣ 439.
 ? [ΠΑΤ]ΟΥΡΟΟΡ 215.
 ΠΑΧΜΗΤ, ΚΕΙΩΘΕ.
 ? ΠΕΤΡΑ, Τ- 465.
 ΠΗΘΤΣ 167.
 ΠΟΥΔΕΙΔ 505.
 ? ΠΟΥΤ, Τ- 354.
 ΨΥΝΑΝΤΩΝΕ Ad 17.

ΡΑΚΟΤΕ 18. 191. 405.
 ΡΟΥΜΑΥ 138.

CΑΧΟ, ΤΜΟΥΙ ΕΝΝ- 227.
 CΜΥΡΝΑ 23.
 CΠΗ, ΡΗ- *126. 392.
 CΟΥΗΝ, ΡΗ- 452.

ΤΑΒΕΝΝΗCΕ *359.
 ΤΑΒΕΝΕ 449.
 ΤΑΜΟΥΡΙΤΕ 194.
 ΤΑΡΑΥ 160.
 ? ΤΑΥΤ 439.
 ? ΤΒΗΛΕ ΠΑΡΑ 179.
 ? ΤΜΟΥΝΑΓΗ 188.
 ? ΤΟΥΡΗC 160.
 ΤΣΕΝΤΕΙ, ΠΤΟΟΥ Ν- 248.
 ΤΣΗ 492.
 ? ΤΥΜΑ 483.

? ΤΥΧΩ \equiv Ad 3.
 ΘΕ *31.
 ΤΧΕ Ad 16. Ad 25.

ΩΕΝΡΩΜΕ 68.
 ΩΙ[ε]ΗΤ 250.
 ΩΝΕCΗΤ 476.

ΞΙΡ ΔΗΜΟCΙΟΝ 141.
 — ΕΠΜΟΟΥ 141.
 — ΝΤΠΑΙΛΑΚΙΝΕ 145.

ΞΙΡΞΙΡΕ 145. 147.
 ΞΙΡ \equiv Ad 3.
 ΞΟCΜ, Π- 250.
 ? ΞΥΠΑΡΙC \equiv , Π- 483.
 ΞΩΠ, v. Βλλε.
 ΞΩ...Ο 101.

ΞΗΜΕ & vats. 117. 119. 156.
 160. 168. 172. 202. 218. 238.
 *286. 310. 312. 315. 342. 404.
 Ad 3. Ad 9. Ad 16. Ad 17.
 ? ΤΩΗΜΕ 165.

Doubtful.

\equiv ΚΑΦΟΥΡ 132.
 \equiv ΛΕ 43.

GREEK

and other foreign

WORDS.

ΔΒΒΑ 286.
 ΑΓΑΠΗ, charity 61. 476.
 ΤΕΚ—— 37. 216. 268. 291.
 361. 384.
 ΤΕΤΗ—— 93. 128.
 ΑΓΓΕΝ & vars., ἄγγειον
 347. 464. 466. Ad 34. Ad 48?
 ——— ΝΗΡΗ 213. 284. 306.
 ——— ΝΝΕΖ 347.
 ΑΓΓΕΛΟΣ ΜΠΤΟΠΟΣ 15.
 ——— ΜΠΜΑ ΕΤΟΥΛΛΒ 383.
 ΠΕΚΑΓΓΕΛΟΥ 384.
 ΑΓΙΟΣ, saint 30. 32. 105. 482.
 ΑΓΙΑ 36. 175. 143. 292. 46.
 470. 481. 511.
 ΑΓΙΩΣΥΝΗ 90. 93. 127. 178
 229. 280.
 ΔΩΩΝ ἄωων 436.
 ΔΗΡ 149. 150.
 ΔΘΕΤΕΙ 14. 249.
 ΑΙΤΕΙ & vars. 29. 40. 65. 160
 166. 178. 189. 218. 296. 301. 304
 409. 413. 420. Ad 44. Ad 46.
 ΕΤΕΜΑ 271.
 ΑΙΤΗΣΙΣ 107. 116.
 ΑΚΤΟΑΡΕΙ ἄκτουάριος 79.
 ΕΧΜΑΛΟΤΟΣ Ad 27.
 ΑΛΕΚΤΩΡ, πωι ΜΠ- 174.
 ΑΛΗ 357.
 ΑΛΛΑΓ. 296.
 ΑΛΛΑΞΕ 171.
 ΑΛΕΖΕ Ad 58.
 ΑΜΕΛΕΙ 252. 375. Ad 22.
 ΑΜΕΛΗΑ 136.
 ΑΜΕΛΗΣ 355.
 ΑΜΦΙΒΑΛΕ & vars. 111. 116.
 171. 302. 313.
 ΑΜΦΙΒΟΛΕΙΑ 160. 202. 218.
 ΑΝΑΓΝΩΣΤΗΣ, ὀναγν. 31.
 36. 46. 84. 283. 313. 483.
 ΑΝΑΓΚΗ 16. 39. 79. 254. 377.
 Ad 29.
 ΑΝΑΓΚΑΖΕ 310. 319.

ΑΝΑΓΚΑΙΟΝ 178. 248.
 322. 329.
 ΑΝΑΔΙΔΟΥ 404. 472. Ad 61.
 ΑΝΑΘΗΜΑ 135.
 ΑΝΑΛΗΨΙΣ, προογ NT- 455.
 ΑΝΑΛΟΓΙΑ 306.
 ΑΝΘΡΩΠΩΝ 303. 361.
 ΑΝΑΧΩΡΙΤΗΣ 345. 378.
 ΑΝΩΝ Ad 4.
 ΑΝΕΧΕ 243. 315. Ad 13.
 ?[Α]ΝΕΧΕΘΑ! 171.
 ? ΑΝΤΑΚΟΣ 122.
 ΑΝΤΙΓΡΑΦΕ Ad 46.
 ΑΝΤΙΚΙΜΙΝΟΣ Ad 33.
 ΑΝΤΙΛΕΒΕ 171. 297.
 ΑΝΤΕΛΕΧ Ad 63.
 ΑΝΤΙΛΟΓΙΑ 158. 159. 161.
 173. 194. 206. 230. 303. Ad 9. Ad 16.
 ΑΣΙΩΜΑ 6.
 ΑΣΙΟΥ. 157 (v. ολογραφε)
 ΑΠΑΙΤ. 79.
 ΑΠΑΝΤΑ 50. 248. 252. 368.
 ΑΠΑΡΧΗ 464.
 ΑΠΕΤΕΥΤΟΣ 375.
 ΑΠ. ΛΙΞΙ. ,? ἄποδελξίς 169.
 ΑΠΟΔΗΜΙΑ 455.
 [ΑΠΟ]ΛΑΥΕ 197.
 ΑΠΟΥ ΗΜΕΡΑ x 157.
 ΑΠΟΚΛΗΡΟΣ, ο n- 39. 55. 56
 60. 65. 75. 76. 79. 81. 82. *300
 485. Ad 8. Ad 40. Ad 41.
 ΑΠΟΚΡΑΤΟΣ, ἀποκράτης Ad 16
 ΑΠΟΚΡΙΣΙΣ 49. 93. 128. 136. 225.
 326. *329. 363. 370. 384.
 ΑΠΟΛΟΓΙΑ 127.
 ΑΠΟΛΟΓΙΖΕ 160. 189. 203.
 296. 316. 407. 408. 456.
 Ad 38. Ad 62.
 ΑΠΟΣΕ, ἀποστέρειον 72.
 ΑΠΟΣΤΗΘΙΖΕ 29. 39.
 ΑΠΟΣΤΗΘΟΣ 30.
 ΑΠΟΣΤΟΛΟΣ 20 85. Ad 1.
 ΑΠΟΣΤΛΥ Ad 47.

ΑΠΟΤΑССЕ 38. 370.
 ? ΔΑΡΒΑΤΑ 370.
 ΔΡΕСКЕ 62. 107. 355.
 ΑΡΙΘΜΙΑ 410-415. 417. 418.
 419. Ad 21. Ad 66.
 ΑΡΙΘΜΙΟΝ *409.
 ΔΡ. 318.
 ΔΡ. 409. 425.
 Ρ 419. 420. 452.
 ? ΔΡΚΑΣΕ! (or ΔΡΚΑΣ) 364.
 ΔΡΧΗ 414. 415. Ad 17.
 ——— v. 124.
 ΔΡΧΗΓΟΣ 432.
 ΔΡΧΙΕΠΙΣΚΟΠΟΣ 18.
 ΔΡΧΗΔΙΑΚΥ Ad 48.
 ΔΡΧΗΠΡΕСВΥΤΕΡΟΣ 54. 69.
 83. 485?
 ΔΡΧΩΝ *43. 189. 282. 295.
 ΔСНМІОС 166.
 ΔСКНCIC II.
 ΔСКНТІКОН, book 250.
 ΔСПАСМОС 252. [Ad 16
 ΔСΦΑΛΕΙΑ 31. 191. 49 v. 158.
 ΔСФ, 116. 301.
 ΔСΦΑΛΗΣ Ad 18.
 ΔСΦΑΛΜΑ v. 8.
 ΔСХНМОНЕІ 189.
 ΔΥΓΟΥСТАΛΗ 320.
 ΔΥΘΕΝΤΙΑ 14.
 ΔΥΞΑΝΕ 84. 274. 278. 279. 293
 ΑΦΟΡΙСМОС *78.
 ΑΦΩΡΙC[E] 83.
 ΔΥХНCІМОС 434.
 ? ΒΑΘΩ, ποιη 465.
 ΒΑΡΕ βάρειν 370.
 ΒΑΣΑΝΟΣ 432.
 ΒΥΒІОН βέραιον Ad 18.
 ΒΗΜΑ 57. 58. 63.
 ΒΙΚΑΡΙC, vicarius 209.

ΓΕΝΕΤΟ, ΜΕ Μὴ γένοιτο 311.
ΓΕΝΗΜΑ 220? 312.
ΘΕΩΜΕΤΡΙΣ γεωμετρῆς 245.
? ΞΜΙΤΡΗΣ 308.
ΓΙ / γίνεταί 413. 415. 416-
-422. 424. 425. 473.
ΓΝΩΜΗ 45. 79. 81. Ad 41.
ΓΝΩΣΙΣ 453. 464. 472.
ΓΡΑΜΜΑΤΗΦΟΡΟΣ 195. 339
356. Ad 65.

? Δ / 448. 473.
Α / 441.
? ΔΕΜΩΝ δαίμων 241.
ΔΑΝΙΣΤΗΣ 189.
ΔΑΠΑΝΗ 414. 417.
ΔΙΠΝΟΝ 71.
ΔΕΡΓΑΜ Ad 15.
ΔΕΣΠΩΤΑ 124.
ΤΕΥΤΕΡΟΝΟ[ΜΙΟΝ] 78.
ΔΗΜΟΣΙΟΝ 138. 303. 370.
407. 408. Ad 20. Ad 26. Ad 58
ΔΗΜΟΥ *422. 423.
ΔΙΑΓΡΑΦΟΝ 410-413. 416-
-420. 422. Ad 21.
ΔΙΑΘΗΚΗ 132.
ΔΙΑΚΟΝΕΙ 15. *111.
ΔΙΑΚΩΝ, ΔΙΑΚΟΝΟΣ, ΔΙΑΚΥ
ΔΙΚΥ, ΔΙ, 10. 29-35. 42.
44. 45. 82. 84. 93. 102. 104. 106
107. 120. 126. 160. 175. 214. 248.
249. 288. 290. 291. 294. 306.
315. 317. 323. 347. 372. 481.
ΔΙΑΣΩΣΟΥ διασώζειν Ad 22.
ΔΙΑΦΟΡ[ΕΣΘΑΙ] 117.
ΔΙΤΑΣΚΑΛΙΑ 13.
ΔΙ ΕΜΟΥ 157. 404.
ΔΙΚΑΖΕ 86. 155.
ΔΙΚΑΙΟΝ 62. 116. 226. 370.
Ad 13. Ad 25. Ad 60. Ad 65.
ΔΙΟΙΚΕΙ 179. 340.
ΔΙΟΙΚΗΣΙΣ 76. 406. 415. Ad 37.
ΔΙΗΚΗΤΗΣ 378. Ad 17. Ad 61.
ΔΙΠΛΗ, ΔΙΠΛΗ. 464. 509. [30
— ΝΗΡΗ 234. 235. 236. Ad
ΔΙΑΔΙΠΛΑ Ad 17.
ΔΙΩΚΕ 115.
ΔΟΚΕΙ 297.
ΔΟΚΙΜΑΖΕ 23. 70. 371.
ΔΟΞΟΛΟΓΙΑ 19.
[ΔΟΥ]ΛΙΑ 434.

ΔΟΥΞ *356. 357.
ΔΩΡΙΑ 124.
ΔΩΡΙΖΕ 134. Ad 3.
ΕΓΓΚΛΥΜΑΣ 336.
ΕΓΓΡΑΦΟΝ 47. 149.
ΝΓΡΑΦΩΣ Ad 40.
ΕΓΓΥΑ ? ἐγγύη 297.
? ΑΓΓΙΑ 45.
ΕΝΔΩΜΙΟΝ ἐγκώμιον 249
ρεθνος 371.
ΕΘΟΣ 431.
ΕΙ 107.
ΕΙΡΗΝΗ 83. 494. 499. Ad 28
ρ — 96. 381.
† ΝΟΥ — 347.
? ΕΙΡΗΝΙΚΟΝ Ad 33.
ΕΚΚΛΗΣΙΑ 14. 31. 33. 34. 36.
41. 44. 45. 46. 57. 85. 94. 206.
483. 496.
ΕΚΚΛΗΣΙΑΣΤΗΣ 459.
ΕΛΑΧΙΣΤΟΣ
ὑπ. 59? 60. 61? [311.
pr. 34. 39. 40. 46. 160. 199.
de. 35. 44. 106. 372.
re. 31.
monk 165. 310. 349.
λαυανε 107.
ωαχε Ν — 195. 334.
ερα Ν — 329.
ΕΛΕΥΘΕΡΙΑ 434.
ΕΛΕΧΕ ἐλέγχειν 249.
ΜΠΟΔΙΖΕ Ad 47.
ΕΜΦΑΝΙΖΕ 88. 112. 160.
Ad 18. Ad 40.
ΕΜΦΑΝΙΣΘΑΙ 116.
ΗΝΕΚΗ ? ἐνάγειν 167.
ΗΝΙΓΕ Ad 20.
ΕΝΔΟΞΤ Ad 17.
ΕΝΤΑΓΙΟΝ 318. 409. 413.
420. 424. 426. 430.
ΕΝΤΟΛΗ 29. 30. 33. 34. 76.
106. Ad 40.
ΕΝΤΟΛΟΟΥΕ 32.
ΕΝΩΧΛΕΙ 176. 189.
ΕΞΕΔΡΑ 144. 147. 157.
ΕΞΕΣΤΙ, ΟΥΚ 40. 44.
ΕΞΗΓΗΤΗΣ 402.
ΕΞΟΥΣΙΑ 135. Ad 46.
ΕΠΙ, in presence of 131.
ΕΠΕΙ 115.

ΕΠΙΒΟΥΛΗ 273. Ad 33.
ΕΠΙΣΚΟΠΟΣ 23. 24. 25. 29-
-34. 36. 38-48. 50. 51. 53-56.
58. 60. 62. 63. 65. 66. 68. 69. 70. 76.
79. 81. 85. 86. 90. 94. 97. 126. 155.
188. 286. 288. 310-313. 343. 344.
371. 485. 486. Ad 7. Ad 2. Ad 40.
Ad 41. Ad 45.
ΕΠΙΣΚΟΠΗ 47.
ΕΠΙΣΤΗΜΗ 30. 33. 34.
ΕΠΙΣΤΟΛΗ 110. 126. 128. 404.
ΕΠΙΤΙΜΙΑ 294. 298. [Ad 26
ΕΠΙΤΡΕΠΕ 138. 139. 206. 207.
ΕΠΙΤΡΟΠΗ 307.
ΕΠΙΤΡΗΠΗ 308.
ΕΡΓΑΣΙΑ 106.
ΕΡΓΟΧΕΙ[ΡΟΝ] 318.
ΕΤΟΙΜΟΣ, ΡΕΤΟΙΜΟΣ, Ο Ν-
29. 30. 32. 42. 43. 44. 46. 48.
86. 106. 155. 157. 158. 163. 166.
173. 218. 220. 221. 222. 296.
297. 306. 311. 404. Ad 44. Ad 46
ΕΥΑΣΤΕΛΙΟΝ 29. 30. 34. 39. 457
ΕΥΚ[ΑΙ]ΡΙΑ Ad 2.
ΕΥΚΛΕΕΣΤΑΤΟΣ 356.
ΕΥΛΑΒ, ΝΕΙΩΤ 97.
— ΝΟΝ 243. 341.
— ? de. 404. [83.
ΕΥΛΑΒΕΣΤΑΤ[ΟC], archpr.
? ΕΥ[ΛΟΓΟΝ] 167.
[ΕΥ]ΠΡΕΠΕΙΑ 356.
ΕΥΧΑΡΙΣΤΕΙ *64. 100. 132.
152. 178. 228. 249. 332. 365.
Ad 22. Ad 60. Ad 64.

ΖΥ Ad 36. [Ad 58.
ΣΙΚΟΣΤΑΤΗΣ, ζυγοστάτης

ΗΓΟΥΜΕΝΟΣ & vars. 219. 320
357. 369. 389.
ΗΜΕΡΑ 157.
? ΖΕΜΗΡΑ 82.
ΕΟΝΙΟΧΟΣ ἡνίοχος 436.

ΘΑΛΙΣ *212. 357. cf. ΤΑΛΙΣ.
ΘΑΛΙΕ (? ΘΑΛΙΣ) 459.
ΘΑΡΕΙ 324? 356.
ΘΕΟΣΕΒΕΙΑ ΝΕΙΩΤ 339.
ΘΕΟΣΕΒΕΣΤΑΤΟΣ 178.

ΘΕΟΦΙΛΕΣΤΑΤΟΣ 89. Ad 47.
 ΘΕΟΦΙΛΙΑ ΝΧΘΕΙC 286.
 ΘΕΟΦΙΛΥ 140. 152.
 — ΝCΘΝ 270. 332.
 ΘΕΟΦΟΡΟΣ ΝΧΘΕΙC 389.
 ΘΕΡΜΟΠΟΛΑΓΕ 459.
 ΘΗΣΓΕ 217.
 ΘΛΙΒΕ 189. 339. 379.
 ΘΡΟΝΟΣ 24.
 ΘΥCΙΑ 45.
 ΘΥCΙΑCΤΗΡΙΟΝ 32. 36. 38.
 80. 233. 283. Ad 48. Ad 64.

ΙΑΤΡΟΣ 253. 296.
 ΙΔΙΟΣ 301.
 ΙΛΛΟΥCΤΡ, Π- Ad 17.
 ΘΙCΘΝ 106.
 ΕΙΧΝΟΣ ΐχνος 322.

ΚΑΒΙΤ[Α]ΡΕ 376.
 ΚΑΤΟΣ ΚΑΔΟΣ 504.
 ΚΑΘΑΙΡΕCΙC Ad 40.
 ΚΑΘΑΡΟΣ ΚΑΘΑΡΩC Ad 16.
 ΚΑΘΗΚΕCΙC 459.
 ΚΑΙΚΟΝ 487.
 ΚΑΙΡΟΣ 204. 220. Ad 27. Ad 63.
 ΚΑΛΟΥ, ΜΕΤΑ 107.
 ΚΑΜΙCΘΝ 241.
 ΓΑΜΙCΙΟΝ 459.
 ΚΑΜΟΥΛ 121. 172. 218—221.
 224. 225. 227—230. 282.
 324. 342. 346. 509. Ad 30.
 Ad 49. Ad 56. Ad 58. Ad 60.
 ΚΑΜΑΥΛΕ 95. 226.
 ΜΑΝ— 180. 236. 328.
 ΚΑΝ 14. 86. 127. 128. 224.
 ΚΑΝ—ΚΑΝ 214. 253. 340.
 Ad 1. Ad 47. Ad 62.
 ΚΑΝΩΝ 12. 29. 30. 31. 33. 34. 40.
 85. *105. 366. 485. 511.
 ΚΑCΟΥΛΙ 448.
 ΚΑCΤΩΡ 381. [Ad 46]
 ΚΑΤΑ 96. 128. 129. 284. Ad 45.
 ΚΑΤΑΡΟ- 86. Ad 12. Ad 46.
 ΚΑΤΑΒΟΛΗ *404. 409—413.
 415. 417. 418. 420. 424. 427.
 428. Ad 21.
 ΚΑΤΑΔΙΚΗ *94. 297. Ad 12.
 ΚΑΤΑCΤΑ, v6. 284.
 ΚΑΤΑCΤΑCΙC 369.

ΚΑΤΑΦΡΟΝΕΙ 36. 41. 87. 100.
 327. Ad 9. Ad 40. Ad 56.
 ΚΑΤΑΦΡΟΝΗCΙC 45. 57.
 58. 140. 218. 219. 221. 222.
 223. Ad 46.
 ΚΑΤΕΧΗ 327.
 ΚΑΤΗΓΟΡΙΑ Ad 40.
 ? ΚΑΤΙΤΩΝΕ 466.
 ΚΕΒΙΩΝ 506.
 ΚΕΛΕΥΕ 97. 172. 176. 188.
 195. 220. 268. 270. 298. 319.
 Ad 33.
 ΚΕΛΕΥCΙC 188.
 ? ΚΕΛΛΟΥΡΕ 466.
 ΚΕΡΑC 378.
 ΚΕΡΑΤΕ 454.
 ΚΕΡΑΤ, 405.
 ΚΑΙΡΑΤΙΑ 456.
 ΚΕΡΑΤCΕ 162. 477.
 ? ΓΕΡΑΤC *154.
 ΚΕΡΕΑ ΚΕΙΡΙΑ *68. 241. 459.
 ΚΕΡΩΝ ΚΗΡΟΣ 459.
 ΚΕΦΑΛΑΙΟΝ *104. 252. 270.
 345. 368. 396.
 ΚΕΡΕΒΜΑ ΚΗΡΟΥΜΑ 249.
 ΓΕΡΙCΜΑ 18.
 ΚΥΡΙCΜΑ Ad 59 [177].
 ΚΙΝΔΥΝΕΥΕ *92. 140. 175.
 ΚΛΑΔΟC 487. [485].
 ΚΛΗΡΙΚΟC 34. 46. 57. 72.
 ΚΛΗΡΟC 60. 74. 103. 189. 286.
 — (or ΚΛΗΡΟΝΟΜΟC?)
 195.
 v. ΑΠΟΚΛΗΡΟC.
 ΚΛΗΡΟΝΟΜΙΑ 450.
 ΚΛΗΡΟΝΟΜΟC 48.
 ΚΟΙΝΟΝ 149. 150. 151. Ad 4.
 ΚΕΝΩΝ 138.
 ΚΕΝΩΝΙ 482.
 ΚΕΝΩΝΙΑ 135.
 ΚΟΙΝΩΝΙΑ 284.
 ΚΗΝΩΤΗC 407.
 ΓΕΝΩΤΗC 408.
 ? ΚΑΤΙΛΑ ΚΟΤΥΛΗ 214.
 ΚΟΥΚΛΕ 466.
 ΚΟΥΚΛΙΝ *395.
 ΚΟΥΛΑ[ΘΕ] 498.
 ΚΟΥΜΑΡ, 179.
 ΚΟΥΡ *233.
 ΚΟΡΙ Ad 40.
 ΚΟΥΦΙΖΕ 203.
 ? ΚΡΑΤΗΡ 74.

ΚΡΙΜΑ 36. 38. 45. 57. 58. 63.
 84. 298.
 ΚΡ[ΙΝ]Ε 105.
 ΚΡΙΤΗC, ΝΕ-, book 459.
 ΚΥΠΕ 456.
 ΚΥΡΙΑΚΗ 46. 75. 324. 354.
 362. *455. Ad 38.
 ΚΥΡΟC 65. 268. 362. Ad 58.
 Ad 64.
 ΚΥΡΙ 169. 370. Ad 28.
 ΚΥΡ, 205. 320.
 ΚΥΡ, 289.
 ΚΡ, Ad 25.
 ΚΥΡΑ Ad 15.
 ΚΩΛΕΥΕ 289.
 ΩΛΥ 253.
 ΚΩΜΑΡΙ 449.
 ΚΩΠΙC 192.

ΛΑΙΚΟC 46. 57. 72.
 ΛΑΚΑ 214.
 ΛΑΚΑ 477.
 ΛΑΚΟΝ 455.
 ΛΑΚΩΝ 191.
 ΛΑΜΠΡΟΤ, *400. Ad 28.
 ? ΛΑΥΗΡΑ 97.
 ΛΑΨΑΝΕ 210.
 ΛΙΤΟΥΡΓΙΑ 38. 80. 83. 106.
 ΛΕΝΤΙΟΝ 174.
 ΛΕΧΙC *Ad 1.
 ? ΛΙ 192.
 ΛΙΚΝΑ *48. 174. 186.
 ΛΙΚΥ Ad 30.
 ΛΙΠΑ ? ΛΟΙΠΑ 509.
 ΛΙΤΡΑ, ΛΙΤΡΕ 186. 320. 465.
 509. Ad 19. Ad 38. Ad 576.
 ΛΙΨΕ 211. 361.
 ΛΟΓΟΓΡ 79.
 ΛΟΓΟC 107—113. 206. 314.
 438. 447. 452. 455. 456.
 460. 462. 463. 473. 474.
 497. 509. 510. Ad 30.
 Ad 43. Ad 54.
 ΛΟΓΙCΜΟC 14.
 ΛΟΓΙC 252.
 ΛΙΠΟΝ ΛΟΙΠΟΝ Ad 35.
 ΛΕΠΟΝ Ad 38.
 ΛΟΥΠΑC 459.
 ΛΕΠΙ ΛΥΤΤΕΙΝ 254.
 ΛΗΠΕΙ 251.
 ΛΩΤΙΞ 100. *242. 459. 465. 466.

ΜΑΘΗΤΗΣ 23. 26. *195. 361.
 ΜΑΚΑΡ ~~μακαρίω~~ 391.
 ΜΑΚΑΡΙΟΣ 132. 178. 448.
 ΜΑΚΑΡΙΣΜΟΣ, book Ad 33.
 ΜΑΚΙΣ 465. 472.
 ΜΑΛΙΣΤΑ 282.
 ΜΑΝΙΑ Ad 46.
 ΜΑΝΤΑΚΗ *218. 221. 299.
 ΜΑΡΤΥΡΙΖΕ 289. Ad 40.
 ΜΑΡΤΥΡΟΣ, Ο Μ- 40. 51. 88.
 163. 165. 168. 218. 223. 224.
 296. 301. 313. 315. 390. 391.
 482. Ad 3.

— (Ο ΜΗΤΡΕ) 46. 48. 158.
 ΜΑΡΤΥΡΩ 166. 168. 173.
 202². 207¹. 221.

ΜΑΣΤΙΚΟΥ 6.
 ΜΑΥΛΙΖΕ 71.
 ΜΕΛΑΝ 466.
 ΜΕΛΕΤΑ 29.
 ΜΕΝΤΟΙΓΕ 45. 219. 304.
 ΜΕΡ, 426.
 ΜΕΡΟΣ 113. 132. 134. 139. 145.
 307. 381. 406. 473. Ad 3.
 Ad 64. Ad 66.

ΜΕΤΕΧΕ 16.
 ΜΕΤΡΟ ? μέτρον 473.
 ΜΗΠΟΣ μή πως 335. Ad 46
 ΜΗΠΟΤΕ 115. 314. 360. Ad 49
 ΜΙΣΘ, 448.

ΜΙΣΘΩΤΗΣ 405.
 ΜΟΝΑΖΕΙ 121.
 ΜΟΝΑΣΤΗΡΙΟΝ 498.
 ? ΜΟΝΑΧΗΝ 473.
 ΜΟΝΑΧΟΣ, ΜΟΝΟΧΟΣ 10
 13. 158. 165. 200. 232. 296.
 310. 341. 349. 355. 459.
 492. Ad 44.

? ΜΟΥΝΑΓΗ, ? place 188.
 ΜΟΥΣΙΚΕ 472.
 ΜΩΡΟΣ 434.

ΝΕΨ 335.

ΝΗΣΤΙΑ 13. 31. 101. 128.

ΝΗΣΤΕΥΕ 11. 30. 31. 35

ΝΟΙ νοεῖν 79. 130. 160. Ad 50

? ΝΩ Ad 27.

ΝΟΜΙΣΜΑΤΑ 428.

Ν 139. 172. 318². 406. 413-418
 421. 422. 424. 427. 451. 452²
 453. Ad 31.

ΝΟΜΟΣ νομός 160. Ad 17.
 ? ΝΟΥΣ 294.

ΞΕΝΙΟΝ Ad 66.

? ο, abbreviation 448.

ΟΒΡΥΖΟΣ 127.

ΟΓΓΙΑ 44.

ΟΙΚΟΝΟΜΟΣ 44. 51. 76. 87.
 88. 89. 147. 158. 200. 212. 223
 *290. 351². 405.

? ΟΛΟΓΡΑΦΕ, v. 157.

ΟΜΟΙΟΣ ὁμοίως 145. 450. 457.

? ΟΜΩ 473.

ΟΜΟΛΟΓΕΙ, ὁμολογεῖ 19.
 31. 153. 215. 218. 305. 393. 481.

ΟΜΟΛΟΓΙΑ, ὁμολ. 79. 106.
 129. 164. 303. 304. 306. 310. Ad 4

ΟΡΑΧ 161. *220. 257. 456².

ΟΡΗΞ 205.

ΟΡΞ 497.

ΩΡΞ 170. 241.

ΟΡΘΩΝ 131.

ΟΡΙΖΕ 74.

ΟΟΣΟΝ, ΕΝ 116. 128.

ΟΥΣΙΑ 38.

ΠΑΚΤΟΝ 169.

ΠΑΛΙΣΤ, 473.

? ΠΑΝΑΡΕ 100.

[ΠΑΝΕΥ]ΦΗΜΟΣ 356.

ΠΑΝΟΣΙΟΣ 305.

ΠΑΡΑ 40. 320. 368. 370. 405. 462
 Ad 15. Ad 60.

ΠΑΡΑΒΑ 12. 106. 108. 306. Ad 14

ΠΑΡΑΓΕ 50. *61. 62. 87. 110. 112.
 113. 483. [Ad 23.

ΠΑΡΑΔΕΙΣΟΣ, book *250. 252.

ΠΑΡΑΔΙΔΟΥ 71.

ΠΑΡΑΚΑΛΕΙ 29-34. 36. 37.
 40. 47. 48. 67. 69. 81. 98.

103. 119. 121. 127. 132. 133. 140.

160. 173. 222. 228. 257. 260.

266. 267. 268. 285. 308. 311.

351. 353. 376. 382. 390. 393.

404. Ad 41. Ad 60.

ΠΑΡΑΚΛΗΣΙΣ 31. 189. *198.

210. 253. 332. Ad 60.

ΠΑΡΕΛΘΕ 111.

ΠΑΡΓΟΜΙΑ, παρμία, book 459.
 ΠΑΣΧΑ 100. 104.

ΠΑΤΡ[ΙΑΡΧΗΣ] 280.

ΠΕΙΡΑΣΜΟΣ *104. 115. 348. 360. 375.

ΠΕΝΤΗΚ, πεντηκοστή 455.

ΠΕΡΕΑΖΕ ? πειράζειν 189.

ΠΙΘΕ 124. 174. 290. 381. Ad 46.

ΠΙΣΤΕΥΕ 87. 116. 243. Ad 22.

ΠΙΣΤΙΣ 219. Ad 59.

ΠΙΣΤΟΣ 158. *248.

ΠΛ, 447.

ΠΛ° Ad 31.

ΠΛΑΝΕ *77. 281. 291.

ΠΛΑΞ 29. 31. 32. 41. 46. 51. 56. 67.

81. 106. 138. 159. 169¹. 218. 221.

222. 294. 295. 296. 299. 325. 326.

363. 368. 482. Ad 9. Ad 47.

? ΠΛΑΤΗΡΕ ΠΛΑΤΗΡΙΟΝ 145.

? ΠΛΕΥΕ, v. 93.

ΠΛΗΝ 58. 128. 177. 224. 288.

335. 381. 386. Ad 64. Ad 67.

ΠΛΗΡΟΦΟΡΕΙ 116. 355.

ΠΛΗΡΟΥ 140.

ΠΛΗΡΟΦΟΡΙΑ, book 459.

ΠΛΩΜΑΚ, πλουμάχιον Ad 36.

ΠΝΕΥΜΑΤΟΦΟΡΟΣ 85.

ΠΟΡΝΕΥΕ 73.

ΠΟΡΝΙΑ 72. Ad 1.

ΠΟΛΕΜΟΣ, ρ- 371.

ΠΟΛΙΣ, τ- 61. *134. 189. 214. 374.

491. 509. Ad 40.

ΠΡΑΓΜΑ 111. 157.

ΠΡΑΓ[ΜΑΤΕΥΤΗΣ] Ad 37.

ΠΡΑΞΙΣ 19. book Ad 23.

ΠΡΑΞΙΣ 125.

ΠΡΑΞΕ Ad 40.

ΠΡΕΣΒΥΤΕΡΟΣ, пресв/, пр/

29. 34. 36. 38. 39. 40. 46. 47. 49.

50. 52. 54. 55. 57. 62. 70. 79.

81. 83. 84. 90. 92. 97. 98. 99.

105. 129. 133. 139. 140. 158.

160. 163. 168. 188. 194. 199.

203. 206. 207. 208. 215. 219.

221. 231. 239. 240. 248. 255.

260. 269. 283. 296. 297. 300-

-304. 307. 311. 312. 313. 317.

325. 330. 331. 335. 349. 366.

367. 372. 383. 390². 396. 429.

430. 481. 482. 486. 511. Ad 33.

Ad 40. Ad 47. Ad 53. Ad 67.

ΠΡΟΘΕΤΩΣ 134. 210. 274. 332

ΠΡΟΘΕСМΙΑ 48. 159. 369.

<p> προσέσιν 296. προκ/ πρόκειται 112. 160. 218. ? προ[νοήτης] 318. πρόσδεκος 132. προσέχε 31. 32. 36. 38. 45. 88. 89. 218. 220. 221. 222. 228. 361. 381. Ad 56. προσθήκη 425. προσοπον Ad 20. προσοπος 301. προστατης 93. 106. 390. 447. προστιμων 292. προσφορα 15. *135. 352. Ad 55. προφήτης 249. 257. πρωτη 161. πρωτοκομητου 131. πυργος *310. π* ? πηχυς 473. ρ v. αριθμια. σαβακατε 472. σαβανε Ad 36. [Ad 49. σαββατον 76. 290. 455. Ad 10. σακια 214. *215. 473. σακι 473. σαργανη *218. 221. 299. Ad 56 ? σατης (ορεισατης) 316. σατωρ αρετω &c. 490. σεκμος 196. ? σικιταυ 301. σκευη 137. 140. 172. 179. 384. 465. 466. 472. Ad 38. σκνοуει нηρεп 500-503 σκοπος 356. 370. σκυλμος 61. 403. Ad 59. σκυλλει 239. 324. σκυν 92. снтωне 472. спουδαζε 95. 121. 178. 252. 403. Ad 54. спουδη 106. σταυρος 13. 42. 276. Ad 23. στηλη 492. στιχος 421. στρα[τηγος] 416. στρωμα 353. στοιχει & vars. 30. 31. 32. 34. 35. 36. 40-46. 48. 77. 79. 81. 86. 106. 107. 108. 110. 111. 113. 128. </p>	<p> 138. 139. 140. 153. 155. 157. 159- -162. 166. 169. 175. 201. 203. 205. 206. 207. 218. 220. 221. 222. 230. 294-297. 300. 301. 303. 304. 310. 311. 315. 318. 392. 404. 406-430. 482 Ad 37 συλα, υβ. Ad 46. συλλογριν 414. 415. семподιον 86. συμβουλεуе Ad 13. [46. συμφωνον 44. 179. 306. Ad συναγε, υβ. 73. *98. 376. ρооу н — 29-31. 33. 35. *73 συναγω[γη] 371. συνβοηθια, υβ. 360. суннθια 332. сѣ бѹн-теѡ 426-429. 498. 500-508. ? συνκιλε (ογκιλε) 212. συνταζε 356. Ad 49. συνχωρει 108. 111. ? схнл 218. схнна 209. сωма 146. 224. 352. — 193. сωма ψυχη π̄α Ad 33. сωματιζε 172. ταβειр 481. талеπωρος 397. талис Ad 57. cf. θαλιс. тарихе 197. 465. таха 290. Ad 67. тахн Ad 34. тетартон 452. τεχνη 16. τεχνητης 106. τιμη 362. τιμιωτατος 118. 131. Ad 60. τιμιωτης 308. ? тисма 317. толма 44. 74. 172. 292. 397. томаpион 249. тоπος 15. 76. 88. 89. 96. 97. 132. 135. 164. 219. 227. 268. 283. 301. 311. 361. 362. 467. 570. Ad 2. Ad 9. Ad 42. Ad 46. ? —, pl. 76. — ετοуαав 87. 116. 131. 134. 491. 383 vo. —, with saint's name 30. </p>	<p> 50. 158. 219. 220. 310. Ad 3. Ad 30. τριαс, η αγια 132. 152. 178. 268. 302. 305. 319. 346. 357. 362. 393. τριμηсion 83. 129. 164. 172. 176. 183. 193. 257. 296. 306. 307. 413. 418. 419-423. Ad 17. Ad 30. Ad 37. Ad 38. Ad 66. θερμηсion &c. 108. 120. 145. 157. 160. 165. 174. 234. 297. 304. 333. 450. Ad 51. Ad 58. τριπος 465. τροπος 116. τυλωτριπος 459. τυπος, бн- 93. 95. 102. 177. 185. 197. 324. 335. 356. 361. 363. *Ad 11 зγλн *218. 299. υπερ (=za) 427. х 428. зεποβολη 187. зупографе 110. 111. 218. зупорга 369. зупостасис 19. зупотакн 284. зупотассе 29. 31. φ = γ Ad 35. φακιαpион 472. φθονος πθονος 5. φιλεστατος 83. φι [οκαλει] 87. φιλοκαλια 87. φιλοσοφια 385. [286. φορει *50. 85. 209. 213. 279. 280. φρονιμος 434. φυλλα 487. φυλλακη 209. φηснс φύεις 469. φωνη ανηρ &c. 490. χαире 268. 330. 396. Ad 28. χαирете 349. ? χαλει, ο н- 381. χαριζε 252. 271. 401. χαριс 274. χαριτсων 459. харτης 49. *97. 129. 212. </p>
--	---	--

332. 374. 388. 457. 459. 472.
Ad 23. Ad 25. Ad 65.

ΧΕΙΡΟΤΟΝΕΙ 29-34. 36. Ad 7
ΧΗΡΑ 67v. 129. 266. 267.

ΧΗΡΕ 459.

? ΧΙΤΑ 327.

ΧΜΓ 164.

ΧΟΛΗ, ρ- 176[?]. 325.
ΜΑ — 381.

? ΧΟC (? Coptic) 307.

ΧΡΕΙΑ 36. 61. 97. 153. 160. 175.

177. 179. 182. 190. 214. 227.

228. 240. 245. 248. 257. 288.

296. 322. 322. 334. 340. 343.

346. 353. 360. 376. Ad 27. Ad

47. Ad 56.

ΧΡΕΩCΤΕ 31. 156. 161. 173.

194. 202. 315. 391. 455[?] Ad 16

Ad 17. Ad 18.

ΧΡΗΣΙΜΟC 434.

ΧΡΙCΤΟC, ΜΑ- Ad 45. Ad 60.

ΧΡΙCΤΙΑΝΟC 73. 135.

ΧΡΥCΟΥ 424. 425. 427. 428.

ΧΡΩ 165.

ΧΩΡΙC 218. 353. 360. 406. 450.

ΨΑΛΛΕΙ 371.

ΨΑΛΤΗΡΙΟΝ 248. 459.

COPTIC WORDS.

λ = ε.

αβολ 94. 99. 456.
 αλ, ἐλεχιστος 327.
 αματε 271.
 αρηс Ad 62.
 αροι 137.
 ατετην- 137.
 ατοτ- Ad 9. Ad 62.
 αρον, αρουν 94. 329.
 βλχα Ad 54.
 χεμα 312.

λ = ο.

αεικ, αικ 254. 261. 385.
 ανак 267.
 εραу 136.
 ертав 205. 207. 208.
 есау 136.
 ιατε 229.
 ммаεи 289.
 ммак 276.
 ммау Ad 58.
 мман 137. 185.
 नावे 254.
 नराट 224.
 पापण 138.
 पाल्द्य 152.
 राम्पे 352.
 राουу 133.
 रमान्त Ad 58.
 सन 186. Ad 49.
 सारु 138.
 सय 188.
 सатम 367.

тннау, тннау 136. 186.
 210. 229. 361.

ωαειу 93.
 γαλακοτсе 181. 190.
 εαε 276.
 εβас 239.
 εωαν 269.
 χαу хс. 181. 185. 191. 210.
 229. 241. 349.

αβακνηне 162 (v. 319).

λ = ε.

λιδисса 22.
 λαιτιμος 30. Ad 46.

λ = οι.

ομαιωс 457.

ωπε 467.

ωπιπi нсояд 499.
 — 504.

ακαλτε 138? 316.

αλκит 477.

αλκε v. pke.

αμαρτε 30. 35. 117. 180.

αμρη 195. 328.

αναу 116. *131. 285. Ad 42.

анг *145. 146.

аннр Ad 4.

ατε, тде 409-415. 417-
 -421. 424. 425. 426. 429. 430.

Ad 21.

ατηуе *308. Ad 25.

απιуе 342.

αποτ 459. 487.

αριке 188. 268. 381.

аруиN 200. 203. Ad 42.

αс, vб. 322.

? αс Ad 55.

αас 235.

αск, хаеи- 482.

αсх 472.

αт-, negative.

наттамок 367.

натхитч 83. [508.

ара 498. 499. 500. 502. 504.

? араууу 472.

аро, т- 375.

ароу (or пароу) 149.

βααμπε 172.

? βαεε 262.

βαιμοу 149. 150. 151.

βαλ 379.

βαλ, мнре n- 180.

βαλмоу 507.

βαлот 346.

βαρεз 340.

βαρωε 379.

βαρωт 459.

βαуар 469.

βαуоур 468.

βαγληλ (or βαγληλε) 179.

βαρε 121. 371. [Ad 41. ?

βεке π 82 171. 185. 313. 361.

βεсе 213. 287.

βнсе 374. Ad 56.

? βETH 472.

βнте 459.

βip 476.

— NOEIK *199. 352. 498.

— NCORT 465.

βipe MCEBBEC 335.

βλχε 40. 48. 68. 75. 120. 142.

160-163. 165. 168. 175. 176. 195.

203. 228. 236. 245. 315. 341.

355. 373. 377. 392. 467. Ad 16.

Ad 17. Ad 18. Ad 52.

βλχα Ad 54.

βηλхе 157. 181.

βλλхе 217.

βнне 213. 372. Ad 4. Ad 67.

— цнн 287.

βнне *495.

βот, vб. 78.

βωк, transitive 74. *127. 226.

229. 287. 293. 305. 340? 354.

461. 462. Ad 2.

βppe 145. 220. 235. 391. 402.

βωλ, vб. 285, transit. 319.

— εβολ, vб. *94. 133. 229.

Ad 10.

— —, noun 27. *99. 455.

βол, noun 40.

? βωне 368.

? βу, π- 212.

Γ = κ.

γε καί 385.

ΓAMICION 459.

Γατα 30.

ΓΕΝΩΤΗΣ, κοινότης 408.

? Γερατс 154.

ΓΕΡΙΓΜΑ 18.

ΜΕΡΓΟΥΡΙОC 140.

Παραγλει 119. 140. 266. 267.

Προсгннеи 94. 384.

Γ = χ.

ελαγнстос 165.

Γ = δ.

Γαλн 251.

ГНПН 327. Ad 52.

СИГН 434.
ГЕРГЕР 364.

Δ = Τ 257 *passim*.

Ε = λ.
ΕΡΗΥ 372. 385.
ΕΧΝ 10. 30. 72. 140. 194.
ΝΕΚ 241. 254.
ΠΕΧΕΥ 190.

Ε = λι.
ΓΕ, ΚΕ καί 315. 385.
ΕΤΕΜΑ 271.
ΕΤΙΑ 14.

Ε = ει.
ΕΜΗΤΙ 174.
ΕΠΕΔΗ 96.

Ε = ευ.
ΚΙΝΔΕΝΕΥΕ 92.

Ε = οι.
ΓΕΝΕΤΟ 311.
ΕΤΕΜΟΣ, ΖΕΤΕΜΟΣ 42. 86.
155. 157. 160. 163. 166. 311.
ΛΕΠΙΟΝ 142. 188.
ΣΤΕΧΕ, ΣΤΕΧΟΙ 81. 294. 422.
ΒΕΝΟΝΙΑ 135.

Ε = υ.
ΚΕΡΕΓΜΑ 249.
ΛΕΠΙ 254.
ΖΕΠΟΒΟΛΗ 187.
ΕΒΙΗΝ 71. 302.
ΕΒΙΩ 487.
ΕΒΟΛ Μ-, because of 275.
ΕΒΡΕ 207. 226?
ΕΒΡΙ *219. 303. 306. 370.
ΒΡΑ 230. 462.
ΒΡΙ 482. Ad 18.
ΒΡΗΥ 461.
ΒΡΗΥΕ 452.

Ει = λι.
ΕΙΤΙ 65. 160. 301.
ΚΕΦΑΛΕΙΟΝ 368.

Ει = οι.
ΖΕΤΕΙΜΟΣ 43.
ΕΙ ΕΒΟΛ 51. 163. 187. 221. 314.
ΕΙΑΤ, ΤСАВО- 386.
? ΕΙΑΖΟΥΕ 169.
ΕΙΕ (or ουεie) 348.
ΕΙΕ, Π- 148.
ΕΙΕΒΤ 144. 148. 355.

ΕΕΒΤ 141. Ad 67.
ΕΙΒΤ 439.
ΕΙΗΒ 477.
ΕΙΝΕ, Τ- 468.
? ΕΙΝΕ (or ΚΕΙΝΕ) 296.
ΕΙΝΕ ΕΒΟΛ 297.
— ΕΖΟΥΝ 40. 199.
? ΕΙΟ 241.
ΙΟΡ 308.
ΧΙ — 121.
ΕΙΡΕ ? intransit. 82. Ad 36.
ΜΑΝΤΑΚΗ Ν — 218. 221.
ΕΙC, since 133. 252.
ΕΙC ΠΛΟΥC &c. *107-113. 123.
206. Ad 43.
ΕΙΤΝ *191. Ad 4.
ΕΙΩ 228. 229. 231. Ad 56.
ΕΟΥ, pl. Ad 34.
? ΕΟΥΟΥΕ 454.
ΕΙΩΤ, spiritual father.
patriarch, ΠΕΝ — 280.
— ΕΤΟΥΛΑΒ Ad 59.
ΥΡ, ΜΝΤ — 29. 49. 79. 90.
98. 103. 300.
ΠΕΝ, ΠΑ — 36. 4041. 86.
188. 312. 313. Ad 41.
ΜΝΤ — ΕΤΟΥΛΑΒ 94.
104. 115.
ΠΕΝ, ΠΑ — ΕΤΟΥΛΑΒ
29. 30. 33. 35. 45. 47. 50. 51. 81.
85. 94. 104. 344. 486.
ΠΕΤΟΥΛΑΒ Ν — 34.
46. 48. 79. 311.
ΑΓΙΩCΥΝΗ Ν — 90.
ΧΟΕΙC Ν — or ΧC
Ν — ΕΤΟΥΛΑΒ 31.
44. 52. 93. 97. 288.
ΠΡΟC[ΤΑΤΗC] Ν — 93.
priest, 296. 396.
ΠΑ — ΕΤΟΥΛΑΒ 335.
ΜΝΤ — 99. 248. 260.
ΠΕΤΟΥΛΑΒ Ν — 383.
ΑΓΙΟC Ν — ΕΤΟΥΛΑΒ 396.
ΜΑΙΝΟΥΤΕ Ν — 49 vo.
219. 297. [Ad 67.
ΜΕΡΙΤ Ν — 349. 350.
ΧΟΕΙC Ν — 260. 389.
— ΕΤΟΥΛΑΒ
Ad 33.
deacon, ΠΡΟCΤΑΤ, Ν —
ΕΤΟΥΛΑΒ 106.
ΜΝΤ — 404.

hegoumenos, θεοφορος
ΝΧΟΕΙC Ν — 389.
monk, 165.
anchorite, ΜΝΤ —, ΧΟΕΙC
Ν — ΕΤΟΥΛΑΒ 378.
without title, 32. 92. 122. 126. 176.
178. 180. 217. 224. 233. 253. 267.
294. 323. 324. 347. 352. 357.
360. 361. 367. 376. 481.
ΜΝΤ — 128. 178. 183. 198.
204. 212. 213. 224. 241. 288. 289.
284. 286. 302. 334. 354. 373.
384. 397. Ad 27.
ΜΝΤ — ΕΤΟΥΛΑΒ 129.
152. 195. 342. 361. 371. 379.
— ΕΤΟΥΛΑΒ 129. 195. 226.
254. 339. 371. 374. 386. Ad 50.
ΧΟΕΙC Ν — ΕΤΟΥΛΑΒ
Ad 61. [280.
ΑΓΙΩCΥΝΗ Ν — ΕΤΟΥΛΑΒ
ΜΑΙΝΟΥΤΕ Ν — 197.
ΜΕΡΙΤ Ν — 252. Ad 57.
— ΕΤΟΥΛΑΒ 385.
ΘΕΟCΕΒΕΙΑ Ν — 339.
ΠΡΟCΤΑΤΗC Ν — 390.
ΕΙΤ = ΕΙΩΤ *323. 336. 481.
Ad 22.
ΙΤ = ΕΙΩΤ 126.
(v. 145. 463.) [274. 362.
ΕΙΟΤΕ, spiritual 74. 164. 273.
ΕΙΩΤ, barley 222. Ad 15. Ad 18.
ΕΙΩΖΕ 136. 289. 304. 309. 461. Ad 26.
ΕΙΩΖ ΟΥΒΑ 139.
CΤΙΩΖΕ & vars. 139. *206. Ad 20.
ΕΚΩΤ 450.
? ΕΛΑ Ad 55.
ΕΛΟΟΛΕ 237. Ad 56.
ΑΛΑΛΙ 502. 504. 506.
ΕΜΑΥ 484.
ΕΜΝΤ 141.
ΕΙΜΝΤ 144. Ad 3.
ΕΜΤΩΤΕ 466.
ΕΠΑΕΙΕ, ΕΠΑΕ Ad 38.
ΕΡΗΤ, noun 19.
—, vb. 13. 15.
? ΕΡΚΙC ΝΕΙΗΒ 477.
ΕΡΤΟΒ, ΔΡΤΟΒ, ΔΡ/, ΡΤΑΒ &c.
161. 170. 198. 200. 201. 202. 205.
207. 208. 257. 312. 361. 456. 460.
462.
— ΝΑΡΥΙΝ 203.
— ΝΕΒΡΙ 219.

— ΝΝΟΕΙΤ 463.
 — ΝΟΡΞ 497.
 — ΝCΙM CΙM 187.
 — ΝCΟΥΟ 129. 180. 206.
 307. Ad 16. Ad 18. Ad 30.
 ΕCΟΥ 184. 375. 453. 459. 465.
 ΕCΔΥ 136.
 ΕΤΟΟΤ-, with CΟΛΙ 43.
 ΕΥ = ΕΟ.
 ΘΕΥΔΟCΙΟC 444.
 ΕΥ = ΟΟΥ
 ΤΒΝΕΥΕ 259. 263.
 ΕΥΩ, pledge 270.
 ΕΥΩ 116. 405.
 ΕΥΩΤ, p- 29.
 ΕΥΔ- &c., future 125. 130. 204.
 255. 329. 482. 46. Ad 51.
 ΚΑ- 375. 42- 271.
 ? ΕΞΕ, ΕΙΞΗ Ad 47.
 ΕΞΗ 173.
 ΕΞΗΥ 453.
 ΕΞΟΥΝ, ΡΠΥΔ- 60.
 ? ΕΞΩ 116.
 ΕΞΝ- (sweat) about 116.
 ΕΩΩ 459.
 ΕΩΟΥΕ, pl. 371.

Z = C.

ΖΑΡΑΠΙΩΝ 456.
 ΤΗΡΜΗΖΕΟΝ 333.

H = Δ.

ΜΝΤΗΝ 198. 207.
 ΝΗΜΗΥ &c. 181. 269.
 ΝΗΥ &c. 181. 327. 335. Ad 18.
 Ad 54.

H = Λ.

ΚΗ καί 360.
 ΟΥΧΗ Ad 27.

H = Ε.

ΗΡΕΝΕ 381. 499.
 CΤΟΙΧΗ 107.

H = Ο.

ΔΙΗΚΗΤΗΣ 378.
 CΤΗΧΕΙ *passim*.
 ΚΗΝΩΤΗΣ 407.

H = Υ.

ΑΓΙΩCΗΝΗ 93.
 ΚΙΝΤΗ[ΝΕΥΕ] 175.
 ΛΗΠΕΙ 251.

ΜΑΡΤΗΡΟC 165.
 ΠΡΕCΒΗΤΕΡΟC 69. 269. 366.
 ΠΡΟCΓΗΝΕΙ 94. 384.
 CΗΝΑΓΕ 98.
 ΤΗΠΟC 177. 335. 363.
 ΗΡΠ 74. 104. 160. 167. 213. 232.
 234. 235. 236. 238. 257. 284.
 306. 452. 456. 501. 503. 505.
 Ad 17. Ad 30. Ad 40. Ad 49. Ad 56.

? ΘΑΛΜΕΡΕ 198.

ΘΒΒΙΟ 96.

ΘΒΒΟ 33.

ΘΝΟ 88. 89. 185. 200. 218. 220. 221.

I = OI.

ΖΑΥΤΙΜΟC 30.

ΟΜΙΟC 145.

ΦΙΒΑΜΜΩΝ 219.

I = Υ.

ΠΡΟCΚΙΝΕΙ 99. 195.

K = Γ.

ΑΚΑΠΗ *passim*.

ΖΥΚΗ 104.

? ΗΝΕΚΗ 167.

ΚΑΘΗΚΕCΙC 459.

ΚΙΩΡΚΙΟC 136.

ΚΝΩΜΗ 81.

ΚΡΑΜΑΤΟΥΦΟΡΟC 195.

ΛΟΚΟC 314.

ΠΡΑΚΜΑ 157.

CΑΡΚΑΝΗ 218.

ΘΟΜΟΛΟΚΕ 393.

ΕΥΠΟΤΑΚΗ 284.

K = Χ.

ΚΡΙΔ 245.

CΤΟΙΚΕΙ 318.

K = Δ.

ΑΒΑΚΗΝΕ 162.

ΚΑΛΑΓΤ 459.

? ΚΑΠ 133.

? ΚΙ[Χ] Ad 18.

ΚΝ, *v.t.* *passim*.

ΚΡΑΜΠΕ 202.

ΚΩ 83. 232. 360. 367?

? ΝΑΚ 196.

ΠΕΚΩΥ 111. 114. 281. 347.

ΠΟΛΚ 291.

ΤΩΚΕ 271.

ΚΑΕΙC 217.

? ΚΑΙΕ 229.

ΚΑΚΕ 314. *345. 361. 366. Ad 55.

ΚΑΛ, *v.t.* 463.

ΚΑΛΑΥΙΩΤΕ 149. 150.

ΚΑΛΕ 62.

ΚΑΛΚΙΛ 454.

ΚΑΜΗ 100.

? ΚΑΜCΙΜΕ 479.

ΚΑΜΤΕ 213.

ΚΑΝΑΛΑΛΙ 504.

ΚΑΠ 468.

ΚΑC 174.

ΚΑΤ 465.

? ΚΑΤΥ. Ν 151.

? ΚΑΥΕ 498.

ΚΑΡ 142. Ad 3. Ad 20.

ΚΒΑΒ 94.

ΚΕΕΙ = ΚΕ, *form* 72.

ΚΕΤ 13. 17.

? ΚΕΙΝΕ (or ΕΙΝΕ) 296.

ΚΕΙCΕ 352.

? ΚΕΛΗΛ 363.

ΚΕΛΚΙΛ 466 (*v.* ΚΑΛΚΙΛ)

ΚΛΑΛ, ΚΛΗΛ 218. 221.

ΚΛΟΜ ΝΒΑΡΩΤ 459.

ΚΛΨ 71.

? ΚΟ, Π- 355.

ΚΟΛΕ 358.

ΚΟΝΧΟΥ *v.* ΧΟΥ.

ΚΟΥ = ΚΕ 93. 177. *186. 221. 229.
254. 271. 358. 361. 373. Ad 54.
Ad 67.

ΚΟΥ Ν- *129. 353. *cf.* 465.

ΚΟΥΙ 115. 214. 254. 384. Ad 29.

ΚΟΥΧ (or ΕΑΚΟΥΧ) 476.

ΚΡΙ 362.

ΚΡΟΥ 192.

ΚΡΟΥ 164. 220. 375.

ΚΡΟΥ Ad 54.

ΚΡΡΜ 284.

ΚΩ, ΚΑΔ- &c. 62. 103. 115. 145.

177. 179. 186. 248. 254. 276. [51]

292. 327. 341. 380. Ad 48. Ad

— ΕΒΟΛ 49. 78. 94. 122. 128.

129. 212. 252. 275. 298. 332.

366. 374. 388. 390. Ad 25. Ad 65

— ΕΤΟΟΤ- 232.

— ΕΥΡΑΙ 12.

— ΝCΑ 40. 72. 73.

— ΝΤΟΟΤ- 29.

— ΠΡΗΤ 227.
— ριΒολ Ad 13.
— ρΤΗ- 327.

κωβ 42.

κΗΒ 105. 296. 404.

? κωλ 188.

κωλε 358.

κωλρ 57.

δωλχ 6.

δωρ 456.

? κωρε (or ωρε) 358.

κωτ 366.

—, ρ- 206.

κωτε 15. 113.

λ = ρ. παλακαλει 30.

καλακος 385. [391.]

λαδγ 125. 140. 167. *256. 337.

λαδγε 84. 230. Ad 46.

λαγε 108. 110. 111. 131. 157. 161.

162. 165. 208. 315. Ad 20. Ad 34.

Ad 43. Ad 60.

λακΗΝΤ 459. 472.

λαμχετ 510.

λαωANE, λαω, 49. 61. 107.

108. 111. 114. 116-119. 121. 122.

132. 139. 173. 268. 382. 452.

Ad 26. Ad 42.

λαωNHY 128.

λαωNIOY 120.

λαωNIY 80. Ad 60.

? λεμαρε 186.

λημΗΒ 509.

λο 97. 103. 306. 487. Ad 67.

λοιξε 477.

λοιρε 14.

λοκ *217.

λοб 352.

лаб 192.

? λολε 170.

? λογт 292.

λωκε 459.

λωχκ 41.

μα, church or monastery 32.

67. 106. 119. 253. 290.

— ετογaaB 227. 355. 383 vo.

doubtful 36. 57. 52. 63. 91. *105.

122. 225. 344. 361. 384. 385.

—, dwelling 68. 115. 311. 313.

354. 368. 376. 379. 386. *462.

485. Ad 38. Ad 49. Ad 59.

Ad 60. Ad 61.

— ΝΗΚΟΤΚ 29. 30. 31. 33.

34. 35.

— ΕϞΟΥΗΥ 34 (cf. 30. 32.)

— ΝΡΧΩΧΕ 472.

μα as conjunction *48. 196. 295. 300.

αμα 173.

γμα 117. 119. 296. 359. 452. 456.

γαπμα Ad 38.

? ετβεμα 174.

—, υβ. ? 114. 127. 201. 233.

μααχε, μααχε, τ-

— νεβρι 306.

— ΝСОУО *165. 206.

— ? ΝϞΜΟΥ 217.

— 239. 241. 267. 462. 465.

476. Ad 18.

μαλρ 210.

μανκαμογλ 180.

ματοι 113. 253.

ματογ 208.

μαγ, μααγ 73. 132. 145. 201.

242. 340. 381. Ad 3. Ad 58.

μαγ-δε., not negative 136.

μαρε 114. 341. 453.

μαρ. τας 447.

μεεγε, ρπ-, noun 216.

μειρε 311.

μηне, м- 31. 32. 255. 294.

μηте, т- Ad 4.

μηω = мннωе 83.

mine 249. 397.

мисе, υб. 292.

мисе, usury 29. 154. 162. 170.

181. 189. 252. 454. Ad 17.

миωе 124. 335.

михке 465.

ммаγ 310. 312. 350. 378. 481.

ммон, υб. negat. 107. 132. 257.

χN — 321.

мнтаи δε. γωβ нмм-

*44. 119. 157. 202. 230. 316.

(cf. 167. 308.)

ммон, adv. 49. *83. 98. 115.

122. 133. 137. 179. 180. 185.

195. 254. 335. 339. 340.

353. 397. 402. Ad 27. Ad 34.

Ad 46. Ad 66.

мнке, ? place *53. 307.

мнтре 29. 44. 82. 145. 160. 167.

175. 184. 215. 218. 294. 310. 312.

313. 375. Ad 44.

— (or μαρτυρος) 46. 48. 158.

мооуе 57. 133. *140. 180. 376.

Ad 64.

мооγ, moy, water 170. 172. 198.

— нβλ 487.

тβαι — 149. 150. 151.

моcn 216.

моуе, πe- 495.

моуе, тe- 469.

моуе, т- 116. cf. 382.

моγρ ερογн 15. 93.

мнр 174. 188. Ad 54.

—, мнре, noun *114. 180.

*324. 341. 364. 365. 474.

? моγρε 205.

моγγт 249. 253. 292. Ad 46.

моγρ, мωρ, меρ 27. *51. 138.

140. 154. 167. 168. 169. 174. 197.

199. 296. 303. 307. 335. 361. 366.

396. 397. 482. 486. 503. Ad 20.

Ad 44. Ad 56.

мохб 235.

мрре 97. cf. мнр.

? ме[рре] 114.

мрωρε *215. 454.

мто, π- 189. 310.

мтон, мотн 50. 220. 228. 282.

276. 293. 310. 487. 492.

Ad 57. Ad 67.

мхωλ 210.

NN = N 75. 129. 311. 321. Ad 14.

N-, at the value of 192.

на-, to 94. 126. 165. 174. 180.

229. 256. 257. 283. 292. 305. 311.

337. 355. 362. 371. 472. Ad 42.

на-, circa 287.

на, ρπ- 52. 196. 235. 252. 278.

на, υб., alone Ad 27.

нат Ad 46.

нет 379. 466.

неρ 191. 212. 213. 217. 347. 352.

380. Ad 56.

— нωληλ Ad 48.

небω, υб. Ad 13.

ннб 487.

ннбe, υ. cанннбe.

ннт 355.

ΝΗΙ, *vb. transit.* 403.
 ΝΗΥ ΕΒΟΛ 42. 43. 86. 155. 166
 168. 295. 297. 315. 349. 376.
 Ad 2². Ad 12. Ad 25.

v. εΙ. ΕΒΟΛ.

ΝΚΟΤΚ, ΜΑ Ν- 13. 30. 31. 32. 34
 35. 41. 87.

ΝΜΜΑΚ, ΝΕΤ- (*formula*) 49.
 90. 104. 117. 181. 272. 291. 348

ΝΟΒΕ 275. 375. 390.

ρεϋρ — 104. 190. 227. 274.
 330. 390. 397. Ad 28.

ΝΟΕΙΚ 72. 73. 105.

ΝΟΕΙΤ 463.

ΝΟΥΒ 44. 113. 145. 160. 165. 175. 191.
 296. 405. Ad 43. Ad 60. Ad 62

ϋΟΥ — 315.

ΝΟΥΤ, WNE Ν- 145.

? ΝΟΥΤ, 270.

ΝΟΥΤ 361.

ΝΟΥΤΕ, declare before God 159.
 215. 481. [393.]

ΕΤΒΕΠ — 52. 189. 252. 322

ΜΑΙ —, ΜΝΤΜΑΙ — 129

132. 134. 137. 209. 219. 228.

243. 249. 253. 266. 269. 297

304. 366. 368. 382. 386.

482. Ad 51. [Ad 26]

ΝΟΥΞ, noun 218. 221. *324. 364. 365

ΝΟΥ *139. 308. 347, ΝΩΞ 324.
 471. Ad 54.

? ΝΑΟΥΞ, *vb.* 381.

ΝΟΥ ΕΒΟΛ 62. [348.]

ΝΟΥΞΜ 104. 241. 272. 273. 339.

ΝΑΞΡΕ ΕΒΟΛ 114.

ΝΟΥΧ, ΝΟΧ, *vb.* 61. 71. 72. 241.
 294. Ad 1.

— ΕΒΟΛ 44. 72.

ΝΟΥΧΕ ΕΒΟΛ 72.

— ΕΧΝ Ad 60.

— ϋΙΒΟΛ 80.

ΝΟΒ, ΠΩΕ- 95.

— ΕΡΟ- 29. 31.

ΝΑΚ = ΝΟΒ 196.

ΝΤΑΡΕ- *254. Ad 25.

ΝΤΕ, *prepos.* 450.

ΝΤΝΕ- = ΝΤΕΤΝ- Ad 38. Ad 60
cf. 61.

ΞΟΥΡ & *vars.* 342. 459. 477.
 Ad 48.

ΟΕΙΚ 90. 127. 196. 197. 199.
 352. 380. 498. Ad 58.

ΔΕΙΚ & *vars.* 195². 254. 361. 385.

ΟΙ = ΔΙ.

ΜΟΙΝΟΥΤΕ 357.

ϋΟΙΒC 24.

ΟΙ = Ε.

ΜΟΙΝΤΟΙ 45.

ΟΙ = ΕΙ.

CΤΕΧΟΙ 81.

ΟΙ = Η.

ΚΛΟΙΡΟΝΟΜΟC 4.

ΟCΘ 42. 116. Ad 14.

ΟCΚ 459.

ΟΥΔ, *one* 179². 214. 244². 333².

ΤΟΥΕΙ Ad 4.

? ΟΥΕΙΕ (*or* ΕΙΕ) 348.

ΟΥΑ, ΧΙ- 81. Ad 41.

ΟΥΑ, *vb.* *112. 162. 174. 192. 234
 244(4). 327. Ad 38. Ad 62.

ΟΥΑΔΒ 106. 394.

ΟΥΑΕΙΕ, ϋΜ- & *vars.* 156. 293
 Ad 16. Ad 17. Ad 60.

ΟΥΑΕ, noun 181.

ΟΥΑΕΥ, *vb.* 363.

ΟΥΑΤΕ, noun 371.

—, *vb.* 504.

ΟΥΒΑ *v. εΙΩΞΕ.*

ΟΥΕ, ϋΗΠ- 303.

ΟΥΗΥ 403.

ΟΥΕΡΗΤΕ *in formula* †πρOC-

-ΚΥΝΕΙ & *vars.* 49. 50. 52. 90

93. 94. 97. 178. 286. 302. 322.

339. 350. 353. 368. 383. 400.

Ad 28. [402]

ΟΥΕΩ, Ν-, without *228. 328

ΟΥΕΞΑΞΗΕ, *vb.* Ad 46.

? ΟΥΕΡΗΤΕ 91.

ΟΥΗΗΒ, ΜΝΤ- 33. 36. 87.

ΟΥΝΤ- Ε- (*a debt*) Ad 38. Ad 62

ΟΥΟΕΙΝ, *sun light* 377.

ΟΥΟΙΠΕ *v. ΔΙΠΕ.*

ΟΥΟΞC 455.

ΟΥΤΑΞ 472.

ΟΥΩ, *reply* 52.

ΟΥΩΒΩ 455.

ΟΥΩΜ 73. 254. 310. 312. Ad 10.

ΟΥΩΝΩ 375.

ΟΥΩΝΞ 355².

— ΕΒΟΛ 78. 113.

ΟΥΩΡ, *vb.* Ad 67. (? ΟΥΩΡΞ)

ΟΥΩΡΞ 189. 342. Ad 58.

ΟΥΑΡΞ ΕΞΟΥΝ *81. Ad 41.

ΟΥΟΡΞ 79. 194. 325.

— ΕΒΟΛ 343. 481.

ΟΥΩCϣ 257. 324.

ΟΥΩΤΕ 36.

ΟΥΩΤΞ 351.

ΟΥΑΤΞ 459.

ΟΥΑΤΞΕ 465.

ΟΥΑΤΞC Ad 57.

ΟΥΩϣ 39. 68. 70. 72. 80. 89. 90.

100. 101. 106. 122. 133. 174. 185.

186. 198. 200. 203. 205. 212. 224.

230. 233. 235. 244. 252. 257. 284

285. 290. 299. 303. 316. 327.

347. 354. 362. 366. 375. 378.

379. 385. 386. *511. Ad 47.

Ad 57. Ad 59.

ρ — Ad 47. [436.]

ΟΥΩϣΕ 83. 189. 229. 301. 353.

ΔΥΩΞ 99.

ΟΥΑΩΞC 335.

ΟΥΩϣΒ 244.

ΟΥΩϣΤ 50. 286.

ΟΥΩΞ & *vars.* 40. 116. 121. 137. 183.

267. 316. 361. 363. 386. 401.

466². Ad 17.

ωΞΕ = ΟΥΩΞΕ 436.

ΟΥΩΞΜ 222. Ad 46.

ΟΥΩΞΕ *403.

ΟΥΟΧ Ad 57.

ΟΥΩΔΠ 455.

ΟΥΞΟΡ, plant name 487.

ΟΥΞΑΡ 468.

ΟΥΧΔΙ 49. 72. 79. 243. 348. 354.

396. Ad 27. Ad 33. Ad 67.

ωΞΕ = ΟΞΕ 286.

ΠΑ-, possessive, ΡΠΑ- 86.

ΠΑϣ 423. Ad 51². [Ad 42]

ΠΑϣΕ 166. 185. 232. 289. 416.

ΠΕϣ 309.

ΠΗϣ 145. 165.

ΠΗϣΕ 138. 142. 144. 147. 149.

151. 172. 194. 304. 413. 414. 445.

417. 450. Ad 3.

ΠΑΧΙ, Τ- 148.

ΠΕ, Τ-, above 87. 138. 149. 482

ΠΕΞΕΥ, ΠΕΞΕϣ 198.

ΠΕΞΕΚ Ad 62.

ΠΙΧΙϣ 190.

ΠΙΣΕ 211. 466.
 ΠΩΣΕ 466.
 ΠΡΗΥ 100. 122. 192. 459.
 ΠΩΛΩ 346.
 ΠΩΛΩ 119. 128. 152. 224. 239.
 266. 309. Ad 2.
 ΠΩΛΚ 48. Ad 15. Ad 28.
 — ΕΒΟΛ 186. 291.
 ΠΩΡΚ 221. 473.
 ΠΩΡΒ 103. 289?
 ΠΩΡΧ 9. 13. 14. 72. 244. 393.
 ΠΩΥ 142. 450. Ad 4.
 ΠΑΥΝ, υβ. 37.
 ΠΩΞ 240.
 ΠΩΧΒ 159.
 ΠΟΒΕ 473.
 ΠΥΔ-, ? negat. fut. 384.

 Ρ v. ΑΡΙΘΜΙΔ.
 ΡΑ, part 146. 220. 307. 315. 482.
 ΡΑΝ 306. 394. 396. 404. 487.
 ΚΑΤΑ ΝΕΥ — 104. 117. 121.
 181. 216. 335. 348.
 ΡΜΠ — ρε. 135. 138. 140. 292.
 304. 319. 393. Ad 15.
 ΡΙΝ 126.
 ΡΑΤ, ΠΑΤΒΝ- 4.
 ΡΑΖΡΕΖ 469.
 ΡΑΖΤΕ, τ- 240.
 ΡΑΖΤΣ, π- 450.
 ΡΗΣ 46. 48. 52. 65. 108. 141. 144.
 224. 225. 229. 253. 305. 307.
 310. 321. 327. 342. Ad 34.
 Ad 55. Ad 59. Ad 62.
 ΤΑΡΗΣ 148. cf. 156.
 ? ΡΗΤΕ 27.
 ΡΙ 149.
 ? ΡΙΜΕ 254.
 ΡΙΚΕ = ΑΛΚΕ 303.
 ΡΟ 145. 147. 149. 150. 233. 305. Ad 19.
 ΡΟΕΙC 29. 30. 32. 34. 35. 106. *166.
 252. 485. Ad 46.
 ΡΟΜΠΕ 98. 108. 109. 110. 132.
 ΡΟΟΥΥ 57. 58. 133. 204. 219.
 Ad 59.
 ΡΟΥΡΕ 103. Ad 10.
 ΡΡΟ 407. 408.
 ΡΩΟΥ, plur. 52. 371.
 ΡΞΟΥΕ, Ν- 375.
 ΡΩΜΕ, ΝΟΒΝ- *119. 121. 240.
 324. 342. 370. 397. Ad 25.

Ad 34. Ad 49.
 ΡΜ- 89.
 ΡΟΥΜ- 449.
 ΡΩΜ- 404.
 ΡΩΥ 372.
 ΡΩΥΕ *115. 249. *298.
 ? ΡΟΥ., υβ. 103.
 ΡΩΥΩΝ 368. 465.

 C = Z. CΙΚΟCΤΑΤΗΣ Ad 58.
 CΑΒΕ 434.
 CΑΙ 354.
 CΑΙΝ 379.
 CΑΜΗΤ 244.
 CΑΝΑΒΑΚΗΝΕ 162.
 CΑΝΝΗΒΕ Ad 49.
 CΑΧΩ 36.
 CΑΧΟ 133.
 CΑΥ, Ν- 331. Ad 40.
 CΩΞ, π- 40.
 CΑΞΝΕ 133.
 CΑΞΟΥ 78.
 CΑΞΥ 468.
 CΒΤΩΤ Ad 46.
 CΒΩ, †- Ad 13.
 —, χι- 385. 401.
 CΕ 244.
 CΕ Ν-, daughter of 207.
 CΕΕΙ, ΡΠ- Ad 19.
 CΕΚΩΤ, τ- 306.
 CΕΝΟ *291. Ad 54.
 CΗΤ 472.
 ? CΙΒΤ, τ- 171.
 CΙΓΗ v. CΟΒ.
 CΙΚΑ, ΩΝΕ Ν- 270.
 CΙΜCΙΜ *187. 456. ? Ad 30.
 CΙΠΠΕ Ad 19.
 ? CΙΤ, π- 128.
 CΙΤ, υβ. 370.
 — ΕΒΟΛ 287.
 CΙΞΕ, υβ. Ad 49.
 CΚΕΝΙΠΙCΕ 211. 466?
 ? CΚΙ, υβ. 289.
 CΜΑΞ 237.
 CΜΝ 79. 107. 112. 124. 159. 160.
 167. 171. 203. 218. 219. 221. 299.
 304. 404. 409. 413. 420. 424.
 426. 429. 430. Ad 37. Ad 44.
 Ad 64.
 CΜΟΝΤ 178. 179. 204. 467.
 CΜΜΕ 378. Ad 52.

CΜΟΤ, ΚΑΤΑ — ΝΙΜ 52.
 93. 98. 178. 209. 255. 259.
 262. 276. 285. 302. 396. 400
 CΜΟΥ, υβ.
 ΠΧΟΕΙC ΕΓΕ — ρε. *53.
 54. 61. 62. 64. 67. 69. 75. 76
 79? 80. 105. 124. 152. 184.
 211. 246. 247. 259. 261-
 -266. 269. 277-281. 283.
 291. 293. 317. 323. 327. 337
 370. 484. Ad 2. Ad 45.
 Ad 53. Ad 59.
 —, noun *66. *90. 136. 138
 197. 210. 282. 401. 469? 494
 — ? 167. 361.
 CΝΑΥΞ 474.
 CΝΗΠ = CΝΗΥ Ad 61.
 CΝΟΥΥ 453.
 CΝΤΕ 314.
 — Ad 4.
 CΟΒΙ 314.
 CΟΒΤΕ 49. 153. Ad 57. Ad 67.
 CΟΕ, noun, CΟΤ- 254.
 † — 254.
 CΟΕΙΩ ΝΚΕΡΕΔ 62. 459.
 — ΝΞΒΟC *68. 241. 403. 467
 Ad 30.
 CΟΙ 116.
 — Ω 116.
 CΟΝΕ Ad 46.
 CΟΟΤ, Ρ- 294.
 CΟΟΥ, π- 455.
 CΟΥ, ΡΑ- 220.
 CΟΟΥΤΝ, Ν- Ad 47.
 CΟΠ ΝΩΛΗΛ 23.
 CΟΠ... CΟΠ... Ad 67.
 — 94.
 CΟΡΤ 465.
 CΑΡΤ 320.
 CΟΤ, υβ. 254.
 CΟΤ, noun 245.
 CΟΤΒΕΥ 270.
 CΟΥ- = CΕ- *284. 467. Ad 61
 CΟΥΗΝΤ-, noun 248. 368.
 CΟΥΟ 129. 165. 180. 204. 206. 257.
 307. 342. 453. 456. 460. 462
 499. Ad 2. Ad 16. Ad 18.
 Ad 30.
 CΟΒ 300.
 CΙΓΗ 434.
 CΠΙΡ 473.

CPYE 195. 324.

CPOT 15. 331.

CTEIOZE v. EIOZE.

CTO 288. Ad 60.

CTOI 362.

CTENOYCE 335.

CHAT 131.

CW 254. 310. 312. Ad 10.

CWBZ 71.

CWK, v.

CHK Ad 40.

? CWK, π- 322.

CAK 348.

CWMNT 379. 386.

CWOYZ 41.

— EYOYN 234.

CWEBOΛ 406. Ad 60.

CWT 385.

CWTY 215. 235.

CWY 17. 62. *70.

CWYT 61. Ad 51.

— EBOΛ *61.

CWYE *129. 303. 482. Ad 18.

CWXE 158. 370.

ENYWB 459.

CAI, noun 88. 136. 193. 223. 224.

300. 329. 393. Ad 33.

—, v. Ad 38.

COYCOY 16.

CBPZT 15.

? TA-

TAKHC 148.

TAKEMH 156.

TAB, v. (?TAZO) 348.

TAIBE 245.

TAEIO.

ETTAETHY, in titles 52.

90. 92. 97. 98. 103. 104. 127. 129.

176. 178. 183. 209. 243. 245.

252. 253. 255. 259. 262. 268.

276. 285. 302. 322. 329. 334.

339. 340. 341. 356. 362. 375.

379. 381. 396. 397. 398. 400.

Ad 28. Ad 33.

TALOT 29.

TAK NXOI 148.

TAKC, PEC- 335.

TALO 140. 152. 160. 180. *196.

198. 227. 342. 354. 360. 459.

464. 509. Ad 22. Ad 49.

TALTEL 496. 504.

TALDO 271. 379.

TANO *133. Ad 46.

TANOW 244.

? TANTIT 180.

TANZO 254.

TAP 472.

TAP 459.

TARKO 276.

? TAT, v. 377. (cf. TA 75.)

TAYO 14. 21. 30. 39. 65. 73. 74. 122.

215. 227. 254. 298. 300. 305.

310. 312. 363. 365. 367. 370. ?

371. 481. Ad 1. Ad 40. Ad 48.

TAYE WAXE Ad 10.

TABO 187.

TAGO 14. 68. *90. 94. *108. 147.

148. 149. 151. 231. 252. 257.

271. 284. 330. 346. 377. Ad

4. Ad 40. Ad 52.

TBBO 31.

TBNOOYE 75. 152. 222. 259.

263. 264. 265. 273. 277. 278.

279. 287.

TE, enclitic 434.

TELKO 381.

TNOY = TENOY 30. 33. 51. 60. 61.

62. 72. 80. 82. 100. 179. 221.

224. 225. 229. 253. 297. 316.

324. 404. Ad 45.

NTENOY 160. 385.

TNHBE 450. 473.

TBC 71.

? TKIE, v. (or KIE) 372.

TME 46. *61. 133. 386. Ad 47.

ΔIME Ad 34.

TOY, π- 455.

TWN 44. 194.

TKO EBOΛ 244.

TLO EYOYN 244.

TMMO 284. 379.

TNB O EBOΛ 386.

TO, noun 168. 306.

—, v. 352.

TOE 220. Ad 4.

TOEIC 245.

TOOT, N- 107 &c. 125. 456.

PAIA — 58.

TOOYE = ZTOOYE 60.

TOOY 141. 284. *371. 407. 408.

*Ad 22.

PEI — 106.

—, with place-name 101.
184. 209. 248. 310.

TCABO EIA T 386.

TCAHO 79. *92. 306.

TCTO EBOΛ 271. 371. Ad 2.

TWBE 452. ?

— Ad 58.

TAB Ad 58.

TWBZ Ad 55.

TWK 164. 327. 361.

TAKC ZHT Ad 50.

TWKP 379.

TOLEM 254.

TWNE 384. Ad 63.

TWOYN 71. 271. ?

— EYPAI 116.

TWPE, WP- 33. 174. 302. Ad 9.

— 330. ?

TWPK, v.

TARK 145.

TWPI 375.

TWPT 147. 149. 150. Ad 4.

TWT 13. 313. 378.

TAT 129.

? THT Ad 57. (v. 103)

TWY, TOY, noun 14. 62.

234. 239. 284.

—, nome, diocese 40. 167

395. 467.

TEW 239.

TWY, v. 49. 74. 90. 94. 105.

122. 347. 370. 374. 383. 385

Ad 11. Ad 19.

ETTHY 30 35.

TWZ, noun 222. 304. 482.

—, v. 116. 321.

TWDE 71. 271. Ad 13.

TWDC Ad 67.

TW = X.

? TWHME 165.

TDAIO 268.

Y = E.

Y, prepos. 119.

YLAHY 136.

PROYCMIA 369.

CY Ad 54.

CYNTE 100. 235.

ZYTEMOC 157. 160.

Y = H.

ZYLIAC 174.

ΠΑΡΑΚΛΥΣΙΣ 283.
 CMY 282.
 ΤΑΧΥ 176.
 Υ = ΟΙ.
 CTYXΙ 300.

ω = λΥ.
 ΝΩ 301.
 CΝΩ 347. 477.
 ρΝΩ Ad 43.
 ω = οΥ.
 CMω 66, ψMω 134.
 ω = εοΥ.
 ΕΤΒω 327. Ad 50.
 ω = οΥΟ.
 ωΙ 83.

ω, great.
 ωλ ω *60.
 ? COI ω 116. [357.]

ΩΒω, ΡΓΓ- 249. 271. 338. 344.
 —, reflex. 57. 58. 63. 304.

ΩΝΕ ΝΝΟΥΤ 145.
 — NCICA 270.
 — ΝΧΑΚ Ad 53.

ΩΝϚ 73. 254. 311. Ad 1.

ΕΠ, ΗΠ 16. 43. 84.

ΩΡΚ 48. 91. 116. 130. 131. 142. 187.
 219. 342. 383 vo. Ad 42.

ΩΡΧ 83. 108. 112. 153. 160. 165.
 167. 169. 172. 202. 218. 306.
 Ad 42. Ad 47.

ΩСК 323. 383.

ωω, υτ. 67. 246. 251. 402. 481.
 — ΕΒολ Ad 19.

οΥωω 255.

ωϚΤ 206.

ωΧΝ 361.

ω = C.

ωοειω 459.

ω = ρ.

ωΙCΕ 271.

? ω, υτ.

ωϚΙ 174.

ωλ, Π- 61. 81. 91. 102. 236. 319. 481.
 484. Ad 41. Ad 67.

ΠΘΙ — 61.

ροοΥ Ν — 36.

Ρ — *53. 56. 60. 75. 76. 91.

96. 97. 103. 104. 105. 290. 485

511. Ad 2². Ad 10.

† — 61.

ΧΙ — *102.

— ΝΟΒ 95.

— ω *60.

— ωΗΜ 60.

— ΝΑΠΑ ΜΙΧΑΗΛ 218. [304]

— ΝΚΑΡΑΚΟC 238.

— ΜΠΒωλ ΕΒολ 99.

— ΝΤΑ ≡ 92.

— Μ ≡ 198.

cf. also 27.

ρΙΒολ ΜΠ — *41. 53. 57. 56.

57. 61. 62. 70. 71. 72. 74. 77. 80.

83. 287. Ad 1. Ad 12. Ad 48.

ωΔΕ 27. 79.

ωΕ 95.

ωΔΔΤ 189.

ωΔΒολ 144.

ωΔΜΑΡ 487.

ωΔΝωϚ ? = ωΕΝΝΟϚ 471.

ωΔΡ *239. 244. 459.

ωΔΤ, ? noun Ad 56.

? ωΔΤΙΛΔ 366.

ωΔΥ 350.

ρ — Ad 58.

ωΔω 350.

ωΔωοΥ 160. 228.

ωΔΥΤ 342.

[Ad 60]

ωΒΗΡ 6. 122. 198. 254. 313.

ωΒωΤ 465. 467.

ωΕ, ? wood, 334.

—, hundred 33. *174. 177. 180. 186

Ad 30. Ad 576.

— ΝΝΗΤ 355.

—, in oath 131. Ad 42.

—, υτ. *133. Ad 9.

— ΕΡΟΥΝ 185¹.

— ? 75.

ωΕΝΤΑΗCΕ *212². 217². 467.

CΕΝΤΑΕCΕ 463.

ωΗΜ 33. 60. 195. 217. 245. 287. 293

355. 361. 362. Ad 36.

—, with name 249. 268. 278.

436. 475.

[457.]

ωΗΡΕ — 47. 124. 127. 355. 385.

ωΗΝΕ 170.

? ωΗΝΗΙ 363.

? ωΗ† 180.

ωΗΥΕ 227.

ωΙ 159. 403

— ΜΠΔΛΕΚΤωΡ *174.

— ΝΡΑΚΟΤΕ 191. 405.

? ωΔΙ, υτ. Ad 60.

ωΙΛΛΕ 381.

ωΙΝΕ, noun 126. 287. 339. 371.

—, ask leave 10. 29. 30. 32. 34.

35. 76.

—, enquire for 116. 136. 198.

—, seek to 393.

ωΙΠΕ 61. 275. 397.

? ωΙΤΔ, υτ. 172.

ωΚΑΡ Ad 15.

ωΛΒΟΜ 348.

ωΜΜΟ, Π- 29. 79.

ΟΝ — 9. 172.

ωΜΟΥΙΕ ≡ 466.

ωΜΟΥΛ 207.

ωΜωΕ.

ρεϚ — ΝΟΥΤΕ 75. 225.

252. 255. 264. 265. 279. 280.

361. 396.

ωΔΕΙω 93.

ωΟΜ, υτ. 368.

ωΟΟΠ, υτ. Ad 49.

ωΟΥ, Ν-, privative with υτ.

56. 120. 199². 210. 232. 247.

249. *290. 322. 360. Ad 2.

Ad 16. Ad 49.

— ΔωϚ 85.

— ΠΔΝΔ 77.

ωΟΥΕ 217.

ωΟΥωΤ Ad 48.

ωΠΗΡΕ, Ρ- 61. 189. 335. 355.

? ωΡωΕ 220.

? ωΤΔ 95.

ωΤΗ 466.

ωΤΟ 499.

ωΤΟΡΤΡ 115. Ad 13.

ωΤΟΥΗΤ, †- 71.

ωΤωΡΕ 29. 31. 32. 36. 37. 38. 42.

45. 48. 81. 86. 87. 133. 166.

173. 229. 230. 300. 301. 305.

Ad 41.

? ωωΒ 459.

ωωΒΕ 49 vo.

ωλΒΕ 469.

ωωΚΕ 472.

ωωλϚ, Π- 144. 149. Ad 4.

ωωλδ (ωωλκ) 468.

ωωΜ 230. 453. *Ad 16. Ad 18.

ωωΝΕ, υτ. 94. 116. 122. 137.

252. 287. 324. 335. 383.

—, noun 97. 196. 252. 324.

ωωπ, noun 477.
 — ΝΝΟΥΡ *218. 221.
 — ΝCΑΚΙΑ 473. [Ad 56.
 — ΝCΑΡΓΑΝΗ 218. 221. 299.
 — ΝΓΑΤ 183.
 —, v. 83. 311. 362. 386. 393.
 Ad 30. Ad 59.

ωπτωρε, v. τωρε.
 ωωπε, in formula πετωο-
 -ΟΠ ΝΑΚ ΤΗΡΥ 69. 75.
 152. 186. 247. 259. 262. 263.
 264. 269. 279. 327. 488.

ωωc 320.
 ωωτ εβολ Ad 47.
 ωωτε 459. Ad 47.
 ωλλτ 27. 72. 189.
 ωοοβε 459. 473.
 ωωλq, v. Ad 50.
 ωωω 324.
 ωωω- Ad 60.
 ωωωτ 204.
 ωωωτ, v. 297.
 ωδнp 3.
 ωδip 306.

ωθ 494. Ad 60.
 ? ωωтс εβολ 429.

ζ, aspirate.

ζΑΝΔΓΝΩCΤΗC 26. 48. 84.

ζ=κ.

ζΟΙΝΟΝΙΑ 284.

ζ=ω.

ζΑρβε 459.

ζαι 72. 207. 289. Ad 38.

ζαιβс *51. 127.

ζαιο 198. Ad 60.

ζαλ, π- *436.

ΜΝΤΡМ — 434.

? ζαλε 94.

? ζαλελοι 185.

? ζαλη 164.

ζαλιq, τ- 353.

ζΑМНІ 459.

ζΑΠ 42. 43. 51. 59. 65. 86. 130

153. 154. 155. 187. 293. 297.

315. Ad 25. Ad 46.

ζοп 185. *295.

ζΑТ 183. 258. Ad 23.

ζΑТНР 468.

? ζΑТλ 239.

ζΟΥΝΟΥВ 315.

ζВос 68. 193. 239. 241. 368.

376. 403. 467. Ad 30. Ad 44.
 Ad 62.

ζε, noun.

†θε 140. 178. 180. 394.

бнθε 102. 116. 383.

ζε, рм- 73. 434.

ζεВВε 138. *461. 462.

ζεМХ 175. 212. 217. 343. 498.

ζΗМЕδ 505.

ζΕΝΕΕΤΕ 191. 294. 310.

ζΕΝΗ 465.

ζερε 466.

ζεТазе, р- 160.

ζΗВс *41. 45. 92. 459.

ζΗКЕ 71. 75. 94. 209. 253.

256. 258-264. 267. 269.

270. 285. 366. Ad 28. Ad 64.

ζΥМЕ, τ- 160.

ζΗNE 477.

ζΗΠЕ Ad 34.

ζHT, north 140. 141. 146. 150.

207. 224. 315. 385.

ЕН — 90. 91. 102. 179. 180.

189. 201. 212. 248. 257. 310.

315. 323. 354. 360. 361. 366.

Ad 46.

АН — 177. 239. 353.

ζАН — Ad 67.

ζНУ Ad 14.

† — 249.

? ζι, π- 315.

ζι, in payment of 411. cf. ζα.

ζιВол М- 215. 281. *288. 297.

304. 305. 310. 312. 313. 481. 482.

— and ζιζΟΥΝ 209.

v. ωα.

ζΙМЕ 289. 443.

ζICE, ζOCE &c. 14. *53. 129. 132

197. 219. 241. 253. 254. 256.

267. 276. 325. *373. 385. 401.

465. Ad 52. Ad 60. Ad 63.

ωICE 271.

ζΙΤООТ-, intermediary 219.

407. 409. 410. 413-419. 422.

423. Ad 2.

ζιζΟΥΝ and ζιВол 209.

ζKO 267.

ζбо 209.

ζλλω 66.

ζλλοει 372.

ζлогп 472.

ζМЕ ΝροΟΥ 30. 31. 35.

ζMOOC 72. 73. 351. 385.

ζMOCT, ωεπ- Ad 46.

ζMOY 207. 212. 217. 476.

ζМЗал 52. 92. 286. 303. 350.

366. Ad 27.

ζНАЛУ & vars. 104. 132. 187.

192. 306. 315. 467. 498.

Ad 43. Ad 46. Ad 67.

? ζNE 187.

ζOEITE & vars. 93. 100. 174.

368. 402. 459. 465. 469. 487.

ζOI, π- 140. 185. 204. *206.

229. 304. 344. 483. Ad 18.

ζΟΛΟΚΟТТИНОC & vars. 145.

152. 170. 454.

ζΟΛΟКОТCЕ 173. 179. 184.

187. 190. 192.

ζΟΛΟК, 43. 48. 131. 132. 139.

155. 158. 162. 163. 166. 168. 171.

178. 181. 185. 191. 192. 194.

198. 223. 244. 268. 304.

305. 306. 403. 404. 405.

407-417. 438. 450. Ad 12.

Ad 21. Ad 42. Ad 43. Ad 61.

Ad 64. Ad 66.

ζΟМНТ 48. 174. 177. 180. 182.

186. 190. 192. 320. 452. 456.

459. Ad 30. Ad 59.

ζООУТ Ad 4.

ζОП, v. ζΑΠ.

ζорω 324. 375. ζωρω Ad 34.

ζOTE, реур- 59. *61. 75. 225.

246. 262. 264. 265. 269. 279.

280. 327.

ζOTC 348.

ζΟΥΑТЕ 172.

ζΟΥЕΙТЕ 281.

? ζΟΥН, рМН- *255. 343.

ζΟΥРІТ, π- 482.

ζНХЗωХ 327.

ζε 222.

ζεВ 468.

зТОП 350.

ζω, v. 314.

—, noun 170. *309. 361. 497. Ad 16.

ζωВ Nδix 16.

ΑТЛЛΛУ Н — Ad 17.

р — 13. 106. 122. 187. 218-221.

223. 270. 303. 306. 324.

353. 385. 386. 485. Ad 13. Ad 27.

ροϋ — 257.

ρπ — 122.

v. μμον.

ρωκ 459.

ρηλ εβολ 339.

ρωλε 129. ii.

ρων, bid 34. 313.

—, approach, submit to 42.

43. 44. 168. 295. 297. 346. Ad 14.

—, intransit. 198.

ρωρ 311.

ρωτ, v. 133.

—, noun 466.

ρωτε 140. *206.

ρωτι 502.

ρωτπ, v. Ad 29.

ρωτρ 19.

ρχα 466.

χ = τω.

τωημε 165.

? χ = γ.

αντελεχ Ad 63.

χαιε 189. *227.

χак, π- 176. *348. 350. Ad 53.

χοκ 186. 349.

χεββес 335.

χελε, noun v. χλλε.

χελοит 378.

χηρε 144. 147. 148. 149. Ad 4.

χι, opposed to † Ad 43.

χιβεκε 313.

— εβολ 16.

— ερογν 73. 140.

— κωνων 485.

— нтоот- 168.

— тоот- 252.

— πωα 102.

— сβω 385. 401.

— сραι 393.

— ραπ Ad 29.

χαιβск 482.

χαιβεке 185. Ad 42.

? χαιετοϋο 304.

? χικι, v. 100.

χιоуе 296. 276.

χλλε 459, χελε 448.

χλω. μεс 466.

χνοϋ *109. 129. 172. 306.

χνοоϋ 187.

χноϋ *160. 464.

χοε, τ- Ad 4.

χοεic, title 47. 133. 140. 286.

357. Ad 33.

— NCON, monk 355.

— — 394. 400.

ρ — 144. 146. 148. 151.

ο N — 165. 294. Ad 9. Ad 18.

χοεит 216. 338.

χοεит, v. 304.

χοι, π- 3.

χοι, τак N- 148.

χοϋ, KON- 465.

хтееи (= хпие) Ad 47.

χω ετβε, report on 81.

— ερραι 130.

χω εβολ 334. 509.

χω, sow 138. 206. 289. 307.

Ad 20. Ad 26.

χωβε, v. 133.

χωκ, noun 11. 29. 50. 116. 239.

263. 379. 386. 396. 399. 488.

Ad 47. Ad 50.

χωκM 79.

χωλ, π- 160.

χωλε, π- 156.

χε (= хеере) εβολ 371.

χωρM 436.

χωρπ 129. Ad 22.

χωτ, v. Ad 67.

χωωME 246. 247. 249. 252. 253.

370. 457. 458. 459. 466. Ad 33.

Ad 50. Ad 67.

χωχ 267.

χωχε, μα ρ- 472.

б = γ.

αδων 436.

κερεбма 249.

λωνбине 394.

нб- 79. 206.

бееицеи 71.

бевметрис 245.

б = κ.

енбωmion 249.

? λαб 192.

золоботинос 170.

эбо 209.

бамоуλ 219. 226. 227. 346.

509. Ad 30.

бe 61. 81. 111. 116. 224. 294. Ad 43.

бенониа 135.

берон 459.

би каи 256.

бо 128. Ad 51.

бoуωωe 229.

бoλγ 253.

бoλx 6.

бoρ 456.

? бeia 320.

берωB 338.

биx 140. 274.

? ки[x] Ad 18.

MN — 91xω- 29. 31. 40. 200.

биx 466.

бλω 335.

бλoб 347.

бмбom Ad 18.

бoеиле 296.

бол, xi- 94. 224. [Ad 46]

бom 32. 79. 131. 132. 221. 393. Ad 42.

бонс, хин- 73. 378. Ad 60.

бoоyне 197.

бoоyон Ad 46.

картн (бopтe) 472.

бopбс 273.

бoc 206. 208.

бac 189. 257. 464. 473. 476. Ad 30.

бромпе 202. 453.

бpω, p- 257. 258.

бω, v. 48. 56. 66. 116. 120. 152. 199.

228. 232. 240. 247. 249. 290. 314.

321. 322. 328. 357. 354. 360. 367.

402. Ad 2. Ad 13. Ad 30. Ad 49.

бωbe 454.

бωле 49.

бoлп 224.

? галп 251.

бωM 347.

бωπ 61. 133. 182. 209. 350.

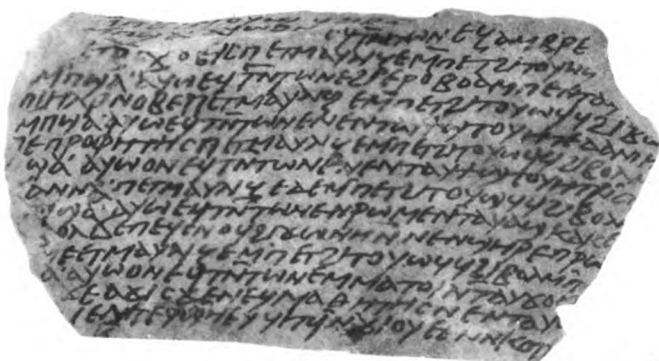
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бωωт рнт- 199. 244. 324.

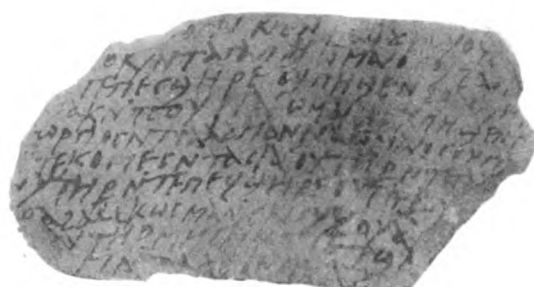
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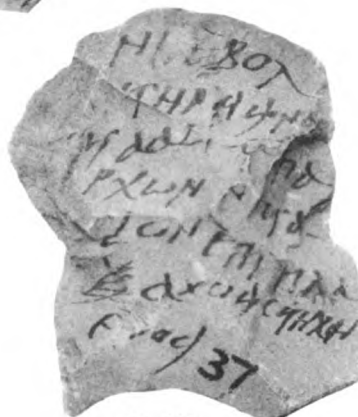
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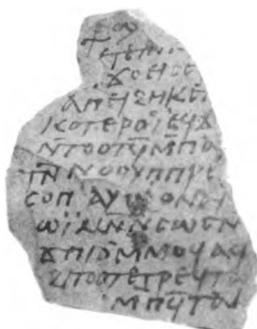
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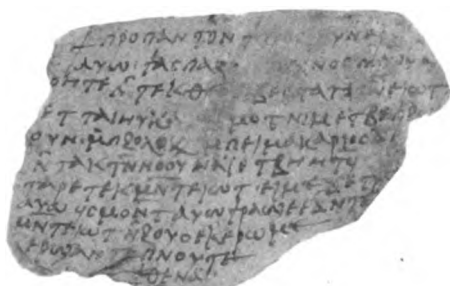
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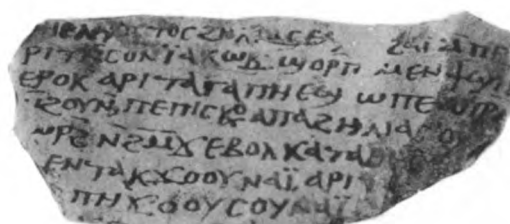
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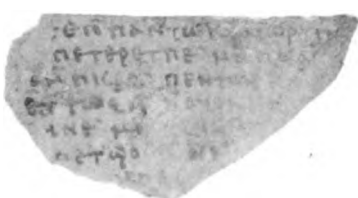
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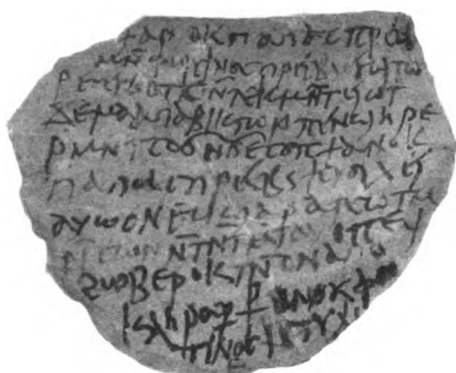
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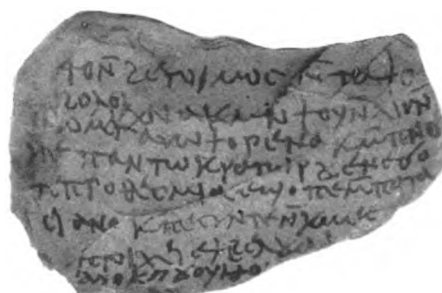
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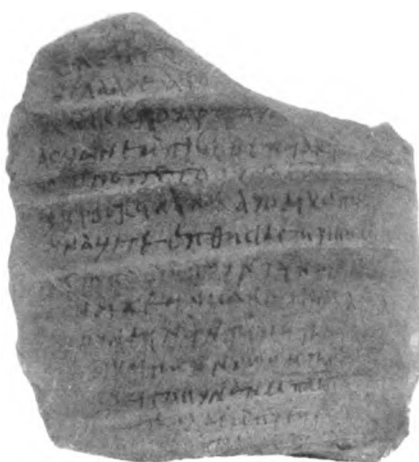
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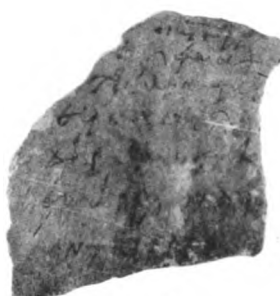
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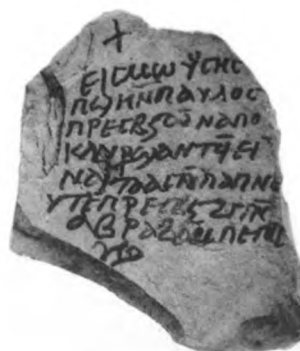
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